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Vol. II

November Contents

No. 1

A SENTINEL ABOVE NEW YORK'S RIVER TRAFFIC.....	<i>Frontispiece</i>
ON THE REFORM OF THE HIGHER EDUCATION OF TEACHERS.....	<i>Robert Ulich 5</i>
THE URBAN BRIDGE IS A SYMBOL (Illustration)	<i>facing page 16</i>
SOCIAL TRENDS AND EDUCATION.....	<i>Edmund deS. Brunner 16</i>
MUST THE HIGH SCHOOL SURVIVE?	<i>Philip W. L. Cox 25</i>
RIVER LOVE (Poem).....	<i>Helen I. Sempill 39</i>
A PATTERN OF STEEL (Illustration).....	<i>facing page 40</i>
THE TRADE NAME MENACE.....	<i>Amiel Greene 40</i>
ON THE GERMAN PEOPLE IN GERMANY	<i>Geraldine P. Dilla 47</i>
NOVEMBER FANTASY (Poem).....	<i>Carl K. Bomberger 57</i>
TO ARREST AND DELIGHT THE EYE AT TWILIGHT (Illustration) ...	<i>facing page 58</i>
WAS THOMAS HARDY A PESSIMIST?	<i>Granville Hicks 58</i>
HOW MODERN IS MODERN EDUCATION?	<i>Raymond F. McCoy 68</i>
MODERN BRIDGES SEEM LIKE DELICATE LACE (Illustration)	<i>facing page 72</i>
THE REVOLT AGAINST READING.....	<i>J. Gordon Eaker 72</i>
THE GOODLY PORTION (Poem).....	<i>Garrett Oppenheim 75</i>
OF ONE STUPENDOUS WHOLE (Poem).....	<i>Marget E. Peck 76</i>
DEMOCRACY MARCHES ON (Editorial)	<i>I. L. Kandel 78</i>
EDUCATION ABROAD: THE REFORM OF SECONDARY EDUCATION IN GERMANY, ...	<i>Michael Demiazhkevich 82</i>
STUDIES IN HISTORY OF AMERICAN EDUCATION—THE OSWEGO MOVEMENT AND THE NEW EDUCATION	<i>Paul R. Radosavljevic 90</i>
TRIBORO BRIDGE (Illustration).....	<i>facing page 101</i>
BOOK REVIEWS	<i>101</i>
ITS STRENGTH SEEMS INFINITE (Illustration)	<i>facing page 114</i>
REVIEW OF CURRENT PERIODICAL LITERATURE	<i>114</i>

CONTRIBUTORS AND CONTRIBUTIONS

Having completed its first volume and won from many quarters praise for its impartiality and literary quality THE EDUCATIONAL FORUM now moves into its second volume. The numerous articles already received from distinguished writers promise a volume of significant content. In the present issue the leading article by Professor Robert Ulich of the Graduate School of Education, Harvard University, strikes an unusual chord in modern education. In no sense reactionary *On the Reform of Higher Education of Teachers* pleads for teachers who love the fruits of intellect, teachers who respect the heritage of scholarship recorded in history and philosophy and fine literature. Modern education needs the seasoning of humanism and there are many who will nod approvingly as they read Professor Ulich's plea for a comprehensive, cultural education of teachers.

Professor Edmund Des. Brunner, well known for his work in Adult Education and as a member of the Teachers College, Columbia University faculty, writes in behalf of a thorough-going revision of public school curricula by means of a deep-seening understanding of current social trends. He believes that in a genuinely democratic curriculum the Constitution and Bill of Rights should be taught, for in them lie the safeguards of democracy. *Social Trends and Education* is strong meat.

Professor Philip W. L. Cox of the School of Education of New York University is not tradition-bound. No one has more courageously espoused modernism in American education than he and in *Must the High School Survive?* he asks disturbing questions. Unless the high school can meet the needs of modern youth, unless the high school merges with the best practices of current youth movements and allows young people to think and explore, it is doomed. The high school must become a laboratory of social planning by youth and for youth.

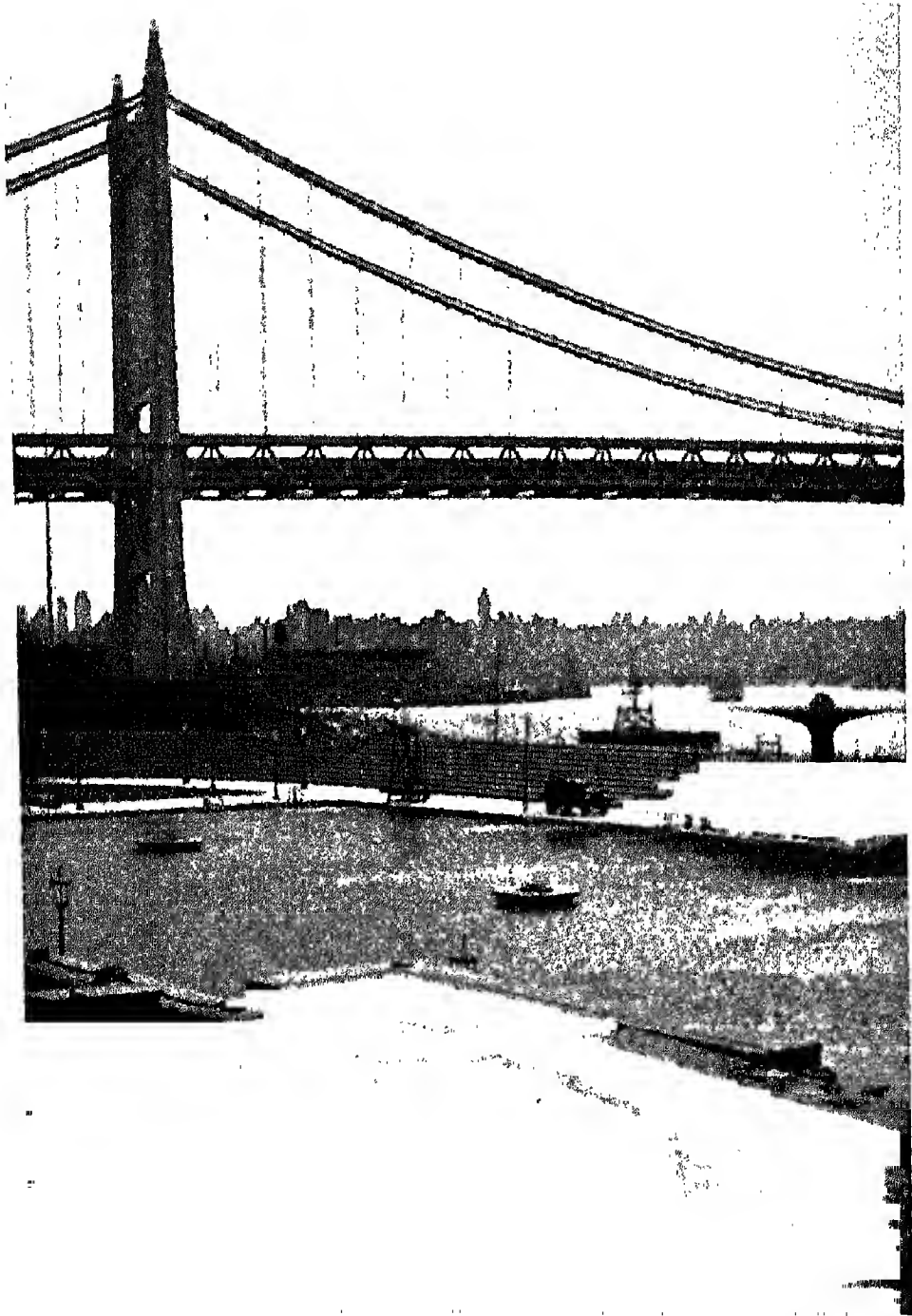
Miss Amsel Greene, who teaches in the high school of Helena, Montana, uses her knowledge of Latin in criticising modern advertisers and their strange coinages. She has gone far afield in studying *The Trade Name Menace*. The significance of the article will be sensed by those readers who are teachers of English. Miss Greene is interested in derivations and has developed an interesting technique of teaching word meanings through Latin origins.

Many of our readers have enjoyed Miss Geraldine Dilla's characterizations of European nationalities. She continues her series with an essay *On the German People in Germany*. We hope it will be read by many Germans there and here. Miss Dilla writes as much between the lines as upon them.

Granville Hicks belongs to that much misunderstood group known as "radicals." For ten years he taught at Smith College and Rensselaer Polytechnic Institute. From the latter institution he was dismissed in 1935 because of his radical views. He may live to become known as orthodox, once the world realizes the teachings of the history of ideas, for the heresies of yesterday are the orthodoxies of today. He is well known as the author of *The Great Tradition*, and *John Reed: The Making of a Revolutionary*. He was a Guggenheim Fellow in 1936-1937. Between radicalism and pessimism there is close kinship. This may account for *Was Thomas Hardy a Pessimist?*

The question asked by Raymond McCoy: *How Modern Is Modern Education?* might be answered by quoting, "There is nothing new under the sun." Any one who dips into the *Barnard Journal* or studies philosophy in the light of modern educational theory knows that modernism is very old, but it is well to reconsider its age and what this implies; hence this timely article.

Professor J. Gordan Eaker of Kansas
(Continued on page 116)



Reinie Gebner

A SENTINEL STANDING HIGH ABOVE NEW YORK CITY'S RIVER TRAFFIC

THE EDUCATIONAL FORUM

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1937



VOLUME II
NUMBER I

ON THE REFORM OF THE HIGHER EDUCATION OF TEACHERS

ROBERT ULICH

I

IN THE face of the rapid growth of higher schools of education the American public is entitled, and we, as educators, are morally compelled, to ask two questions.

First: do the new institutions produce a superior type of teachers, and do they help to improve the education of the country?

Secondly: do they produce a scientific standard, a scientific spirit, and a scientific literature superior to the older educational literature of this and of other countries?

These inquiries flow logically out of the twofold purpose of the schools in question: first to provide the country with thoroughly trained teachers, and secondly, to promote research and wise action in a field which is among the most important in the commonwealth, even if we consider it only from the point of public expense.

The first of the two questions cannot

be answered with exactness. Even if we had the means to gauge so complex a result as the quality of teachers, we have doubtless no precise way of comparing the efficiency of men or functions in the present with their efficiency in any previous period. This is especially true if the change in time has been accompanied by so enormous a mutation of the social environment and the resultant tasks as has been the case in the development of education during the last few decades. Furthermore, the answer will be different according to the emphasis laid on different aspects of the very manifold work of the schools.

The following facts may illustrate what we mean. The era of an academic treatment of education in the United States coincides with an enormous increase of the secondary school population. This factor alone has submitted tasks to schools of all levels, to educational theory and to the individual

educator which need naturally a long time to be mastered, if they can be mastered at all. In view of the change in the school population the public schools can no longer aim exclusively at the training of the intellect but must extend their efforts toward wider problems of individual and social growth, of character and citizenship. The old duty of instruction was relatively simple if compared with the modern program of a conscientious school. In addition the expansion of modern public education has gone hand in hand with deep and critical disturbances in our social, economic, and moral life. The crucial fact of unemployment of youth and their parents has appeared, while the old great educational institution of apprenticeship has almost disappeared. Do people and authorities really understand the revolutionary consequences of this change alone?

We deceive ourselves, therefore, if we evaluate the modern public secondary schools in the light of the intellectual achievements of the older selective secondary school, or if we ignore all the obligations of the modern school in its relation to mass problems and then condemn it because the average result of the teaching of languages is below the standard in the old school of fifty years ago. On the other hand, it is just as superficial for defenders of modern methods of schooling to try to meet the criticism directed against them by denying the necessity of severe and selective intellectual training. It is a grave danger for a country that more and more pupils learn to touch superficially on subjects for which they are not fitted, and that

many secondary schools, in spite of all their groping for new techniques of learning, produce a type of youth who enter practical life without being adequately trained for craft and artisan-ship or into our universities without being sufficiently equipped for the pursuit of higher studies. Have we solved the problem of progress because we no longer teach Latin? Is it enough to preach the gospel of adapting the school to a changing environment, without knowing clearly what kind of environment we have in mind, toward what direction it changes, and what kind of change it really needs? There is a kind of educational modernism which is lacking in good sense but which fortunately begins now to reach a certain stage of balance. But it has doubtless brought grist to the mill of those who have no idea of the basic prerequisites of our modern civilization and who still believe that the prospective teacher is sufficiently trained if he has learned thoroughly his subject matter and nothing but that.

If we undertake to judge the influence of the higher schools of education on the public schools we must proceed with the highest degree of carefulness and impartiality. We are probably justified in asserting that they have stood the practical test as well, or as badly, as other comparable academic enterprises. Education does not belong to the sciences which deal quietly with completed cultural products of men, such as ancient philology or the history of past periods of civilization. These disciplines offer to the explorer a well delimited field; they have their great value for the younger generation, just by virtue of

this high degree of rounded perfection. Nor does education belong to the natural sciences, to mathematics, or engineering, which have to do with figures, measures, and inanimate nature, and rest relatively safe on their wonderful immanent logic. Education, akin to politics and economics, deals with a sphere where freedom, arbitrariness, will, power, interests and egotism are strangely mingled with one other and with the highest ideals of mankind. If, after all, we compare the attainments of the science of education with the effect that the political and economic sciences—let us also include theology—have had upon the organization of our modern life, then I think the professional educators do not come off so badly. On the contrary!

They have helped to develop techniques for the training of masses never seen so far in schools beyond the vernacular level; they have developed much more adequate methods for teaching and testing; they have provided bibliographical materials which might well be a subject of envy for any other nation; they have made the teacher more aware of the problems of society and of individual growth; and many of their incontestable mistakes and exaggerations are at least signs of a strong vitality which is better than sleep. The more trial, the more error; the less trial, the less progress.

But a different answer seems to me inevitable if we ask the second of our two questions: whether the modern expansion of our schools of education has brought about an equivalent improvement in scientific creativeness. If we count the number of books, maga-

zines, and articles, then, of course, the result would merit highest admiration. But serious observers, particularly within the ranks of conscientious educators themselves, admit that the quality has not kept pace with the quantity. Of course, here again any concise evaluation is difficult. In the United States before 1900 the production of educational literature drew largely on the work done in other countries. The history of American education shows the French influence in the 18th century. We have in the course of the 19th century a long list of American reports on education in European countries written by such men as John Griscom, Alexander Dallas Bache, Calvin Ellis Stowe and Horace Mann. These reports, as well as the writings of Henry Barnard and William T. Harris, betray particularly the German influence. All these and other witnesses may lead us to ask whether a science which up to forty years ago was so dependent upon foreign nations can surpass, or even rival, the achievements of countries with a longer tradition.

But here we have to answer that, in spite of a certain amount of aid from nations beyond the Atlantic, the older parts of the United States have themselves cherished education since the Massachusetts law of 1642 and the famous Old Deluder Law of 1647, and a good practical tradition is just as important as a good tradition of theory. Furthermore, the United States was also in a situation of dependency in other fields of the *globus intellectualis*, as in economics, the natural sciences and medicine. But here she has not only caught up with her former teach-

ers but has, in some fields surpassed them.

Why not in education?

There are, of course, explanations. First, the rapidity of the extension of the public school system, together with the enormous number of teachers to be educated; secondly, the insufficient salaries of the teachers, which do not give sufficient incentive for the growth of a highly selective and cultural profession; thirdly, the neglect of the field of education on the part of the old and time-honoured faculties, some members of which seem to think, even today, that a scientific subject is the more praiseworthy the less it can be applied to daily life; and fourthly, the difficulty of working successfully in educational theory without a relatively large experience in practical education.

But these explanations are not a justification for the fact that schools of education have not produced works as comprehensive and significant in the philosophy, psychology, and history of education as the importance of these fields demands. The problems involved are not less far-reaching; the materials are waiting to be used, but the work has not been done, although many things of much less value have been done meanwhile at great length. This fact becomes all the more embarrassing as educators often do not take sufficient notice of developments outside their own professional area, with the result that critical comparison and competition are impeded and the kind of departmentalisation and inbreeding is fostered which, ever since universities first existed, has continually worked like a disease in the body of higher learning.

There is, however, something to be said in favor of the modern departmentalisation. How can a modern higher school of education attain true scholarship in all the fields to which it is related, without losing its proper aims in an ocean of relationships and objectives?

Here is something worth dwelling on. The curriculum of the modern school has to rely on many sciences and it would be arrogant to assume that schools of education can possibly be the reservoir for all subject matter taught in the classrooms. They will be occupied to a large extent with the task of conveying the results of research to the younger generation, not of producing them. Otherwise they would become universities in which a bad spirit of amateurishness would govern.

But conveying the values of culture and knowledge to the younger generation is in itself a very complex subject, worthy of thorough scientific research. It includes the problems of child psychology, of the psychology of learning, and of methods. Furthermore it is fallacious to think that education consists only of teaching subjects. It is the continuous attempt to open a way for the younger generation into the cultural inheritance of the race, in order to enable it to take an active part in the renewal and the modification of the processes of civilization. This, again, implies for the theory of education the problem of selection and research in great and fundamental problems of ethics, psychology, history, and sociology, and beyond that, in the problems of educational policy and administration. In view of the im-

portance of these fields both for education as such and for the analysis of the growth and character of human civilization, it is correct to say that here the United States cannot show achievements nor offer opportunities for research which compare favourably with its achievements and opportunities in other, often much less important, areas of higher learning. Meanwhile the American public and American donors have not been educated to see that the interests of the country are not sufficiently guaranteed by the mere mass production of teachers.

What is the result?

The inability of many instructors, even in the schools of education themselves, to return constantly to the great sources of educational thought and to see the relations of their field to neighboring fields of research has led to a certain desiccation and exhaustion of the nourishing roots of education, to repetition, to an overestimation of cleverly advertised professional specialties and fads, and, last but not least, to an over-emphasis on techniques that have been unduly separated from the deeper concerns of education. How many teachers have really read Comenius, Pestalozzi, Herbart, or even their own compatriot Dewey? How much courage could they take for the fight for true progress in education, if they knew how many not-yet-realized ideas have been expressed centuries ago by the spiritual leaders of their profession? And how much useless discussion and twaddle, how much waste of wonderful enthusiasm, could have been avoided, if the teachers of all grades had been able to examine new propositions in the light of the great

traditions of human thought?

For illustration of the latter point it is worth mentioning one problem of highest significance for all the humanities, and particularly for education: the problem of their proper logic and methods. This problem entered, about thirty years ago, upon a new stage of development. Particularly the question is at stake as to how far the humanities ought to avail themselves of the methods of mathematics and the natural sciences. During the nineteenth century the so-called positivistic school held this transfer possible and desirable, in order to arrive in all fields of thought at the same mathematical exactness and to exclude all personal factors of interpretation. There was further the understandable disgust against a sort of deductive speculation which, especially in the United States, had dominated too long in philosophy. Particularly the American form of the theory of education, which grew into the rank of a science just at the crisis of the attack upon the old forms of philosophy and in the hey-day of positivism, tried to transplant the methods of the sciences into as many of its own areas as possible. That was, as a matter of fact, in some respects a great advance. The humanities, however, have to deal with human concerns, conflicts, and values. Their character cannot be adequately understood and is often even obscured if we approach them onesidedly by working hypotheses developed for the analysis of matter.

The theory of education which is stretched between the two poles of the spiritual and the physical side of man, is naturally most exposed to a confusion of methods. On the other hand,

its responsibility is great. For the problems just intimated are not only of "methodological" character or idle quibbling with words. They are ultimately related to the renewal and the substance of civilization. In our educational theory and practice we omit too easily the question of the basic goals and aims of our human existence, we deal with them often as if they were illegitimate invaders in the well organized and scientific modern world, and we do not see that in spite of our exactness and clever inventions we draw constantly from an old cultural inheritance with a religious or idealistic background. In our pride in analysis and criticism, which is so much easier than construction, we do not sufficiently renew the resources of culture. In absolutizing the intellect without asking where it has its grounds, in mistaking quantity for quality and external effects for values, we are busy with a foreground philosophy and with the organization of the surface of life. And this is so even against the "pragmatic test," since we can see in our immediate present how old parts of our western civilization break down under the attack of merely naturalistic and biological interpretations of the state and society, to the rise of which all modern nations have contributed. We omit in education the question of creating enthusiasm and mental resistance, though there have probably been few periods in history when man needed these powers so much as in our period of mechanization of labour, unemployment, and international confusion.

Nothing that has been said here is intended as an attack on the proper use of mathematical and statistical meth-

ods in education. But it betrays a dangerous onesidedness in the higher schools for the teaching profession that according to the bibliography of "Doctors' Theses under Way in Education" in the "Journal of Educational Research" during the years 1930 to 1936 more than 90% of the intended dissertations were dedicated to techniques, to organization, to experimental and descriptive forms of psychology, to testing and measurement, while less than 10% were concerned with those problems which give to our whole educational endeavor its sense and direction. What shall we say of education if less than 10% of its doctorate studies deal with values and aims in education and civilization, the tradition and future of educational ideals, the thoughts and problems of great leaders, the relation of education to the history of religion and philosophy and to the development of literature, art, the sciences, and the great human institutions? There is, of course, a probability of error in this statement, since it is difficult to define the content of dissertations on the basis of their titles, but the estimate is much more in favor of the non-philosophic than the philosophic subjects.

In the long run this onesidedness must defeat the purposes of the schools of education. They cannot satisfy the type of young men who are interested not only in the questions how to teach and how to measure, but also in the question what to teach and for what human purpose; they cannot satisfy the universities in the frame of which they work, nor the nation which sooner or later must realize that its culture depends on a broader concept of education than prevails today. Finally,

they must disappoint even the representatives of measurement and administration, because their best endeavors are bound to degenerate into routine without a continuous supply of broadly educated men. It is a mistake to suppose that the achievement of greater and greater objectivity in testing makes it possible to dispense with refinement of taste, psychological discrimination, and an understanding of the social and philosophic setting of the whole testing movement on the part of those who are concerned with it. On the contrary, the more objective we become, the more we need to use such powers for the critical determination of what we really want to be objective about.¹

II

How to change this situation?

It must first be said that this article is not intended to deal with the political, social, and economic background of a reform in the status of the teaching profession. As long as certain communities and states value loyalty to political groups or descent from certain earlier inhabitants more than quality

and loyalty to the true duties of education, the efforts of universities will be frustrated at the very place where they ought to take effect. Some time ago—so we are told—a community invited a dozen candidates for a headmaster's position to appear, all at the same time, before the school board, which asked them to underbid each other in the presence of the whole gathering—except those applicants who preferred to leave the room immediately. As long as an auction is a dignified enterprise in comparison with the appointment of a school principal in such a community, men of self-respect will hesitate to enter upon one of "those vitally important posts," and only "the less educated of the educated class" will aspire to the honors of this kind of public service. But our discussion has to be limited to certain possibilities of the reform of the higher training of teachers as such.

There are fortunately many among the responsible teachers of education who are fully aware of the seriousness of the situation.²

The demand has been heard everywhere: Give to the prospective teacher a broad general background and a better knowledge of the subject matter he is to teach. But concerning knowledge of subject matter the higher schools of education depend largely upon the work done in undergraduate courses and in the state teachers colleges, even upon the work done in the high schools. Changes in the curriculum of all pertinent levels of schooling may help here somewhat, as well as changes in the requirements of the entrance and final examinations. But it would be an error to think that these means alone provide the desired

¹With respect to these problems consult David Eugene Smith, "Challenging Problems in American Schools of Education," *Teachers College Record*, March and April, 1915; Dean Virginia C. Giddens, "State Requirements that Discourage Educated Persons from Teaching," *The Educational Record*, January, 1936; and Ralph Beatty's review of D. E. Smith's article in the *American Mathematical Monthly*, December, 1916.

²Cf. Yearbook No. XXIII of the National Society of College Teachers of Education, 1934, and the report of the Dean of the Graduate School of Education, Harvard University, 1915-36, together with the announcements of the new Harvard degree of Master of Arts in Teaching; note also the article by C. H. Judd of the University of Chicago, in *School and Society*, No. 1145, Vol. 45, January 30, 1917, "The Education in Liberal Arts Colleges of Students Preparing to Teach in Public and Private Secondary Schools," and the Announcements of the School of Advanced Studies at Teachers College, Columbia University.

"broad cultural background" and enable us to make a personality out of a student.

One of the most important factors we have to keep in mind is not only more and better knowledge but also the dependency of the graduate schools of education on the whole spirit that reigns in our universities. As a matter of fact, in none of the great countries of the world will it be possible to carry on a reform of the training of teachers without a simultaneous examination of higher education as a whole.

Two points have to be taken into particular consideration. The first is the question of specialization, the other the question of the general educational and cultural meaning of higher studies for the modern student.

The fact of specialization has often been criticized in a sentimental way. Some critics remind us of the workers in the early proletarian revolts who in their understandable hatred against mechanical production destroyed the machines by which they lived. Each of us has to specialize or he runs the danger of starving or of being a life-long and unproductive amateur. But what is rightly attacked is, rather, specialization as an end in itself, as a spirit or principle, just as the early industrial workers hated, in reality, not the machines, but the spirit and the principles of early industrialism. We must, in our higher education, attempt to combine specialization, as a necessity, with a deep desire to relate our research and, indeed, our whole selves to the great and general issues of thought and of human life, even if we do not always talk of them. This combination is, after all, the sole way to be a really

productive scholar, and only this kind of scholar can open to the student wide avenues of ideal and personal development. Without these scholars all chairs of philosophy, of history of civilization, and all organizational superstructures are in vain. The danger of specialization, in other words, has to be overcome within the work of the specialist himself; additional "cultural" courses will always run the risk of degenerating into vague surveys, particularly if they are offered by the youngest, instead of by the best, professors.

Intimately connected with the issue of specialization is the problem of the meaning of higher studies for the student. It is natural that he should sacrifice his time and money in graduate schools to enter eventually upon a good position. But the better the student, the less is the hope for the good position a sufficient source of his enthusiasm. He not only wants to learn what he needs but through learning what he needs he wants to be mentally enriched and assisted in his attempts to solve the tasks of his personal and professional life. Does the modern university fulfill the expectations of the best of its students? Again the problem of specialization arises, but still more the problem as to whether our modern university compensates the process of analysis, criticism, and relativization, necessarily combined with all earnest search for truth, by an adequate process of synthesis, construction, and formation of mind and character. It is not the purpose of this article to dwell on these topics, though we ran across them above, when we spoke of the one-sidedness in the application of mathematical and me-

chanical methods to the humanities. The American, or perhaps better the whole Anglo-Saxon type of university is, in respect to the relation of higher studies to the education of the personality as a whole, better than other national university systems. Nevertheless, here too the issue becomes acute; but to deal thoroughly with it would lead far beyond mere educational considerations into fundamental problems of our modern civilization and into metaphysical meditations on the relation of reason to emotional life, truth to faith, analysis to action, etc. Here we have only to emphasize that the higher schools of education are in a two-fold quandary in both respects: in respect to specialization and in respect to the meaning of study.

Their foundation in the United States was a historical necessity, partly because the faculties of liberal arts had culpably neglected their duties toward research in education. But on the other hand, nobody can deny that this development has led to a dangerous separation of the new member of the university family not only from the *facultas artium*, but also from the *universitas literarum* as a whole. It is the same as in a family where parents have not understood their children. They run away. Exposed to the struggle for life they grow quick and strong, but somewhere in their soul and quality there has been lasting damage both to the children and to the parents.

The second reason for additional embarrassment is that it is exactly the prospective teacher who needs not only intellectual training, but as an indispensable prerequisite of professional success, inspiration, enthusiasm and that kind of amalgamation of knowl-

edge with an impressive personality for which the words "cultural background" (which we always use) is an inadequate concept. It is not alone the multitude of knowledge or the length and width of the background which make the animating and animated teacher. In addition he needs a familiarity with cultural values hidden in the subject matter to be taught and a sensibility to the joys and conflicts in a growing fellow-man which are possible only on the basis of his own deep experiences, and on his ability to lay a rich background even behind the daily detailed teaching and his daily little experiences with the younger generation. Without these gifts a teacher transmits nothing but "*disiecta membra*" of the body of our civilization.

In consequence of all such considerations we arrive at the statement that a reform of the training of teachers cannot be achieved by organizational or educational changes within the higher schools of education alone. We can embrace the character of the task only if we include in our considerations the spirit of the whole higher study of which the advanced training of teachers is but one inseparable part.

There are nevertheless also concrete questions of curriculum-making and of organization at stake. The university which undertakes a real reform of the education of teachers has first of all one task: to convince a probably large number of its members that the usual current opinions about the narrow didactical character of the theory of education are fallacious and even dangerous. As a matter of fact it is already impossible for a single individual to become an expert equally versed in all areas of education. There is almost no

discipline and no faculty to which educational research is not in some way related and on the results of which it has not to build its own conclusions: medicine and physiology, sociology and government, history and philosophy, psychology and anthropology, economics and statistics. Graduate study of considerably greater length than the one or two years required today would hardly be sufficient to make the student a "Master of Education," if that means the capacity to do independent research in one area with an adequate understanding of the relation of this section to the whole field of education and its vicinal areas.

Here, of course, we have to answer a very natural objection. How can anyone expect that prospective teachers will undergo such extended study, if the majority of their colleagues attain a position after one or two years of graduate work, or after graduation from a college or a state teachers college? How, furthermore, could a nation pay for this prolonged preparation and the resulting higher salaries? Thirdly, is it not one of the many perversities of our modern depreciation of the natural qualities of men to presume that every teacher in a public school ought to have a program as long as that of a physician before teaching youngsters the ABC's and the tables?

The answer is that the work of the teacher of even the most modest school includes more responsibilities than mere instruction in the fundamentals. But we do not belong with those monomaniacs who assume the right to overstandardize the requirements of their profession until they are out of any sound proportion to the given conditions of a society. What we assert

with all seriousness is that education, whatever we may think of the average teacher, needs centers of continuous, thorough, and highly qualified research; and with such centers it needs, within the ranks of its practical workers and its administrators, efficient officers of communication between the practical and the theoretical objectives of the profession.

The universities of the United States, in spite of some promising beginnings, have failed so far to provide the advanced and coöperative study of education which must be demanded as prerequisite to the production of the best-qualified research workers and communication officers in the field. However, were all the forces brought into contact which are already available within large universities they could form a system of tributaries and nourish a powerful river, while under present conditions these streams of influence do not meet each other and ooze away without being sufficiently utilized. The men and women in the different departments who directly or indirectly deal with educational problems do not know each other. Nor do the graduate departments of education sufficiently coördinate their results and tell their students how much they could gain if there were more coöperation and exchange within the universities. But, of course, there are the trenches of the examinations, and there are the professors with their life-long leases on courses prerequisite to these examinations. Here we may see, like the great imperialistic powers in our international life, continuous impediments to transdepartmental co-operation.

It goes, let us hope, without saying,

that we do not recommend a new monster school of education, which would deprive old disciplines of their independence, or repeat their work, only because a small part of their thought and research is pertinent to education. What is needed is primarily not something of institutional, but of functional character, a planful utilization and unification.

For objectives of such a type we need first of all the education of a type of scholars who are able to see the relation of their particular study, be it history, psychology, or medicine, or anything else, to education, and of scholars who see the relation of the more professional study of education to connected problems in other sciences. Advanced studies of such a kind are possible only if some of our greatest universities provide scholarships which will enable promising graduates of different disciplines to extend their studies either from non-educational disciplines into educational, or from education proper into non-educational but tributary disciplines. In this way the isolation of the advanced schools of education can be broken down and the other departments too would profit. Some of them train today a considerable number of young scholars without being able to give them the academic positions they deserve. Why is there not more contact between these faculties and the

broad field of education? Such a *Co-operative School for Educational Research* could become a seed-bed from which qualified scholars could go as future leaders into the institutions for prospective teachers and administrators in our public and private school system. Many of these institutions do not yet possess a sufficiently trained body of instructors, though there are at every place some men of highest standard. But exactly in the field of education and the related fields of philosophy, psychology, and sociology the problems to be dealt with are complicated and rapidly changing. And it is dangerous and expensive for parents and children, and eventually for the whole commonwealth, if the instructors of the young prospective teacher are incapable of growing beyond the prescriptions in the college textbook to a broad and independent view of the relation between advancing theoretical research on the one hand, and the practical problems and duties of the schools on the other.

We cannot train the type of teachers we want and need unless we place them in their most plastic and malleable years under the influence of professional leaders from whom they can learn that "*amor intellectualis*" which Spinoza praises as the highest achievement of man and his noblest means of connecting himself with the infinite energy of the universe.

It would be a great advantage to some schoolmasters if they would steal two hours a day from their pupils, and give their own minds the benefit of the robbery.—J. F. BOYSE

SOCIAL TRENDS AND EDUCATION

EDMUND DE S. BRUNNER

I

IN ALL the plethora of discussions currently exciting the Schoolmen's world as to the effect of education upon social change and the social order, two things seem to be almost completely overlooked.

(1) The school is primarily a community institution, anchored inevitably to a particular locale. If then, there is any possibility of effecting social change through educational processes, the primary opportunity is with, or at least begins with, the local community.

(2) While the debate as to whether or not the schools can change the social order rages on, the social order is itself changing in important particulars in ways which in turn will soon have considerable influence upon the schools.

It is the purpose of this article to point out some of the implications for organized education in the first of these considerations and then to suggest some of the more important social changes that should be of increasing concern to the schools.

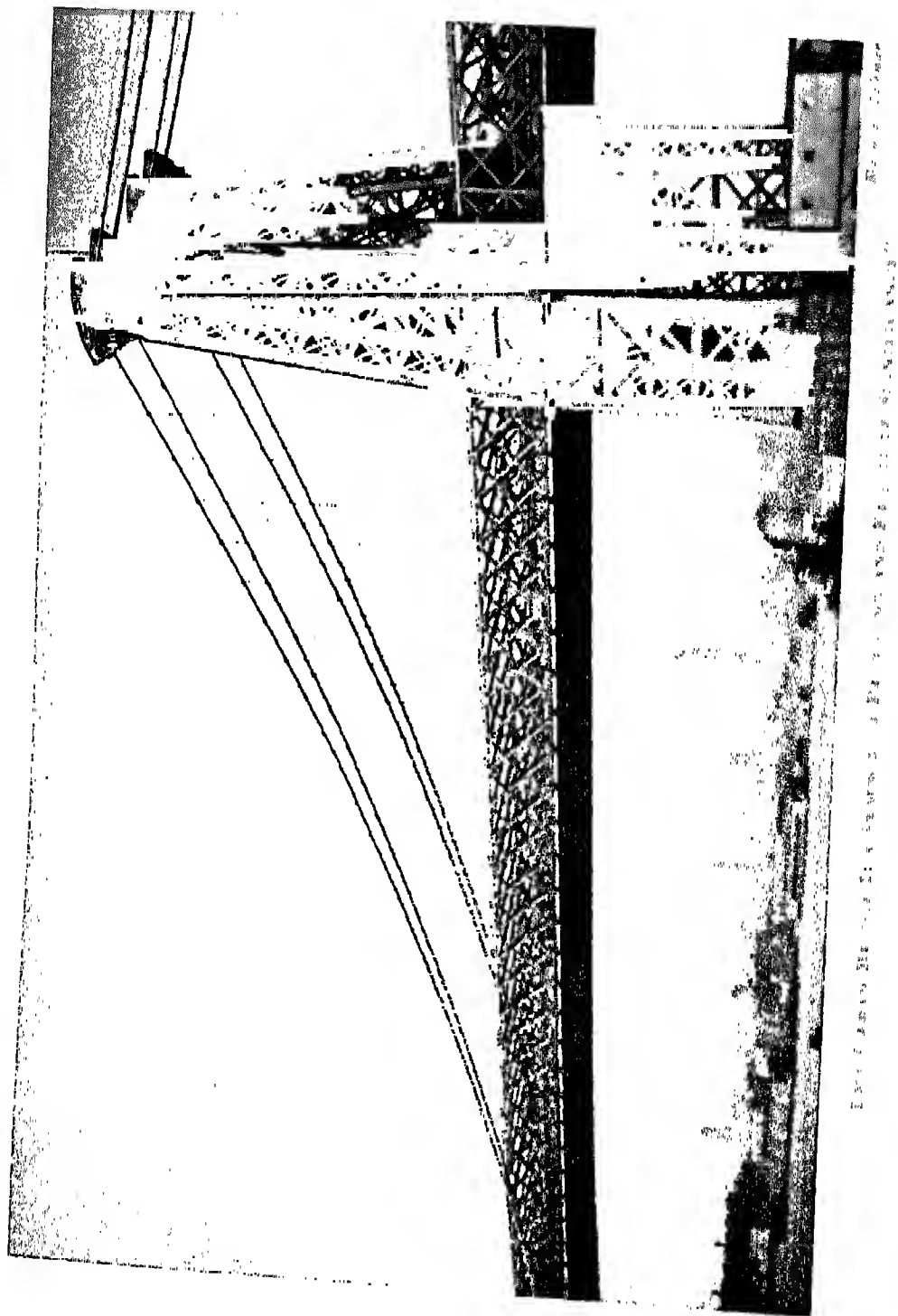
The first of these considerations is of special importance in a democracy. The local community is obviously greatly influenced by regional and national social forces. But it is well to recall that the local community can measurably nullify national action in some particulars, as witness many episodes in the days of Prohibition. Again, many aspects of national and regional planning can, in a democracy, be realized only when local communities do

their part. Local communities are the place where most of our social changes become manifest to most of our people. Some, at least, of our proposed social improvements cannot be actualized except in community after community. Large sections of the public health program illustrate this point.

One answer to the question of education's influence upon social change can be found, therefore, on the community level. Indeed, as the writer has elsewhere shown, on that level both schools and other educational agencies have to their credit more than one demonstration of the ability of education to produce quite pronounced changes in more than one phase of social life.

But even on the community level and even with the current enthusiasm for the activity program and the educational use of the pupil's environment, these demonstrations are not very numerous.

They are not numerous because the teachers and their supervisors do not, as a rule, know their communities in any but a highly superficial fashion. Pupils are perhaps exhaustively tested and analyzed but there is no procedure whereby social trends and their implications for the schools as institutions and for education are detected as they begin to arise through continuous study of the many available sources of data. Seldom, if ever, are the embryonic social data recorded by the school psychologist or attendance officer viewed from this point of view.



Seldom, if ever, are periodic pupil questionnaires employed and while school surveys are legion they concern almost always the administrative, business and plant aspects.

There could be little attempt, therefore, to set forth an all-round program. No school system has been thoroughly examined, especially in the light of its socio-economic environment. Economic data, for instance, have been gathered for the purpose of estimating what the community could afford to pay for its schools, but not with a view of using these facts in providing material of instruction. The processes of building a revised curriculum have been developed with care, but the teacher is given no adequate guidance as to how to develop a "content for the courses consonant with the social needs and conditions of the community."

Similarly, social surveys, even the best, have studied schools as separate institutions set apart from their environments. Recommendations concerning education have been made without regard to the function, program and financial structure of the existing educational system in relationship to the community which it served.

It would appear worthwhile to undertake studies that would combine both sociological and educational survey techniques, that would appraise the effects which social and economic circumstances have on living and education, catalog the specific needs which must be met in the process of making a better community and thus prepare a program both for the school and for the community in which both schools and social organizations and agencies would be implicated in the process of

making better living and consequently better education for all people both young and old. Such an enterprise would be a most educative project for the entire community. In local terms it would be roughly comparable to the regional studies of the National Resources Board, but because of its local character it would be more immediately fruitful. Done under the aegis of the school such a procedure would justify the school and education to the community in a unique way. It would enable education in the large sense of that term to influence favorable social changes and processes on the community level and to improve the whole plane of social thinking and action. Without some such approach much of the brave idealism of educators, even of those who uphold a sane and democratic liberalism, runs the danger of becoming naught but self expression.

But even a community where some such process had been undertaken and where it was being kept up to date could not escape the influence of the larger social forces and trends. We turn then to a few of the social trends of importance to organized education, one of the chief of which is the declining rate of our population growth. Granted that the trends since 1920 continue, that the slight rise in the birth rate in 1934-35—and it was very slight in comparison with 1920-23—is but a reflection of somewhat greater measure of economic security, and that present immigration policies remain in force, our population will become stationary somewhere between 1950 and 1960. Most of our cities of over 100,000 population and a few of our industrial states are already no longer producing children enough to sustain

their population. The number of births in New York City, for instance, decreased 21.9 per cent between 1925 and 1935. A stationary population then will arrive within the lifetime of many now living.

The enrollment in the lower grades of our schools has already begun to decline. In New York City elementary school enrollment dropped 38,000 between 1930 and 1936. We shall be an older people with proportionately one-half as many children as in the final decade of the last century.

The profound effects of this social change and trend are worthy of a whole essay. There will be fewer customers for manufacturers, farmers, stores, and schools. The share of various classes of goods in the total demands of the population will change. Real estate values and the building industry will be affected. The population will be older and there will be fewer persons of working years to support a growing proportion of older persons. The question also arises as to whether the declining school enrollment will mean fewer teachers or whether those who make our educational policy will be wise enough to increase the functions and services of the schools, possibly along lines now foretold in some of the richer school systems and some of the progressive schools, so that there will be more teachers of higher quality performing more and better educational services for the whole population.

In this question, the teaching profession has a vested interest and the time is short—fifteen to twenty years—that educational administrators and statesmen have to initiate the policies implied in the question first raised.

II

The second trend which greatly concerns education relates to the tremendous increase in technological efficiency. This is now a familiar phrase in educational meetings and it is almost always linked with two other pleasantly sonorous terms, namely, "the economy of abundance" and "the changing social order." To date, little has been accomplished to link these three phrases in a program of action rooted in the actualities of the social and economic situation. Nor can this be accomplished in this essay. But it is important to view some of the facts and assumptions behind these terms in the light of possible meanings for education.

It is said that increased technological efficiency causes unemployment. Some among us therefore argue for reduced hours of labor and education for increased leisure. Is it possible that such persons are too much influenced by the events of the last seven years?

The years of 1900 to 1930 are supposed to date the beginning of the "second industrial revolution." During that period the population increased 61.8 per cent, but the number of gainfully employed workers grew by 68.3 per cent, even though during the same period the proportion of the population between 5 and 20 years of age in school increased from every other child to 7 out of every 10. Most of this increase was in the 10 to 20 year age group, thereby removing potential workers from the labor market. Despite the increase in efficiency that characterized these three decades there was, therefore, proportionately more employment at the end of the period than at the beginning. To a consider-

able degree this increase in employment registers the entrance of women into an ever larger number of gainful occupations. It also was marked by sharp increases in the proportion of the workers in various service occupations, especially in the trade and professional categories.¹

But it should be noted that even the proportion employed in manufacturing and mechanical industries rose by 3 per cent in this period. The gains were almost exclusively at the expense of agriculture. Obviously thousands of individuals were adversely affected by technical advances, thereby creating serious problems for society and education but in terms of gross totals the facts up to 1930 do not fully bear out the alarmists. It probably follows that technological improvements are only one explanation of the woes of the 1930's. Mismanagement of the economic structure and of social organization is largely to blame.

The increased technical efficiency of our industrial organization showed in huge increases in the *per capita* consumption of goods and services during the period under review. Percentage increases in *per capita* consumption or use of some selected items follows:

Per cent Increase 1890-1929

Steel	683	Eggs	135
Petroleum	1584	College students	
Water power ...	1110	per 10,000 pop-	
Total energy ...	326	ulation	740
Sugar	200	Telephone	4125
Ed. expenditure ..	842	Postal revenue ..	597
Newsprint	1047	Cotton products .	143
Rubber imports ..	1800	Silk	967
Railroad ton miles	306	Life Ins.	1327

¹ The per cent of the population 10 years of age and over who were employed did however decline 7.1 per cent between 1910 and 1930 due largely to the huge increases in high school and college attendance.

The foregoing are just a few of the items that might be noted. They are enormous gains indicative of the broad distribution of the exchanges of goods and services and the distribution of benefits through the products of all industries. Despite the serious imperfections of the capitalistic system, in fairness the achievement of 1890-1929 in the United States in stupendously increasing consumption must be set down on the credit side in appraising capitalism.

There are, of course, serious debit items. The Hoover Report on Waste in Industry pointed out the appalling costs of inefficient management, lack of standardization, too long continued use of obsolescent machinery. This report was perhaps the first serious jar to American complacency over the achievements of its manufacturing enterprises and engineers. Such inefficiency is a waste of potential wealth. Moreover, in part because of this report, in part because of the normal processes of improvement or invention, we may be approaching a time when technological gains will detrimentally affect employment. In the 1920's the physical volume of production in selected manufacturing industries increased 37 per cent while employment dropped about 2 per cent. Freight car loadings increased 6 per cent from 1923 to 1929 while employment on steam railroads declined 10 per cent. The production of coal increased 10 per cent from 1919 to 1929 and was accompanied by a decrease in employment of about 14 per cent. Despite an increase in the 22 per cent production of agricultural commodities, 800,000 agricultural workers

were displaced between 1919 and 1927.

That the trend shown by some of the data given above has continued since 1929 is indicated by the fact that the output per man-hour in manufacturing industries is estimated to have increased approximately 28 per cent between 1930 and 1936 by the National Research Project on Reemployment Opportunities and Recent Changes in Industrial Techniques. Thus it is significant that with electric power consumption at an all time high the unemployed still number around 6,000,000 to 8,000,000.

Unemployment from gains in technology may, then, become far more serious than in the past. But such gains are inevitable, they will produce wealth. The problem is to balance the probable decline in industrial jobs by increasing jobs in service occupations. Bringing educational, medical and social service throughout the nation up to the level of the best practices would create millions of new positions. Can effective correlations between increasing efficiency and wealth, declining industrial and increasing service employment be discovered and maintained? Can total employment be increased while industrial employment declines? Can education retain displaced workers caught in this process? A first step toward an affirmative answer to these questions is a knowledge of all the factors. Shibboleths like "release technology," "technological unemployment," "education for greater leisure" are not self defining but are conflicting in some of their deeper implications unless related to the developing trends.

The third trend is for wealth and

therefore power to be increasingly concentrated in the hands of a few. Berle and Means have shown that two hundred or about one-tenth of 1 per cent of our corporations, with considerably interlocked directorates control the bulk of the labor, of the corporate wealth and productive power of the nation.

The oft quoted Brookings Institution studies indicate that even in 1929, one-half our families had incomes of \$1,500 or less and those 11.6 million family incomes totalled ten billion dollars. At the other extreme 36,000 families with incomes of \$75,000 a year and above took in a total of nine and 8/10 billion dollars. One-tenth of 1 per cent of the families of America had 42 per cent of the income. The significance of this last item is the better grasped when it is recognized that 80 per cent of the retail trade of the nation is accounted for by those families with incomes of less than \$3,000 a year, and manufacturing for retail trade is of major importance in our economic life. A wider distribution of income would certainly increase consumption and necessarily production.

The Brookings studies have shown two other important facts in this connection:

(1) That only about one-third of our savings in the 1920's went for purposes primarily productive. The other two-thirds was loaned to Europe and poured into the multiplying and pyramiding securities of the period. A wider distribution of wealth, with the consequent enlarged demands for goods would have created sounder, more productive opportunities for investment and would probably have taken the edge off the depression.

(2) Using most conservative techniques of estimating, the Brookings experts also concluded that even in 1929 we were operating our productive machinery at only 80 per cent of its practicable capacity. Had we achieved 100 per cent the increase would have been enough to raise the income of those below a decent standard of living to that standard, enough to increase national income \$15,000,000,000. What would not such an increase have done as the money circulated from hand to hand! It could not but have resulted in further increase of our capacity to produce and consume. It might have been achieved with a wiser use of the savings of the 1920's. In short we could do far better than we have done. If these estimates seem too conservative the reader can accept Loeb's study, "The Chart of Plenty" which claims that we have deprived ourselves of about \$350,000,000,000 worth of goods and services from 1930 to 1935, but it offers no immediately achievable device for stopping this loss.

III

What, then, are some educational implications of these trends noted?

Adult education is, of course, indicated but in itself it will solve no problems. Educators must be—as they are not now—committed to it. They must realize it is more than vocational skills. The millions of youth who finish high school and college must understand that individual and social security depend upon continuing education. Pre-adult institutions must condition them to that.

Adult Education is necessary because the swift progress of technology

will increasingly call for vocational re-education. The present contribution of vocational education to adult education will probably be increased but the program on both secondary and adult levels needs to be reexamined. Why install elaborate equipment at heavy expense in the light of the rate of obsolescence of that machinery? Why confine vocational education to agriculture in rural communities when in some areas the rural electrification program is delayed for lack of qualified electricians—to use only one simple illustration. Assuming continued technical progress vocational education may discredit itself unless it is based on sounder knowledge of underlying economic factors that affect the employment prospects of its students, unless it is served by some sort of occupational outlook, comparable to the annual agricultural outlook which is increasingly influencing farm management, unless eventually we can look forward to some sort of occupational planning. If vocational educators begin to work in this direction instead of maneuvering to defend their *status quo* the chances are they will expand their usefulness and influence desirable social changes as well.

Adult education is necessary also because only so can the social and cultural dangers of a rapidly aging and therefore increasingly conservative population be somewhat resisted, and the tendency to respond blindly to symbols, slogans and stereotypes be checked. Few if any of the major problems agitating the statesmen of the world today were even known by name when these men and the generation that fought in the World War were in school and college. The unplanned

"in-service training" that life gives is slow and terribly costly.

If the schools could at the same time make crystal clear for both adults and children the use and abuse of the symbol, provide some understanding of each changing scene on the reel of social life and share in the search for values that fit the problems of the 1930's, they would be playing a large share in blue printing the social structure of the 1940's. Educators should remember that while not all possible specific changes are predictable, many changes have come because determined groups knew what they wanted. The implementing of the current idealism for a better social order by far more detailed blue prints than have yet appeared is overdue. Here is a job for some university whose faculty is ready to tear down the fences that separate the various disciplines.

Again, within the schools and colleges it is fair to ask whether the mere increase in the number of courses by some hundreds per cent is an adequate answer to the challenge of an increasing complex society.

Curriculum revision means drastic reorganization. One reason for education's dilemma during the depression has been the stubborn insistence of teachers on every detail of the subject matter in their vested fields of interest. The integrated curricula we hear so much about are at best a partial answer. Nor can "subject matter" be forever and completely abolished. Im-

plicit is the fullest possible use of technological aids like the movie, radio and gramophone and the ruthless reorganization of subject matter for the many on the basis of eliminating everything in the way of dead wood that can be cut out rather than crowding in everything possible.

Does this sound like a taxpayer's league executive broadcasting? Rather the plea is for curriculum revision in order to broaden and enrich not narrow educational experience. For the one certainty in a clouded and uncertain future is the inevitableness of rapid change. A too static education will perish. Flexibility, adjustability for institution and for the product of the institution is indicated.

To a sociologist untutored in the mysteries of "curriculum construction" and "unit building" it is puzzling that more progress has not been made along this line. Take such a simple matter as the content of arithmetic courses. Problems in the costs of electrical appliances, in the mathematics of laying out a tennis court and the like, are all to the good. But why not equally simple problems, based on census data, on how many children are there, how many go to school out of each group, on the different rates of attendance for native born, foreign stock or Negro children, on the value or rental costs of homes by city wards, and so on. Children can be interested in such matters.² Similarly, the changing numbers and proportions of the gainfully employed by decades would through arithmetic begin to acquaint the pupils with the changing occupational opportunities and demands of their own communities. Perhaps such an approach would even teach these

²Last summer an eleven year old who nearly floored the writer by asking "What is this social research you do?", voluntarily worked out some such problems from the census pamphlet on his state. I have also known children of 12 to 14 years who groaned over their mathematics to work hard and understandingly on Curry's *Aerodynamics of Sailing* because they were racing small boats.

embryonic citizens that there are factual sources which can be used to compare with the unceilinged claims of advertisers and the blatant ballyhoo of campaign orators. Such problems, perhaps worked out with a map of a community by wards on the school room wall to localize results, should certainly tie in closely with civics even under the most rigidly regimented subject matter curriculum.

The suggestion here is that while new courses are obviously needed from time to time as conditions change, much valuable attitude forming work, informative as to changing conditions, can be done within the framework of almost any curriculum at least until the reorganization called for above can be brought about.

Another implication for education relates both to the curriculum and to the guidance of students. Thorndike has shown that the poorest students in a group of almost 1,000 which he studied, though separated by four years in their age-grade achievement from the best, had spent within half a year as much time in school. Obviously there was wastage here both for the pupils and the taxpayers. Education must be planned and given in terms of the ascertained capacities of the student to acquire developable skills, informations and attitudes. Socially and economically useful citizens can be produced in no other way. And the schools will not even help to bring a new social order if they turn out persons who are either misfits within the present changing order or who have become too inflexible in the process of their education to make readily the increasing number of adjustments the pace of life demands.

A fourth line of effort for education called for by modern trends lies in removing the inequality of educational opportunity, not only among the states but as between rural and urban children. The facts on this are reasonably well known. They are basic to the case of those supporting the Harrison-Fletcher-Black bill for Federal aid to education. Rural America has less well trained teachers, shorter school terms, more restricted curricula, less equipment, fewer services, poorer administration, than urban schools. Despite this fact, until the age limits of compulsory school attendance were raised, more rural than urban children of voluntary school attendance ages went to school.

This does not seem like living up to the constitutional ideal of equality of opportunity so far as education is concerned, but the argument for a better rural education does not rest merely on idealistic grounds. It is a matter in which the cities are vitally concerned. Rural America is the "seed bed" of the nation. As already shown, the cities are not producing enough children to sustain their present population. In 1930 all cities of over 100,000 had 293 children under five years of age to every 1,000 women of 15 to 44 years, 77 less than are required to maintain a stationary population. The rural farm population had 545. Many rural counties range from 750 to the maximum of 957. These high counties are for the most part in what the federal relief authorities know as the "six problem areas." In these areas rural education touches its lowest levels but it is precisely from these areas where there are the most children that the great-

est migration to the cities comes.

Cities safeguard their milk and water supplies with great care. Unless they begin to be similarly interested in the sources of their human supply they and the nation will suffer from a progressive lowering of the quality and ability of the population. In a democratic, interdependent society there can be but loss in spreading unequally the benefits of education.

There is an economic argument as well. Handicapped as rural education is, O. E. Baker of the Bureau of Agricultural Economics, United States Department of Agriculture, has shown that the cost of rearing and educating the rural migrants to urban America in the 1920's averaged \$1,400,000,000 or a sixth of the net farm income. This was, of course, a direct contribution to the city.

The critic will correctly say at this point that no specific hint has been given as to what the schools should do in the face of the concentration of wealth and economic power noted above. In a sense everything that has been proposed would represent some small approach to that problem. But there is one specific thing that may be noted: teach the Constitution and the Bill of Rights! There lie within that document and the writings of the

founding fathers many unlearned lessons as to the meaning of democracy. The Constitution, it is true, provided for political democracy which in itself we have not fully attained. But it provided for that political democracy to safeguard the economic democracy, the quality of opportunity, the self-evident principles of the Declaration, the general welfare, to which the new nation was dedicated. Those principles are the charter, the *raison d'être* of our system of free education. Those principles are still valid, still more consonant with the spirit of our people than any that have sprung from hearts that beat under brown, black or red shirts. And the schools have, alas, taught the mechanics of government in civics and neglected the weightier matters of the law there and everywhere else.

The time then seems to be ripe for organized education to take specific cognizance of social trends that demonstrably affect its functioning and its future, to plan with reference to these trends, to effectuate these plans within the walls of the school and within the communities of which the schools are a part. The techniques and the data for beginning such a dynamic, social program exist. Does the leadership?

If you want to be a leader of the people you must watch events.
—Spanish Maxim

MUST THE HIGH SCHOOL SURVIVE?

PHILIP W. L. COX

I

CRITICISM and challenge of high school procedures and general adequacy have appeared in articles, reports, addresses, and books for lo, these many years. President Eliot's address before the National Education Association in 1888 and the Report of the Committee of Ten in 1893 form one landmark of challenge. Doubtless they were not the first ones. Despite repeated criticism, however, the high school has grown great in size and in popular acceptance.

That a question should seriously be raised regarding the possible demise of the general high school at the very moment of its apparently approaching universality and security may shock some readers. To others it may seem absurd. Many will, however, accept it in the spirit in which it is asked; it implies an unprejudiced inquiry into present needs of society for educational institutions for adolescent youths, the adequacy of present high schools—even the most progressive of them—to meet those needs, and, so far as inadequacies are found, the possibilities of so transforming the high school that it may function as a constructive social agency of an evolving democratic society.

If the changes required are so fundamental that the educational regimen would be quite different from that of any high school that we know today, it will be concluded that a new institution must develop to replace the high school. Again and again, in the course

of time, educational institutions have risen in response to current needs or pressures. When once established, they have made more or less grudging and inadequate adaptations to new demands upon them, and then have been replaced by more revolutionary schools, the potential importance of which was quite unsuspected in the days of their origin.

The Latin Grammar School Blossoms and Withers. In the relatively brief history of American education, such revolutions have occurred several times. The Latin grammar school was founded to teach preparatory Latin and a little Greek to young men of social promise who planned to enter college to prepare for the ministry. The need for such a school was inherent in the desire of thinking men who "dreaded to leave an illiterate Ministry to the churches, when our present Ministers shall lie in the Dust." Although tuition fees were charged, the Latin grammar school received public grants, generally from the rent of town lands; to this extent at least it was a public school and its service to its society was officially recognized.

New times, however, brought new demands. Doctors and lawyers and merchants and navigators required education. Women wished recognition of their partnership in the new world of action. Advocates of science and mathematics and English usage and modern foreign languages called upon the Latin schools to broaden their cur-

riculum. Most important, the spirit of hope was abroad and the aspirations of the socially humble led to a demand for educational advantages for their sons *and daughters*. It would have been out of character, however, for the Latin school so to transform itself. At the opening of the nineteenth century, it was dwindling in its relative importance; its few survivors finally preserved themselves by meeting the demands that had earlier been refused. The Latin grammar school as an institution had perished.

The Academy Arrives and Departs.

The first academy was founded in Philadelphia in 1751; by 1830 there were a thousand; by 1850 there were over six thousand of them. Generally open to boys and girls, retaining the Latin grammar curriculum but enriching it by English expression, modern foreign languages, the sciences, mathematics, navigation, bookkeeping, and cultural arts, it became a terminal and training institution as well as a preparatory school; it corresponded to a new day of democratic aspiration and fulfillment. Its concessions to "fads and frills" were in keeping with the spirit of the times which reflected the upsurge of the lowly and their desires for the equipments of the elite. Despite these revolutionary innovations, however, its adaptations, like those of the Latin grammar school, came too slowly to meet the demands of the unleashed forces of the new social democracy that accompanied the political and economic aspirations of a vigorous expressive people.

The Public High School Is Born.

Before the generous and varied curriculum, catalogued above, had actually been widely established, the mer-

cantile and mechanic classes of Boston had exerted such political pressure on the city government that there was established the English Classical High School, free of tuition charges, open to boys of thirteen who had attended the public free elementary schools, whose parents were able and willing to postpone for three years at least part of the economic help that these boys would otherwise have given them. The high school, later supplemented by one for girls, borrowed from the still evolving academy much of its broad curriculum. In Massachusetts, such schools were made mandatory for larger towns in 1827; the quality and character of the masters were specified, and the curriculum prescribed. It was a broad program, too: the history of the United States (then only 44 years old!), bookkeeping, geometry, surveying, algebra, Latin, Greek, history, rhetoric, and logic.

As already noted the academy continued, for almost a half-century, to flourish and expand. Public high schools increased in numbers and size slowly; by 1870 there were only 165 such schools in the country—an insignificant institution in comparison with the academies, of which there were almost fifty times as many. Nevertheless, the free public high schools soon thereafter gained undisputed legal status; they quickly surpassed or engulfed the academies. To-day this formerly virile and pioneer institution is found only in its vestiges—names retained, preparatory schools, church schools, select "finishing" schools, and "independent" schools.

The academy movement thus survives, to be sure, and it still renders

social and cultural services. As a general agency for democracy, however, it has perished.

The High School Comes of Age. Meantime the public high school has expanded with unbelievable diversity, flexibility, and catholicity. Heir to the traditions both of the Latin grammar school and of the academy, it retains the aristocratic and selective biases. But the pressures of public demands have been irresistible; school boards and school faculties have had to adapt the schools to meet public demands or to make way for others who would do so.

Almost never have high school faculties or administrators attempted to guide these aspirations or to plan ahead so as to anticipate them. Like their predecessors in the Latin grammar schools and the academies, public school teachers and "leaders" have generally responded grudgingly to compulsions that could not be escaped. Adaptations have been hurriedly made under pressure that should have been planned and initiated experimentally, guided by a positive democratic philosophy.

The Social Lag Controls the High School. The forces that would soon make the high school a universal school, corresponding to an expressive pleasure economy, and devoid of indefensible "standards" of academic attainment have been recognized in unnumbered addresses, magazines, books, and discussion groups ever since 1900. Nevertheless, after almost four decades, the school's reorganization is only partial and grudging. Weeping, wailing, and gnashing of teeth characterize many teachers' meetings and administrators' conclaves because po-

litical, economic, and social pressures are too strong to be defied. Exhortations and sober proposals that the clock be set back, that high schools return to teaching subject matter "thoroughly," as it is fondly imagined that they did in some past decade, that "perfect mastery" be demanded of pupils, even though few teachers would pretend to any such control, are hailed with little awareness of their lack of realism.

Thus does the high school exemplify the social lag, the creeping paralysis that grows upon institutions. The analogy of the status and characteristic attitudes of the typical public high school in 1937 to those of the Latin grammar school in 1800 and of the academy in 1850 is too close to be disregarded by anyone who has its welfare at heart.

It may be asserted that great strides have been made by the more progressive schools since 1920, and that even conventional schools are coming to recognize the inevitability of universal education. True enough! But many Latin schools had accepted mathematics and science and even modern foreign languages into their programs before they gave up the ghost—a compromise that was doubtless denounced by the Tildsleys and Morrisons and Kandels of those earlier days. So too had the academies greatly democratized secondary educational opportunities by 1870; nevertheless, the then relatively insignificant public high schools replaced them during the immediately succeeding decades.

What Institution and What Forces Challenge the High School? It is not pretended that the lowly rival of the present school can be identified—if it exists. Perhaps, it may be the continu-

ation school, flowering now into a full-time four-year institution. Perhaps, it will be some derivative of the C.C.C. camp. Perhaps, it may be some consolidation of summer camps, recreational groups, community service organizations, and the like. Perhaps, it may be the labor schools which have attained such vigor during the depression. Perhaps, it may be the junior orders of adult purpose-groups—Consumers' League, international reconciliation and peace groups, coöperative organizations, etc. Of its origin and form we can only guess. How soon it might become a formidable rival of the public academic general high school we cannot know. What form the institution may take and how rapidly it may emerge will depend upon what social-economic conditions lie ahead. Revolutionary changes in the spirit and purposes and functioning of secondary schools might, indeed, forestall the emergence of rival institutions entirely.

Such little understood conditions have surrounded the school since 1919, however, and such even more difficult and new circumstances are potential just ahead, that a sudden reversal in popular support for the institution that we have known as the public high school would not seem impossible. Labor, for example, is just now bidding aggressively not only for greater political influence, but for more effective participation in the determination of industrial, commercial, agricultural, and other social policies. Suppose that labor should emerge as a great and preponderant influence

during the next decade. If it does, is it likely that labor dominated school boards and state departments of education will accept the schools evolved by school boards composed of bankers, employers, physicians, and ministers?¹

It is not the temper of the times to accept either authority or tradition as inevitable controls of high school practices. Pressure groups are asserting their interests in the high school curriculum and regimen. And they have their way! In many parts of our country various religious-sectarian and racial or nationalistic groups are demanding and receiving recognition of their points-of-view. Textbooks are discarded, courses of study changed, teachers transferred or disciplined because of the protests of one or another of these groups. As a reaction to their persistent interference, there have developed equally persistent and outspoken groups to challenge their activities. Atheistic societies, peace groups, non-conforming religious societies, economic radical groups, against whose beliefs or color or nationalistic backgrounds these aggressive groups have moved, are banding together, entering politics, and exerting pressures on public opinion. If such groups gain control may they not develop a momentum that will greatly change the whole "teaching" and "learning" procedure?

The Present High School Is Negative in Ideology and Civic Practices. Quite as disturbing as the possible emergence of new controlling influences which might exert positive pressures on our high schools or which might sponsor alternative institutions, is the negative position of current pub-

¹ G. S. Counts, *The Social Composition of School Boards. A Study in the Social Control of Public Education.* University of Chicago, 1927.

lic secondary education. Not only has it failed to meet the purposes for which it is maintained, but it has never seriously attempted it. Indeed, it does not now assume such a responsibility.

Legally, the public high school finds its charter in the Kalamazoo Decision of Chief Justice Cooley in 1874. Tax-supported free schools were legal in Michigan, he said, because they were parts of the common schools; primary school districts were not "restricted in the branches of knowledge which their officers may cause to be taught, or the grade of instruction that may be given, if their voters consent in regular form to bear the expense and raise the taxes for the purpose." High school (and university) education was adjudged a matter of public concern.

This common, state authorized, tax-supported school, of which the high school is a part, had not sprung up spontaneously from the natural desires of men, though it doubtless had its roots therein. Free compulsory education had been conceived to be a social desideratum by forward-looking men; it had been propagandized, urged, and "sold" to the public with the assurance that it would be a public good. More specifically, Horace Mann in the Tenth Annual Report of the Massachusetts State Board of Education asserted that "the property of the Commonwealth is pledged for the education of youth up to such a point as will save them from poverty and vice, and prepare them for the adequate performance of their social and civic duties." This assumption was

based on the Puritan hypothesis that "in ignorance lay the principal strength of popery in religion as well as despotism in politics,"² and, conversely, that knowledge would assure virtue and civic competence.

Universal elementary education has been in effect throughout most of our country for a century. The high schools have, to be sure, only recently approached similar inclusiveness, but they had ceased to be rigidly selective as early as 1900. What of poverty and vice, and what of social and civic duties? Have we fulfilled the prophesy of Mann and his fellow advocates of free compulsory education? Are our schools now competent to make honest, earnest, intelligent, thorough and sustained effort to fulfil the functions for which they have been established and maintained?

II

Our Present Leadership: What Does It Promise? Many evidences there are that the educational profession is aware that reorientation and reconstruction are demanded. While the alternative to such reconstruction is never expressed, even though it may be implicitly recognized, the choice of survival or suicide is now being made. Bold thinking, planning and action are required, however, if the high school is to continue to merit and receive public support. And such boldness is too little in evidence in the current pronouncements of committees of recognized "leaders."

The "issues" and "functions" popularized by the Committee on Orientation of the Department of Secondary School Principles are little more than academic statements. Without doubt

² John Fiske, *The Beginnings of New England*, p. 151. Boston, 1889, from Cubberly, *Public Education in the United States*. Readings. Houghton Mifflin Co., 1934.

they have affected the minds of many high school principals and teachers beneficently; but not one of the issues nor of the functions breaks ground far in advance of current practices of the general high school.

Preliminary statements have been appearing recently from two commissions which have been established to grapple with education in and for contemporary American society—the Educational Policies Commission of the Department of Public School Administrators of the National Education Association, and the American Youth Commission of the American Council of Education. The former body has published a volume with the promising title, *The Unique Function of Education in a Democracy*. The latter has issued a discriminating delimitation of the problem of education of adolescent youth by Harl R. Douglass.

Magazines articles have appeared from time to time apologizing for the relatively meager returns so far available from two ventures sponsored by the Progressive Education Association—the thirty schools freed from prescribed units and curricula in their preparation of candidates for admittance to college³ and the experiments sponsored by the Committee on the Curriculum.⁴

The volume entitled "*Conclusions and Recommendations*" issued by the Social Studies Commission of the American Historical Association in 1934 presented a much more vigor-

ous philosophy for educational reconstruction than any of those referred to above. Except for Merriam's volume, *Civic Education in the United States*, however, no adequate instrumentation for this philosophy has appeared in any of the Commission's later volumes, though at least three others—Newlon's *Educational Administration as Social Policy*, Marshall and Goetz's *A Social Approach to Curriculum Making*, and Beard's *The Nature of the Social Sciences*—have presented constructive proposals for improved practices in the present institutional settings. Even Merriam envisions no changes in the school as such beyond what is already exemplified in many progressive secondary schools; he is content to make civic education somewhat bolder and more intelligent.

The Challenge to Secondary Education, edited by Samuel Everett and sponsored by the Society for the Study of the Curriculum, has included several examples of the boldest innovations both in philosophies, programs, and actual practices. The contributions of Alexander, Watson, Koopman, and Featherstone indicate the revolutionary character of curriculum revision that must be undertaken if the realities of a changing civilization are to be reflected in the study-programs of high school youths. Nevertheless, the "Challenge," admirable as it is, does not directly propose fundamental changes in the institutional character of the school.

The broadest hints of the scope of the new institution, whether it prove to be the modified secondary school or its successor, are to be found in Hanna's *Youth Serves the Community* and in the series of pamphlets on youth,

³E.g. W. M. Aiken. *Our Thirty Unshackled Schools*, The Clearing House. Vol. 11, No. 9, October, 1936.

⁴V. T. Thayer and others. *The Summer Workshop in Secondary Education at Sarah Lawrence College*. Progressive Education. Vol. 14, No. 6, October, 1937.

published by the Federal Office of Education. In these books and in scattered paragraphs and pages of many other frontier educational thinkers, the community is recognized as the curriculum matrix and, hence, that it provides the origin, the setting, and the application of educational experiences.

Educational Leadership May Already Have Passed from the Profession to Bolder Minds. Nowhere, nevertheless, has any adequate hypothesis been advanced to encompass the overflowing educational program, to coordinate the many agencies which are in one regard or another seeking to serve youth on behalf of the community's aspirations and needs. Unless an institutional organization can be developed which shall include the high school as a central unit, it should not surprise schoolmen that new educational instruments have been developed, generously financed, and put in the hands of men and women whose training and experience have been gained in military, labor, social service, and recreational areas rather than in schools. Schoolmen must learn to think boldly and act vigorously if they would regain the confidence of social reformers.

III

High Schools, Barely Able to Accommodate Numbers, Are Utterly Inadequate for the Needs and Potentialities of Youth. The amazing growth of public secondary schools in America since 1900 and especially since the close of the World War is sometimes pointed out with self-satisfaction by apologists for the school—that is; to them it evinces the faith and satisfac-

tion that American youths and their parents feel in this great institution of democracy, open to all, free of tuition, and tax-supported. Whatever justice there may be in such a pointing-with-pride, intelligent and discriminating friends of the secondary school must not become impotent, dissolved in self-satisfaction and ignorant "loyalty" to their craft.

The growing high school population may indeed be a cancerous growth on the body politic. If we look behind the stupendous spectacle of enrollments and marble pillars and administrative offices and efficiency, we may well be shocked at the condition that exists. The typical high school is not in a state of health, but of decay and disillusionment that would be recognized if it were studied by persons free from stereotypes of academic standards, administrative regulations, and "busy work."

To the critical student of the secondary school, symptoms of this decay in the academic and general high schools are everywhere in evidence. Athletic rah-rah, hysterical giggling and dress and noise—compensations for inferiority and insecurity—compromise with standards and study, reading clinics, dull normal classes, absence and truancy, pupil lethargy and boredom, emotional maladjustments, failures, class-repetitions, and eliminations of pupils, guidance staffs striving institutionally to undo the harm that the institution itself is doing, civic unawareness on the parts of both pupils and teachers—a purposeless, squirrel-cage hurry to get the day's work finished with no wonder of why the day's work is so dull and hard and stupid and meaningless!

Most, perhaps all, of these symptoms of decay have counterparts in the world of *insecurity and confusion*, which the school presumes to serve. The school staff is too often underpaid, transitory, overworked, politically indebted, and cautious in the face of supervisors, pressure groups, and artificial standards by which their success is evaluated. Administrative officers have the scope and functions of their institutions already demarked by their superior officers, superintendents of schools and Boards of Education, State educational departments and State legislatures. Excuses and explanations for the scholastic and meaningless character of the high school are many and justified. But they do not answer the charge that the school is in actual fact in a state of decay and disillusionment and increasing futility.

The High School Reflects Senescent Standards of Respectability. The assumptions and adaptations which characterize even the best high schools become rather ridiculous, if not downright vicious, when viewed from outside the school. Do the herd conducts of society which the school reproduces in its competitive athletics, its regimentation of class behaviors, its dances and parties and manners and morals require reinforcement? Or are they already too potent in extra-school life?

Is reading of difficult prose so very important for civilized life that a core-curriculum should presume a high degree of ability to read and so compel the forcing process of reading clinics? Must "dull-normal" classes be dragged and tortured through the abstractions and verbalisms of history and grammar and book-science and mathematics? What is the social jus-

tification for driving pupils where the going is so difficult that avoidance must follow the school experience?

Character and good conduct according to the school stereotype are almost synonymous with conformity and docility. Protest, challenge, argument, boldness, invention, criticism are adjudged bad manners or even defiance. "Peace-strikers" are reported to college admission committees as undesirable candidates. And so the school, in the midst of a world wherein many of the most valuable citizens are characterized by positive, assertive, challenging, innovating characters, promotes negative conducts fit only for a finished and static world.

High School Pseudo-Pathology Deals Only with Symptoms of Disease. Social and personal protests, of which inattention, unnecessary absence, truancy, and smartness are symptoms, are too generally recognized by school authorities only as misbehaviors. A considerable share of administrative and teaching effort is directed to the correction of these symptoms. Seldom, however, is the attention of either administrators or teachers directed to the causes of which the symptoms are merely expressions. It is so much easier to assess blame, to reprove, and to brush aside those youths who do not conform than it is to examine the purposes and actual functioning of the high school as an educational institution! Indeed, the teaching profession is so generally recruited from those docile, lesson-learning, uninquisitive, and uncritical youths who conform to the school stereotypes of "scholar" and "good citizen," that it almost never occurs to them that the school as an institution

as well as—perhaps rather than—non-conforming pupils needs drastic modifications.

Causes of Maladjustment Must Be Sought in the Institution Itself. Nevertheless, such modifications must be made, though it is quite doubtful that the high school can possibly make them. Here is the *impasse* that must be faced by those who would shape the education of youth. Experimentation must prove whether the high school should follow the Latin grammar school and the academy into limbo or should transmute itself into an institution of youth and of the world of technological revolution.

Let no one lightly assume that the mere desire to serve youth will meet the challenge—though such desire is of course fundamental to any transmutation. There will probably be required a seven-day, sixteen-hours-a-day school, with curriculum opportunities so flexible that pupils may attend at different hours, at different seasons, on different days. There will be no beginning of a school year and no close and, of course, no general vacation.

Nor will the education recognized, encouraged, and, to an extent, directed by the school be limited to the school plant and the school faculty. Wherever youth is serving and experiencing, whether in industry, in church, in boys' clubs and settlement houses, in Y.M.C.A.'s and Scout troops, in travel, at the theater or concert or lecture, in trade-union organizations or protest groups or civic societies, in camps, nature clubs, experimenters' societies, photographers' mutual admiration groups, orchestral, dramatic, or public question societies, in homes

and neighborhoods, as volunteer firemen, policemen, nurses—of such, as well as book history, laboratory chemistry, linguistics, "pure" mathematics, economic "science," will the curriculum be made *if the high school is to persist.*

IV

Revolutionary Changes in the Character of Faculties Are Inevitable. Such changes cannot be made by the faculties that now inhabit our high schools. They feel too personally; they have too little social motivation. At best they are students, recluses. At worst, they are job holders.

The school must recruit a majority of its staff—if it is to survive—from protesting youth, those who care something about the world in which they live and which they are to transmit to those who follow them. To them economics is not something printed in a book, it involves trade union tactics and aspirations and slogans, party ideologies, loyalties, and hostilities. To them, physics and chemistry and biology are more than laboratory "experiments" and notebooks and true-false tests; they involve technologies and destruction and preservation and a changing world. To them office procedures involve an understanding of the social implications of business practices.

Very likely, this change in the recruitment of teachers may be the major obstacle to the school's survival. Bookish certification officers, bookish college and normal school administrators, bookish high school principals and staffs—can they select, guide, promote, and admit to the profession those valuable young people who despise and openly defy the standards

which the academicians hold so dear—the futile stereotype of “erudition”?

Other Institutions than the High School Face Transmutation or Super-sedure. Drastic as such changes in secondary education may seem, they already have their forerunners. In our own country have developed continuation schools, summer camps, opportunity schools, adult education centers, settlement houses, boys’ clubs, Y.M.C.A. schools, labor schools, community center classes, orchestras, dramatic societies, and choruses, Civilian Conservation Corps camps, National Youth Administration and Works Progress Administration educational projects, and the numerous unusual schools of the Southern Appalachians and the Tennessee Valley, and of the resettlement projects. Urban high schools have been obliged to make adjustments for large numbers of post-graduates. In some cases high school buildings are used in part for emergency junior colleges, community centers, and adult education projects.

Whether the high school shall succeed in following these leads—disconcerting and disruptive as they must seem to conventional minds—or shall as rapidly as possible slough off their tentative innovations and return to their historic mission of academic training, they are not alone in feeling the pressures for revolutionary change. The family, the church, the Supreme Court, the National Executive departments, private medical practice, industry and commerce, the treatment of delinquents and criminals, the housing of the poor, the administration of health and recreational facilities, craft unionism, the sex mores—indeed there is scarcely an institution or prac-

tice of social life that is not challenged to reform or abolish itself.

The social revolution accelerates. No man can foretell its outcomes. So far in America it is marked by peaceful persuasion, though occasional violent outbursts occur locally. None but a fool, however, will deny its existence or disregard its impact on the general academic high school.

Prediction, Even though Tentative, Is Necessary for Planning. To those educators who can face the realities of life some forecast of purposes and functions of the high school or its successor is helpful. These purposes and functions are to be found in the needs of American youths of sixteen to twenty-four years of age and to a less degree of their elders, in the technological-economic and social-civic world that is emerging, and in the interactions of man and his world.

Prediction itself is obviously less certain than observable present conditions about which there is such divergence of judgment and opinion. While this fact doubtless decreases the reliability of prediction as a basis for planning, such weakness is somewhat offset by the potent nature of prediction. For prediction may become a goal in terms of which planning is carried on and hence toward which it tends to be directed.

It is because of the potency of prediction as a frame of reference for planning, that the statements made below are intentionally weighted toward desiderata within the limits of inevitable conditions and forces. It would be futile to plan the reorganization of secondary education in terms of such chaos as may lie ahead of our generation.

The Needs of American Youths, Today and Tomorrow. In a static society, youth is a period of adjustment and initiation into the mores, privileges, accomplishments, and responsibilities which characterize adult membership. Since in such a society protest and innovations are not possible, the right to citizenship is proved by behavior under the fixed conditions of life. Under these conditions *learning* and *testing* have places of primary importance in the education of youth.

In an expanding economy, youths do more than learn to do what is "right." They are called upon to explore and adventure to discover new paths, new devices, new possibilities for development. They furnish the brawn; they take the risks; they pioneer; they revolt and conquer—or are killed. However insecure such existences may be to physical and financial life, youths are inwardly positive and secure. Hope, example, companionship, identification of self with the heroes who have risked and won fame and fortune—these mental-emotional states furnish a sense of direction and a drive that makes life satisfying even though dangerous.

In an economy that is in a state of genetic revolution, however, youths have very great difficulty in discovering and following a satisfying way of life. In the change from feudalism to individual ownership, for instance, youths' first assertions were to run away from the decadent structure and to seek security in apprenticeships under the evolving handicraft régime. The boldest of them moved over to the employ of the traders and so entered the ranks of the capitalists rather than the craftsmen during the expand-

ing economy that followed. Similarly during the later period of the industrial revolution in America, the drift from the country to the city was in large part a search for greater security and adventure than the decaying agricultural economy seemed to offer them.

Escape from or Understanding of Social Forces Are the Alternatives. So during the past eight years of depression we have seen youth seek to escape the insecurities of impoverished homes, unemployment, and thwarted ambitions. Hundreds of thousands took to the open road while many millions turned to detective stories and moving picture and radio thrills as escapes. Almost an entire generation of youths has been marked. If they have attended school and college, they have done so half-heartedly and hopelessly. Many of them are buoyed up with the hope that the golden opportunities of the 1920's may return, the days when only boobs worked while bright young people sat around and "put across big deals" at other peoples' expense.

A few, a very few, have sought to understand why depressions occur, why nations engage in war, why in an age of potential plenty, millions are protected from starvation only by government intervention. These young people may not discover satisfactory answers for themselves but they are well aware that their elders—parents, college professors, financiers, and legislators—know no more than they themselves do. They suspect, moreover, that many of their elders either do not care very much or else are afraid to speak, if not, as is likely, afraid to think, about these matters.

Opportunities for Constructive Participation Provide Security and Release. Through the Civilian Conservation Corps and the National Youth Administration hundreds of thousands of young men—and to a lesser extent young women—have found some equivalents for worthwhile tasks; in some cases educational and vocational ambitions and enthusiasms have flowered. Far more important, however, has been the association in a spirit of pride and coöperation of young men who are battling for community welfare—reforestation, conservation of soils, flood control, road building, camp-institutional self-government, and the rest.

If the C.C.C. and N.Y.A. projects stood by themselves, this partial attainment of a moral equivalent for war would be significant even though tentative and limited both in duration and in numbers reached. There are discoverable, however, many somewhat isolated and uncoördinated analogs of their spirit and practices in the general social world. The sponsors and volunteer teachers of adult education and community center projects are engaging in a moral equivalent for war. The leaders in the many peace movements are "fighting" for a better ordered world. Sincerely convinced Republicans, Democrats, Socialists, and Labor Party workers, prohibitionists, better garden club enthusiasts, church members, neighborhood associationists, advocates of missions, and the hundred and one other groups great and small whose appeals come to one's desk and home—all of these adults and youths

are consciously or unconsciously seeking a moral equivalent for war.

Seldom Do High School Faculties Welcome These Activities into the School Program. They and their activities offer potentialities for school coöperation if "educators" could recognize that the curriculum of the true school consists of just these movements and desires and reconsiderations rather than of Latin and book history and mathematics and "pure" science and all of the other abstractions. Instead, in our overworked and breathless struggle to accomplish the trivial and the meaningless, we complain because these earnest and sincere advocates of this and that interfere with the "work" of the school!

Blind leaders of the blind! With education pulsating and surging all about us, we insulate our institution as thoroughly as we can, and give the pupils books to read about atoms and dates and literary criticism and theorems. And then we wail because modern youths are not interested in this twaddle! Should such a school be permitted to survive?

Right well does Douglass raise the challenging question: "Should society look to those in charge of our public schools for the development of plans for the education of the new pupil constituency, or should it develop a new type of institution and personnel which may or may not be thought of as a secondary school, but which, nevertheless, will have as its concern the education of young people of senior high school and junior college age?"⁸

The School of Tomorrow Will Emerge as a Resultant of Social Forces. It is of great value to have this question raised. To many it may

⁸ Harl R. Douglass. Secondary Education for Youth in Modern America. American Youth Commission, American Council of Education. 1937.

seem rhetorical—though they would differ as to whether the “obvious” answer would be the first or the second alternative. Nevertheless, the question is not realistic. A democratic “society” does not “look to” school masters to supply plans for education of youth. So far as “society” expresses itself at all, it is either amused and tolerant or sharply critical and even derisive of the pitiful impotence of the high school administrator’s devices to corral the wandering interests of adolescents—athletics and other “curricular” and “extra-curricular” activities and frivolities—dances, parties, manners, dress, jazz and swing music, radio and movies, tap dancing, style shows.

Nor does democratic society deliberately create a new type of institution. Such a “school” develops within society and may sooner or later gain recognition by the state or the social consciousness. Pressures and needs are the forces at work. And they are vigorous forces today.

Protesting Youths Are Challenging “Respectable” Mores and Institutions. One important section of youth is learning its lesson of organization and discipline and methodology. The American League against War and Fascism, the Young Communists League, the American Student Union, the League for Industrial Democracy, the student-workers at Brookwood and Commonwealth Colleges, Highlander Folk School, Young Workers School, Rand School, the Committee for Industrial Organization enterprises—these are schools that make the high school’s practices and codes look silly and sickly colorless. Picketing, protesting, striking, getting arrested, being put in jail, being physically man-

handled by the police or railroad bulls—in these schools such behaviors and experiences are honored instruments of education. In these schools, character is positive, effective, brave.

Contrast that school with the prissy, orderly, empty, negative qualities that characterize the high school. To make an end run, to be courteous, to dress in harmonious colors, to select articles of diet and furniture, to pose gracefully, to appreciate Brahms or Goya, to get A’s in lessons and courses . . . all respectable valuable, and desirable. But how safe! and how nice!

It is not that protesting youth is right in any or all of its challenges. It is that they seek what they conceive to be a better world than that which they believe exists at present. It is that they dare to do what they believe will bring such a world into existence. It is that they are stripping the *mores* of their blind force. It is that they themselves pay honor to conflicts with established law-enforcement agencies. And, especially, it is that they seek among adult groups and institutions for those who sanction sincerity and ideals, and that they disregard or despise smug social sets who, however unconsciously, approve only what is “respectable” and conforming.

If adults believe that such protests are undesirable and desire to offset the tendency of youth to engage in them, they must offer adequate substitutes. In the “golden twenties” youth challenged merely the *mores* of sex, alcohol, dress, and gentle behavior. Perhaps, with reemployment, they may so limit their objectives again. To a considerable extent, however, youth may believe that, pending a Puritan revival, the “rights” to be obtrusive,

to smoke and drink in public, to dress as they will, and to allure and to "pet" have been won; having won these "rights" they may show little interest in obnoxious practices of them.

What, then, can adults offer as equivalents for protestation, danger, and positive social challenge? Must not the substitute be found in the spirit of approach to questions of social-civic policy and practice rather than in the evasion of the problems altogether? Might not the school and the church and good government, civil service, international reconciliation, consumers' league, civic improvement, and all similar organizations create a program for youth in which protest and challenge would be subordinated to a larger positive program of action—of service to an emerging or a potential world of genuine education, character, and religion, of social justice, of international intelligence and comity, and of community health and beauty?

In the struggle to overcome nature, elemental and human, there will be involved danger and adventure and resolution enough. There will be disagreements and cross-purposes, but youth may be led to meet them without rancor and hostility but with dispassion, scientific attitude, and cooperation. Such may typify the education of youth in the future. If eventually, why not now?

Fascism in Italy, Germany, and elsewhere, socialist construction in the Soviet Union, democratic socialism in Scandinavia, nationalism in Turkey and Japan, all challenge youth to positive action, each for its special program. Democracy in America has its goals not yet achieved, its problems not yet solved. Democracy *needs* the

spirit and intellectual freshness that youth, freed from social-educational stereotypes, might furnish.

V

Ignorance and Inertia and Inflation May Save the Conventional High School for the Present. Perhaps the general academic high school may have another splurge of febrile expansion before it transmutes itself or perishes. Certainly the discernible need for fundamental reconstruction was as great in 1919 as it is today. The war-born power of organized labor, the insistent challenges of the profit system, and the expressions of hope for more rational social planning were factors that bade fair to usher in a new day for vigorous educational reform.

Instead, we returned to normalcy. Boom and golden technological expansion swamped social thinking. A new bourgeoisie emerged, subdivisions and suburbs, country clubs and fast motor cars, silk stockings, fur coats, and bridge parties, realtors, bond salesmen, contractors, bankers, racketeers, and the building trade-union leaders, illegal liquor and cosmetics and blatant radios—and new high school buildings, ornate and lavishly equipped. Rotary Club principals with suites of offices, creative arts, homogeneous grouping, and sophisticated youths, mediocrity and stultification and conformity, all of these symptoms characterized the crazy and unbelievable decade of the "twenties" to which so many hope that our society and our school may soon return.

Perhaps we may do so. But it is not a healthful desideratum. Another brief and exciting whirl would surely seal the doom of the public high

school. No serious social purpose or function for it could survive.

Must the High School Survive? Obviously, the high school will have to prove that it can render far more vigorous service to youth and to society than is at present the case, if it is to justify survival. It must, however, make these adaptations positively and willingly. It must, indeed, be constantly egging on its conservative community to sanction always more realistic practices. It must so plan its curriculum and regimen that youths will normally serve their immediate and more remote communities and will study fearlessly all social questions and be unafraid to propose and defend the solutions of these problems that

seem best to them. Competent thinking and practices, not "right" answers, must receive school approvals.

Such changes are possible. There is yet time to make them. But to make them there will be needed coördinated vigorous planning and experiment. Some of the proponents of change will lose their jobs; such danger is a concomitant of positive action. But whoever values his job above his standards is already unfit to guide youth or to share in the transmutation of the high school. These are times that demand sacrifices that support faith.

Unless such changes are made and that right soon, however, the conclusion seems inevitable: The high school is doomed!

RIVER LOVE

HELEN I. SEMPILL

I love the catkins of the willow
Grown gold, and soft, and plump;
I love the whispering sedges
That border long the marsh;
I love the hoarse note of the heron,
And his drooping, long thin toes;
I love the waters swishing
In among the gnarled, twining roots;
I love the track of snail and mollusk
Threadlike on the moist firm sand;
I love the clouds of wispy algae
That elude the touch of hand;
I love the double sunset—
One above, the other far below
Where paddle-tips be touching
Reflected rose and blue and gold.
I love the shade of every linden,
Of sycamore, and elder shrub;
I love the teeter-bird and kildeer,
The ducks and baby owls;
I love the long, long stretch of water
Interpreting the land.

THE TRADE NAME MENACE

AMSEL GREENE

I

MANY of us have been disturbed of late by the character and multiplicity of the trade names about us. We find ourselves bewildered and vaguely resentful over this influx of strangers who demand recognition. Not long ago we were able to chuckle or scoff at such upstarts. The drugeteria, fruititeria, grocerteria hysteria obviously inspired by "cafeteria," and such signs as that by which an imposing building proclaimed itself a "Chiropractic Adjustery," or a roadside filling station a "Lubratorium," provoked amusement rather than alarm. But, more and more, as one is confronted with an array of the names of the most ordinary commodities, one feels a premonitory shudder. A simple need for groceries involves one in a maze of Nopco, Vitamet, Meltose, Westex, and Crisco labels; a drug assortment is even more confounding; and one who travels by motor car through unfamiliar country, can no longer be certain, especially at night, whether one is getting into Tacoma or Nabisco.

The growing sense of protest of persons who have a deep respect for language, found perfect expression a few years ago in Henry Bellamann's *Robots of Language*, in the Yale Review.

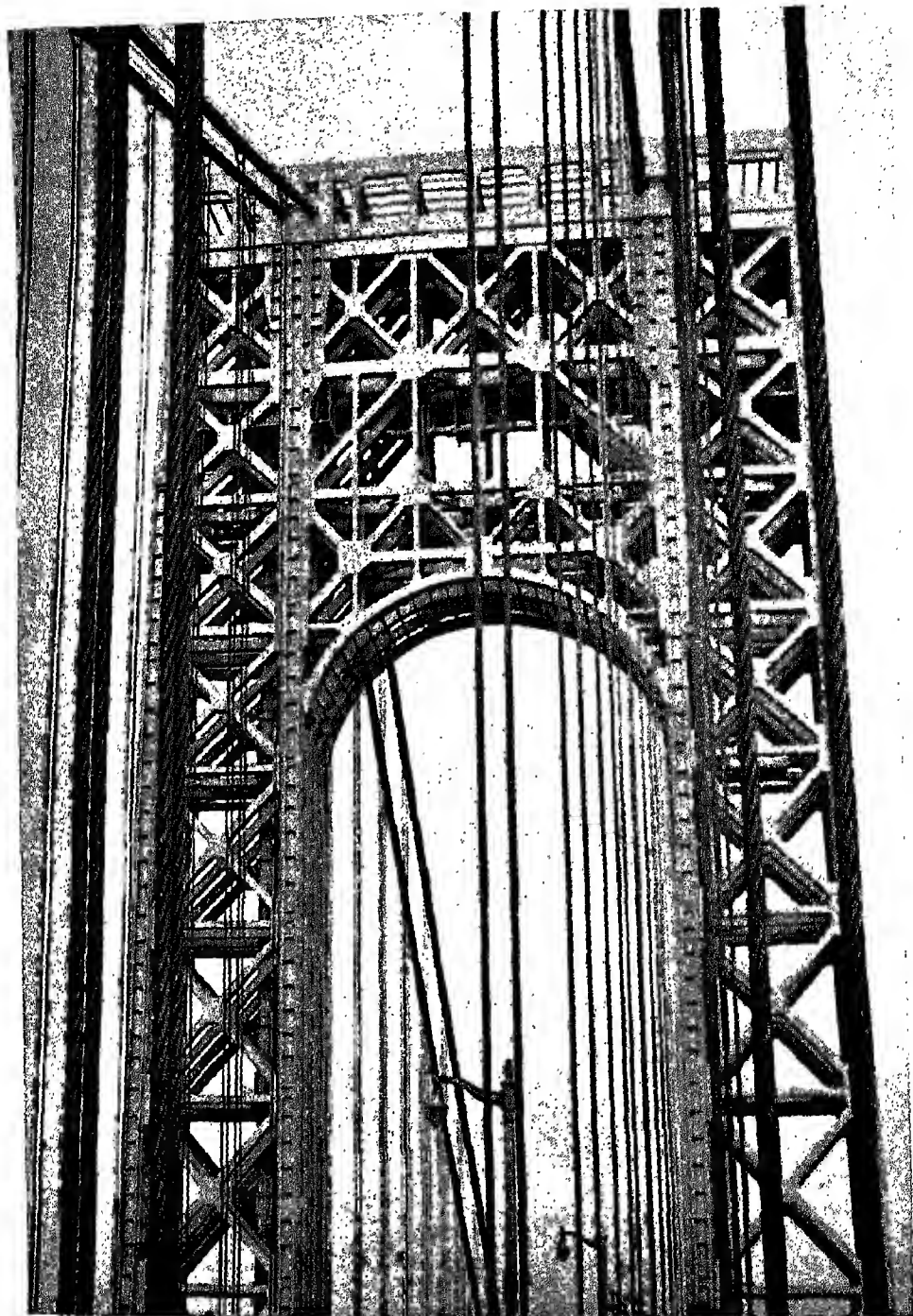
"Those who saw or read Capek's sinister play 'R.U.R.," he says, "will recall the robots, those artificial beings who were created in the infernal laboratories of the R.U.R. company. Robots looked like people but were not. They were nerveless,

bloodless, soulless machines of many types but of a single terrifying efficiency. But after a while, robots of a higher type were required, and they were furnished with nerves. Then followed the debacle. The robots took possession of the world and destroyed the human race; man with his traditions, memories, and inheritances was replaced by a factory product.

"A shadow of that gruesome play swept my mind recently on a train journey from Philadelphia to New York. Mile after mile the eye-catching signboards of commerce flashed strange words at the travellers. These words had all the features of living members of language, but affected one with the same half-puzzling, half-embarrassing unease that seized people on their first meeting with the robots, for they were the manufactured words of trade. . . . These words are the robots of language. Mile after mile they went flowing by, making themselves into a stream of strange language that moved to the mechanical rhythm of the wheels. Then it was that fancy hinted a quaint presentiment of a fate threatening living language not unlike the terrifying finale of humanity in Capek's 'R.U.R.'"

Mr. Bellamann's analogy provokes a desire to pursue it further, to try to determine the nature of some of these monsters, and whether they admit of classification, to ascertain whether some are more baleful than others, and to discover what traits and tendencies the history of their manufacture may reveal.

At the outset one notes what Mr. Bellamann does not mention: that the monsters being compounded daily in the laboratories of advertising agencies are even more unnatural than are the entirely mechanical robots of



Reinie Gahner

"A PATTERN OF STEEL, THE PRODUCT OF KEEN MINDS, BRAVE HEARTS AND
SKILLFUL HANDS"

"R.U.R." Not even to the inventors of Capek's robots did the idea occur of combining in one creature both human and mechanical members. This kind of enormity was left to the diabolical ingenuity of the creators of trade names. For it is evident that the robots of trade names are of three classes, fairly well-defined in spite of overlappings, classes for which one might be forgiven the terms genuine robots, semi-robots, and quasi-robots. The genuine robots are those formations purely arbitrary and mechanical; the semi-robots are those half-mechanical and half "human"; and the quasi-robots are those entirely flesh and blood, but of such strange extraction or peculiar deformity that one must look closely to make certain of their genus.

Among the quasi-robots are further divisions. There are puzzling hybrids in which alien stocks are joined: Notox; Pyorheal; Sol-Aid; Tempthonized (music records); Air-ped (shoes); and Plugarial (radio fixtures). There are creatures which have been subjected to untrained laboratory surgeons, who have made incisions at wrong points, and have grafted together callously barely recognizable parts. As a result Raybestos trails a member that has lost its identity, Pinebrosia misses the meaning intended, and Whiskitosis is an anatomical anomaly. Upon others the surgeons have performed ghastly "ectomies" by which whole vital sections have been removed: Dankill (for dandelions); Dandoff (for dandruff); Carbout (for carbon); Luboil (oil); Permashrunk (cloth); Lingestic (liniment); Cresistant (cloth); and Dento-ploma (from a dental school).

Some joinings have been so skilfully made as almost to defy detection: Califorange; Ratoxin; Soilax (washing powder); Tamproof (safes); Trafficar (motorcycles). On the other hand, an alien and unnecessary joint may have been inserted, perhaps by an interne of careless or experimental turn, as in Sol-Y-Vina, or ill-fitting fragments jammed into a struggling whole. Servpaklite, Univarlac (a combination paint and varnish), Sealpack-erchief, Nux-Iron-Pep, and Inviso-Sez-Lok-Bow (a necktie) are horrible. Many have suffered amputations: Impervo (varnish); Comfo (mattress); Soldo (solder); Ammo (ammonia); Pyrrho (mouth wash). The scars of amputation, it will be noted, are covered by a uniform mechanical appliance, one which curiously resembles the artificial limbs which not a few are carrying about: Domesco; Fluffco; Expello; Certo; Digito; Lavo; Speed-O; Clean-O. This group merges imperceptibly into that of the semi-robots as the proportion of the mechanical elements to the whole increases: Solesco; Pedox; Clenesco; Pedico; Durex; Cytrex.

The most numerous of the quasi-robots, however, and the most pitiable, are the flesh and blood creatures who have suffered not so much from the knife as from malevolent laboratory experimentation in plastic surgery. These, their bodies strangely distorted, their members shrunken or swollen to grotesque proportions, are the creatures from which one averts one's eyes; these are the products of the darkest art of the advertiser: Trubl-Pruf; Nif-T-Pal; Hy-Klas; Ken-L-Biskit; Pup-E-Ration; Nox-Pane; Takoff (reducing tablets); In-

B-Tween; Nokz Spot; Tru-Blu; My-T-Fine; Toptite; Fitz-U; Bred-Spreed; Fyr-Pruf; Taystee; Kant-Pyt (plaster); Par-X; Brit-L-Nut; Wyn-Pak; Yubet; X-Cel-All; Favo-Rite; Frut-Stix; Klenz-Glas; Shuwite (shoe cleaner); Hi-Glo; and Egaday (poultry food). Some have lost even the dignity of the foregoing: C-Em-Die (insecticide); Getsum; Wansum; Kof-No-Mor; Sumchu; U-Need-Em; Hoz-Aid; Youstickum (glue); Peny-Savr; Usit; Chu-Goody; Kno Knausea (remedy); Rapad (padding cement); Silk-Tufn (for strengthening silk); No-Tum-Suk (for thumb-sucking); Tuf-Sole; and Dome Oyle (hair tonic). Many are maimed beyond identification: Uwilikit; Jan-U-Ine; Skwirl-Fude (nuts); Brn-Ez; E-Klip-Sol; Unoit; Nokrode (to prevent rust); Lek Wunder Wite (shoe cleaner); Egokp (egg preservative); Wa-Tav-Yu; Unovesell; Un-X-Ld; Ubilo; Wishihada; and Eggconomy (substitute for eggs).

In contrast to these malformations, the genuine robots have an assurance of their own: Fab, Ziska, Kalak, Limko; Zep, Torah, Nesrin, Ascot; Tux, Neko, Azo, Tonka; Ak, Selox, Vanak, Lysol; Vin, Barco, Litvack, Hexol; Taas, Nebo, Kozak, Efe-dol; Zo, Visco, Kyrox, Wyco; Blitz, Rezzo, Sanka, Zonox; Thrim, Tyrol, Lazo, Sylox; Dix, Washana, Figco, Tarko; Spaz, Karya, Lenox, Tucla; Lo, Vamocol, Tucca, Farbo; Zel, Navisca, Kadex, Grekko; Hep, Blatz, Zang, Zoff, Mek. These speak a language that only a college yell leader would recognize as vernacular. They move with the rhythm of inspired invective, as do their fellows formed from initials or

syllables of the names of their manufacturers:

Amco, Namco, Pamco, Nosco;
Pasco, Gasco, Kasko, Bosco;
Winco, Sinco, Linko, Lesco;
Necco, Nacco, Crisco, Cresco.

A few of these show a slight variation in meter: Wenoka, Lapaco, Nabisco, Meruco, Pebeco, Unico, Jax, and Mek. But most of the robots know no measure but the sharply trochaic: Nopco, Garco, Holco, Adco, Troco, Zivco, Reco, Afco, Atco, Ilco, Hanco, Genco, Amco, Amlox, Wifco. Disconcertingly uniform, they furnish no clue for differentiation. Nacco is a marshmallow cream; Necco, a disinfectant; Barco, a soap powder; Tarco, asbestos; and Tarko, a hair tonic; Limko, an extract; Linco, a brand of corn; Sinco, a soap; Winco, a shoe lace; and Vinko, a photographic paper; Cresco, a bread; and Crisco, a shortening; Blitz, a corn remedy; and Blatz, a chewing gum.

II

The invasion of such an army (for theirs is a martial rhythm) begins to seem ominous, and one has only to consult the annual reports of the United States patent office to sharpen one's apprehension. Herein is recorded the fact that in 1929 more than 25,000 trade names were patented; in 1935, more than 11,000 (11,109) and in 1936 nearly 11,000 (10,777) (Shakespeare's vocabulary is variously estimated at from 15,000 to 25,000 words). This astounding number is the more significant in comparison with additions to the language from other sources. L. Pearsall Smith has

said that at least twenty new words are added to our current speech every year. He must, it would seem, be disregarding the technical vocabulary of science, and he cannot have included the field of trade names. But the learning of the names of trade is incumbent not solely upon a highly specialized group, as are the vocabularies of the sciences. A fair knowledge of them is demanded in ordinary daily life. How great a tax this may come to be is only beginning to be realized. To be sure, not all of these names are of the robot type. There are many legitimate coinages from time-honored roots—words immediately and happily intelligible. There are many straightforward English names of undistorted spelling and apt connotation. But these bid fair, in the light of present trends, to become mere survivals. Their decrease in number and the relative yearly increase of the robot, is portentous.

This fact, and many others that are of interest in the history and development of this pseudo-language, are revealed by a study of the lists of trade names in the yearly reports of the patent office from 1890 to 1937.

What Jespersen has characterized as the native tendency of the English speaking people toward economy of expression is exemplified in typical names of the products of 1890 and of 1930. Dr. Pendlebury's Wonderful Pectoral Cough Cure has become Mek. Arnold's Chemical Writing Fluid has in forty years shrunk to Skrip. Representative trade names of 1890 are these: Absolute Parasite Exterminator (in 1930, Tote, Amox, or Punsit); Crane's Infallible Rheumatic Remedy (in 1930, Ty-Rol); A Remedial Lotion (1930, Spaz); Dr.

Hart's Family Pills; General Writing Fluid; Premium Stove Polish (1930, Pingo); Dr. Wilson's Healing Liniment (1930, Vin); The Practical Fruit and Vegetable Preserver (1930, Certo). In 1890 no genuine robots had been created, and only one amputated formation appeared. No compounds from names of manufacturers are found in the bulletin of that year, and there are no distorted spellings.

By 1900 the robot era had begun. Ka-No (a tonic), Kadex (a photographic paper), Pa-Kal (a medicine), Lozo (a furniture polish), Vaxo (a medicine), and Vinco (a photographic paper), are the only inventions, with two "company" names, Eberol and Joso. Few as these are, they foreshadow all the favorite phonetic and rhythmic tendencies of later formations. The prevalence of the letters *k*, (*c*), *x*, *z*, and *l*, is apparent from a glance at any page of advertising. The characteristic *o*-ending is here surprisingly strong in view of the fact that English nouns, if observation is to be trusted, do not by nature end in *o*. Moreover, these words are trochees, as are all arbitrary formations, with three exceptions, up to 1926. Whether because the stabbing first syllables arrest the attention, or because trochees adapt themselves more readily to the explosive character of the favored consonants, or whether the influence of one of the first great robots, if not the very first—the word Kodak—is responsible, the fact remains that for twenty-five years trochees prevailed in manufactured names almost to the exclusion of every other form. It is only within the last few years that three-syllable robots have appeared except sporadically, and these are seemingly

without exception dactyls or amphibrachs. The trend toward monosyllables has only recently gained momentum. In 1900, too, appeared forerunners of most of the classes of fantastic spellings, later to reach such extremes. Balm-E-Oil; I-Cure-U; Kow-Kure, and Iwanta suggest atrocities of today. Nevertheless, the trade names were still, in the main, the long and literal terms of 1890: Crown Hair Preserver; Dr. Smith's Family Soap; The Parker Universal Garment Fastener; Common Sense Flour; Kill-Bug; Mucilage-on-a-Stick. Such hybrids as there were, were for the most part rather fanciful: Apollotonic (for the hair); Brightine; Healio (soap); Rodentia (poison); and Stomachoids (pills). The last word is typical of those later absurdities perpetrated in an attempt to follow, without adequate knowledge of root meanings, the patterns of legitimate derivatives.

In 1910 "company" names were not yet popular, only one appearing. Literal terms were losing ground, though still in the lead, with a tendency toward shortening. Such names as Bear's Exquisite Cold Cream (which would inevitably have become in 1930 Bec or Bex); Daniel's Clothes Cleaner; World Metal Polish; and the Home Wash Boiler, were still common. Robots were gaining, and distorted spelling was becoming a definite menace. Since no Oxford Dictionary for trade names exists, and since in this study only the bulletins of the years 1890, 1900, 1910, 1915, 1920, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936 were consulted, together with such of the weekly reports of the patent office as were available for 1937, the one

inspired prototype which must have been responsible for the sudden increase in fanciful spellings, escaped discovery. Possibly it was Uneeda Biscuit. At any rate, 1910 gave Anu-Biscuit, and a formidable list of others ranging in dignity from Butter-Krust Bread to To-Wa-Kon Floor Polish and No-Sticky-to-the-Washy Starch. The *o*-ending was rife in derivatives: Creamo Soup; Silko Hose; Dehydro Fruit; Fruito Gum.

Sometime between 1910 and 1915 the first "company" name ending in -co must have been formed, for only imitation could account for the uniformity of words of this ending in 1915: Basco; Hanco; Mayco; Nacco. Genuine robots were gaining in favor: Ascot; Kalak; Sasnak; Ziska. Derivatives were largely hybrid, such as Phytoform and Hairatus; and telescoped words had begun to appear, such as Polishine. California Ripe Olives, however, had not yet become Califolive, in the fashion of the 1926 Califorange, nor the further reduced Calolive, in keeping with the 1928 Calport and Cal-Pru (prunes). Absurd spellings had gained little.

No great changes were marked by 1920. The spelling tendency seems to have been somewhat arrested. The few bad examples, such as Eggconomy, Her Candied Opinion, and Cre-Me-Est, are offset by a surprising number of spellings which withstood the temptation toward perversion. Candy Craft for Kiddies could not have appeared thus a few years later.

Within the next five years the robot movement had gained an impetus which has been felt ever since. Both arbitrary inventions and "company" names were rapidly increasing in num-

bers. In arbitrary formations, the *k*, *z*, *x*, and *l*, and the endings *-o* and *-x* were, as now, ubiquitous. Since 1925 the prodigious increase in trade names makes possible only the most general analysis of tendencies. It is plain that robots are threatening to crowd out the more orthodox formations; that spelling is more fantastic, if possible, than ever; that in derivatives there is a growing disposition toward clipping and telescoping: Sanek (paper neck bands); Arotrol (radio control); Motoheater; Golfeet; Homaid; Twistop, and toward suggestion by analogy or connotation: Pep; Skat; Linit (starch); Bubblo; Vegex; Flit; Ligtone (lotion); Vig (beverage). In keeping with the tendency toward shortening, is the recent development of monosyllabic robots. Very few had appeared before 1925. Phonetically, the tendencies manifested early in the history of trade names are becoming even more exaggerated. Intensity of utterance is evidently the objective in consonant combinations. Euphony is secondary, if not actually undesirable. Occasionally, in the midst of the buzz and crackle of the robot masses, there is to be found a word of real beauty. Odorono, Linoleum, Pyralin, Palmolive—these are soothing to *k*- and *z*-worn nerves.

No other single ending is so popular as that in *-x*, with *-o* as a close second, and *-l* as a distant third. The *-ex*, *-ox*, *-tex*, and *-tox* endings are interesting in that they satisfy phonetic demands, and still give opportunity to add meaning to a compound. *Tox* is evidently invariably a shortening of toxin: Notox; Crotox; Flytox. *Ox* is usually a shortened form of oxygen, as in Zonox, Hydrox, Chlorox, and

Sulfox; but Helox, Pedox, and Porox are apparently imitations without meaning, while Termox and Antox (both insecticides) are products of mistaken ideas. Similarly, the *-tex* of most endings means either textile or texture: Veltex; Velvatex; Sportex; Tinto-tex; Novotex; Linotex; Waxtex; but Tex-Ant (an insecticide), Vi-Tex (a salve), and Westex (a peanut butter), have somehow gone wrong. *Ex* seems popular as a transposed prefix, signifying "out" or "away," as in Cutex, Nicotex, Burnex, Pyrex; but Vegex, Pulvex, Iodex, Vapex, Bondex, Scientex, Bathex and Elastex do not follow, and Speedex, Durex, and Maltex are paradoxical. Such unreasoning imitations serve only to add to the growing Babel.

One hesitates to speculate upon the further progress of this unrestrained manufacture of words. What must be the state of mind even now of the foreigner well schooled in English, who finds himself at the mercy of the land-of-the-free advertiser? To what system of mnemonics can he turn in a world where Humpty-Dumpty means hosiery, Sani-Gro an insecticide, Triphos a dry cleaner, Anticepto goggles, Karioka chopped nuts, Tandem a beverage, Kobako a perfume, Skipit a medicine, Ratcatcher dresses and blouses, and Dic-a-Doo a paint cleaner? Our impatience over some of the absurdities we see may be mollified to some extent by a consideration of the problem facing manufacturers. In the one month (taken at random) of March, 1929, Swift and Company patented eleven glues and eight gelatins. Their choice of names shows deliberation: for glue, Visco, Enduro, Everhold, Griptide, Sampson (sic!),

Selectus, Superhesive, Superba, Supremus, Amber Ground, and Tug of War; for gelatin, Velvatex, Cremelac, Economix, Stabilo, Frezrite, Textura, Premium, and Protector. This list is indicative of the attempt of many manufacturers to find a name descriptive or suggestive of the article. This would seem a sound policy; but how is one to remember that Slumberite should suggest pajamas, and Sleep-Easy haircurlers; Medo-Mist mushroom, Fogspun a fabric, Mistol a nasal spray, and Window-Mist a glass cleaner; Imps jellies, and Swanks dress and furniture novelties; Scanties lingerie, Jiffies hosiery, but Brevits a trade magazine; Scrumpies cooked Soy beans, but Toasties foundation garments; Flirt a perfume, Temptress and Enticement hosiery, Fascination a fabric, Rapture tea and coffee, Frolic an ice cream cone; Debs butter crackers, but Sub-Debs handbags? Here are suggestion and originality gone amuck.

That the desire for novelty has become paramount is evidenced in the increase of artificial spellings, in the

growing number of genuine robots, giving no hint of the nature of the articles they represent, and in the recent impulse given to the formation of pseudo-derivatives. More than four hundred trade names are being turned out of the factories each week, a horde of entities governed by no laws and respecting none. In other technical vocabularies, the acquisition of a few roots will give the key to innumerable combinations. It is only in that of the trades that there is nothing basic. Just yesterday there appeared on the counters of the local groceries, rows of shining, new cans labelled *Neokies*. One's first thought was that Neokies must be a new kind of cookie, on the analogy of Raybestos. Nothing on the can indicated its content. There was no sub-title—merely *Neokies*. The name served what was probably its primary function, however; it prompted inquiry. The grocer stated that Neokies were not cookies, but a kind of noodle. The certainty grows that the robots are destined to win. Even the robot babies have an air of independence and sophistication. Neokies!

The finest words in the world are only vain sounds, if you cannot comprehend them.—ANATOLE FRANCE

ON THE GERMAN PEOPLE IN GERMANY

GERALDINE P. DILLA

Servitude lowers men to the point of making itself loved by them.

—VAUVENARGUES

I

FREE observers at a safe distance from the Rhine ask what the character and mentality of the Germans can be that they let Hitler tyrannize over them as at present. More than twenty years ago we asked a similar question when the German people in a Teutonic fury let themselves be regimented to please William II and his General Staff. Centuries ago some thinkers asked much the same question when the German speaking peoples let themselves be crushed by confused rulers during and after the Thirty Years War.

Several answers can be suggested to these questions, but they do not differ so very greatly according to the period under consideration. Fundamental characteristics of nations have a tendency to persist a long time if they are qualities that resemble habits and if history helps to perpetuate them. The present régime has developed so in accordance with German regimentation in the past that its restrictions are accepted almost as a matter of course, and there is much less disaffection than we outsiders would expect. As Friedrich Sieburg insists in his *Germany My Country*, "All that is happening in Germany today is so strikingly different from developments in other countries, and is so exclusively the result of that specifically German national character which is to be found in no other people," that—

we need to analyze that national character.

Germans themselves have a word to describe their weakness—*Bedientenseele* (servile soul). In a nation where obedience is rated of higher value to the state than are liberty and originality, the type of mind that is obedient, patient and reverent toward authority has a strong survival advantage. In a long history of the German states, compliance with the routine regulated by an officious ruler was the safe path to well-being, or it appeared so to a naturally uncritical subject; hence there the docile type of follower without initiative flourished.

The more daring German souls who had a taste for independence, spontaneity, originality and independence were either crushed out or tamed, or they emigrated to other lands during the many periods of excessive repression in their home states. The old jest that accounts for the Irish being so numerous and flourishing outside Ireland is today much more applicable to the Germans. For Germany is proving "a great country to be from, but not in."

Unintentionally the independent Germans who resisted coercion at home have advertised their nation too favorably abroad. The Germans who came to America during the revolutionary troubles of 1848, and the Austrians who fled from Metternich's tyrannical methods, have made good

immigrants in the United States, and have misled us toward too high an opinion of their countrymen left behind to be further crushed by the iron hand of their fatherland. Time itself has helped to improve the Germans who refused to endure oppression; and time has tended to weaken the Germans who lacked the will or the power to defend themselves against their home government.

Most nations do not become too homogeneous, because they absorb many outsiders who bring them fresh ideals and different experiences. But the German fatherland, since the early centuries of the great barbarian invasions or migrations, has not attracted foreigners as permanent residents in great numbers. It did not offer the inducements either of free land, for its natives multiplied fast enough to occupy its territory, or of freedom, for its government seldom offered any congenial refuge to its neighbors. Thus time and history have conspired to evolve inside Germany an unusually obedient citizenry to govern and to tyrannize over.

In earlier centuries this peculiarity manifested itself very differently from today. Both Mme. de Staël, whose *Allemagne* enraged Napoleon in 1813, and Sir William Hamilton noticed this trait. He wrote in the eighteenth century when the petty German principalities seemed insignificant: "With the purest identity of origin, the Germans have always shown the weakest sentiment of nationality. Descended from the same ancestors, speaking a common language, unconquered by a foreign enemy, and once the subjects of a general government, they are the only people

in Europe who have passively allowed their national unity to be broken down, and submitted like cattle, to be parceled and re-parceled into flocks, as suited to the convenience of their shepherds."

Bismarck remarked one day: "If a future generation of Germans ever becomes republican, it will be for lack of kings, certainly not of royalists." When at the end of the World War Germany became a republic in name, the national temper did not change, for as an eminent German said to Hamilton Fish Armstrong, "We made a republic, but there were no republicans." Count Carlo Sforza in his *Europe and Europeans* traced the tragic weakness of that post-War government—"the cringing respect which the Socialists, when to all appearances they were masters of Germany, manifested for generals, industrialists, *Junker*, with the result that the masses continued to pay for agrarian protectionism, for subsidies to the privileged classes, for uncontrolled military expenditure."

Nowadays this same "lust for believing and obeying," as Nietzsche called it, shows itself in meek submission to a despotic central government. The situation resembles that in Italy, but as Armstrong noted in *Hitler's Reich*, "the Germans are a more disciplined, harder, less individualistic people than the Italians. Comparisons are thankless; the Italians have glorious qualities, some of which the Germans lack. But it can be said without fear of serious contradiction that whereas Mussolini has been struggling continuously to *counteract* what he considers an Italian national weakness for 'disorder,' Hitler has been using

much the same slogans to *exaggerate* what is a German national weakness—conformity, indiscriminating respect for authority and force, ‘order.’”

II

The French people are just the opposite to the Germans in their relation to government. They do not admire conformity as a virtue. They have been recruited for generations by refugees from political tyranny elsewhere; and for more than a century they have not emigrated at all, while their restless intransigents stir up discontent inside France. As M. Briand once said to Marshal Foch, “You know the instincts of the Germans. They all follow their leader like wild ducks. We [Frenchmen] do exactly the opposite. Look at the Palais Bourbon, where my five or six hundred sparrows spend their time twittering and quarreling [in the Chamber of Deputies].”

While English history and political thought are quite the antithesis of German, yet at times some Anglo-Saxon yearns for the comforts of being led and thereby shows his kinship with his Teutonic cousin. The great example is Carlyle, who was so permeated with German literature and philosophy as to amaze Goethe, and whose influence today would be sinister if he were being read. His central political doctrine was expressed thus in his *Hero-Worship* (published in 1841): “Find in any country the Ablest Man that exists there; raise *him* to the supreme place and loyally reverence him: you have a perfect government for that country; no ballot-box, parliamentary eloquence, voting, constitution-building, or other ma-

chinery whatsoever can improve it a whit.” Such is the denial of all republican and democratic ideals, a contradiction of English, French, and American political philosophy. But it defines the German remarkably well.

“In the German view the state is not for the individuals, but the individuals are for the state,” as Hugo Münsterberg said. The Prussian ideal of the perfect government is the one that so disciplines its citizens that they give absolute obedience to every order of the state and perform their assigned tasks like machines. For this absolutist state, now designated as the totalitarian state, Hegel supplied the philosophical foundation, for all things German prefer to rely on an elaborate philosophy. He taught that the state is the highest instrument of the supreme good, not only the guarantor but the creator of the free personality of the individual, who has no personality outside the state because the individual outside the state could not be sure even of his life. Hegel reasoned as if he believed that man is a mere wolf forced by his nature to do nothing except hunt in packs, but such a brutal concept of human life cannot be proved and need not be accepted.

We free inheritors of the opposite theory of the state, the contractual, as formulated by John Locke and Rousseau—we Americans and English and French prefer to believe that the individual has inalienable rights to property, legitimate self-defense, liberty, the pursuit of happiness, the free use of his mind, and the development of his personality.

When we observe the extreme and unreasonable application of the totalitarian theory of the state in Germany

today, we can only wonder, as did Count Sforza in his *European Dictatorships*, "whether the Germans, rich as they are in stupendous mental and moral qualities, are not lacking in any sort of political intelligence. One of the last German rulers, Prince von Bülow, admitted as much to me when, dining together one evening in his Roman retreat, he told me of the answer he had received from the famous Holstein, permanent secretary of the German State Department, to whom Bülow, at the time Imperial Chancellor, had complained of the incomprehension shown by the Germans about some big diplomatic question: 'Your Highness, we are supreme in music, in philosophy, in strategy, in almost every field; is it strange if in one—politics—we are incurable asses?'"

During those halcyon pre-War days Price Collier wrote in his *Germany and the Germans from an American Point of View*: "No other population would be amenable to the Prussian methods that have made Germany; nor is there anywhere in the world a people demanding Prussian methods, while there are millions under the Prussian yoke who hate it." His statement is still true except that the numbers under the Prussian yoke who hate it have been very much diminished by blood-purges, concentration camps, economic strangulation, emigration. To determine the success of such methods in achieving that pure Germanism, we should have to count the intellectuals who have recently been added to scholarly circles all over the world, as well as the humbler individuals who have escaped German domination to be lost among the many

European refugee settlements and graveyards.

A digression is in order here to notice that any government that expels a group of its citizens suffers from their loss. Religious intolerance cost France many of her very best minds and hands, and those very Huguenot exiles by settling in insignificant Brandenburg helped it to rise as the new Prussia and to become a formidable rival to France. More tragically, Spain has never recovered the art, agriculture, sciences, energy, and prosperity which she lost when she crushed and expelled her Mohammedans. The long comprehending view of history shows usually that nations, like individuals, are ultimately punished for both their sins and their ignorance, whether by nature, fate, or providence. Thus Germany can only lose variety and depth of intellect and of spirit, not to mention wealth and the respect of the world, by expelling her leavening minority of Jews. And now the world is so closely involved that the tragic consequences do not end inside the fanatical nation itself, but threaten the security and prosperity of many nations.

III

Since Fichte at the beginning of the nineteenth century, many writers have expounded what they imagined were the profound virtues of the essential Germanism, under such mystic names as Teutonic *Kultur*, the *Urvolk*, "the Aryan soul." One incredible Ludwig Woltmann in his *Politische Anthropologie* in 1903 insisted with pretentious elaboration on such wholly false claims as these: "The entire European civilization, even in Latin and Slav

countries, is the work of the Teutonic race. . . . The Papacy, the Renaissance, the French Revolution, and the Napoleonic Empire were achievements of the Teutonic spirit."

Thomas Mann in the *Neue Rundschau* in November 1914 gave the world this definition: "*Kultur* is a spiritual organization of the world, which does not exclude bloody savagery. It raises the daemonic to sublimity. It is above morality, reason, science." The following years proved it to be material as well as spiritual, but this *Kultur* has not survived the simple practical tests. The new states of Europe have not hastened to imitate or adopt it, and Germany has not been embarrassed by the immigration of her neighbors as have other nations since the War.

The present popular brand of Germanism, the "Aryan race" or the *Deutschthum*, returns to the vicious fallacy of the end of the nineteenth century. Julian S. Huxley disposes of it thus in his readable but accurate volume *We Europeans*: "Racialism is a myth, and a dangerous myth at that. It is a cloak for selfish economic aims which in their uncloaked nakedness would look ugly enough. And it is not scientifically grounded."

In *Mein Kampf*, the authoritative volume whose dissemination the government has contrived to make rival the Bible, Hitler wrote: "It is a greater honor to be a citizen of the Third Reich than King in a foreign land." But Sieburg's statement, which he explained and fully illustrated for English readers, is nearer the truth: "There are to be no more human beings in Germany, but only Germans."

Then let us consider the individual German himself. Captain Philip Dumas, an English naval attaché, wrote from Berlin some results of his study of the German character, published in the sixth volume of the great collection of official *British Documents*. He observed: "Owing to the system of education which is universally pursued in Germany, everyone is taught to be a servant and no one a master. This is to be seen everywhere; and old servants making bad masters, the officers are anything but popular with the men; and the same feeling obtains, which is sad, from the lowest to the highest among the officers themselves. . . . It is through that character, or rather lack of stability of character, that the German should or might be beaten. Broadly speaking, the German has enormous organizing powers when they can be imitative; but he has little originality, powers of initiative, or independent thought. Also while things go well, and in a line to which he is accustomed, he is a very able and energetic man; but under failure, great stress or strain, I doubt his staying power, or the faculty to rapidly reorganize afresh." Written in 1907, this analysis explains much that has perplexed the world in German history these last twenty years.

An American professor, John Ambrose Hess, wrote *Heine's Views on German Traits of Character*, in which he finds that Heine ranks primitiveness first, just as the latest writer on *L'Âme allemande*, Louis Reynaud, has done very recently. From exhaustive study of Heine's writings, conversations, life and personality, Dr. Hess grouped German traits, according to headings as fol-

lows: "*Uncouthness* (primitiveness)—bearishness, awkwardness and unwieldiness; primitive truculence, moroseness, bluntness, lack of tact; adolescence and semi-civilization: *Slowness* (of the masses)—asininity; lethargy; quiet and repose; retardation, stupidity, boredom; reactionary political views: *Patience. Thoroughness* (*Gründlichkeit*)—perseverance and persistence; seriousness; profundity (*Tiefsinn*); pedantry: *Fidelity* (*Treue*)—moral integrity, honesty, devotion to duty, loyalty; servility (exaggerated fidelity): *Idealism*—idealistic thinking; lack of initiative and practicality: *Gemüt* and *Romantic Dreaming*—depth of feeling, soulfulness; melancholy, sentimentality, dreaming; whimsicality, foolishness." This is not an unfair list, though incomplete and misleading for general purposes today unless some explanation is added. Naturally this list would be despised in Germany now because Heine was not wholly "Aryan" though he will always remain a chief glory of German literature.

IV

The primitiveness might be related to the great victory with which the ancestors of the Germans entered the records of history nine years after the beginning of the Christian era. Their first hero, the Arminius or Hermann of legend and music, annihilated three Roman legions under Quintilius Varus in a three-day battle in the Teutoburger Forest. They thereby closed early Germany to Latin culture and Mediterranean civilization. For in spite of later Roman expeditions, the right bank of the Rhine remained free

and the Romans colonized only south of the Main and the Danube. Thus it was much later, if at all, that Germany profited like other European lands from the philosophy, literature, fine and useful arts, engineering and other science, organization and law—in short, from the polished civilization that human society had been developing in more favored portions of the globe during four thousand and more years. If only Hermann had followed Vercingetorix to languish in the Mamertine Prison of Rome!

It is well recognized that the Austrians, who received Roman influences centuries earlier than the north Germans, represent culture in a far truer sense than do the Germans proper, especially the Prussians. Compare Vienna with Berlin. The unfortunate Chancellor Dollfuss wanted to survive so that the world might see, as he said, that one Germanic nation cherished the arts of peace and true civilization.

Goethe declared that the Prussians were cruel by nature, and civilization would make them ferocious. Heine said that nature has made the Prussians stupid and science has made them wicked. "The Germans are much more revengeful than the Romance peoples; this is because they are idealists, even in hatred. We Germans hate long and hate deeply, to our last breath."

The German love of dueling is another evidence of a certain primitiveness. Nowhere else is the duel the most popular sport of aristocratic young intellectuals. It could not be suppressed even by the Republican decrees in the post-War years when reason would suggest that the people should have been satiated with fight-

ing. The German universities have been the high schools of brutality, according to an English professor who lectured in them for twelve years. It was only in 1928 that the rule making drinking compulsory in the students' associations was abolished.

Warrior worship has persisted more effectually among Germans than in less feudal societies. A late example of this national worship of the soldier was shown by the power given Hindenburg, the warrior who had led his people to what they themselves bewailed as defeat—however profitable it has since turned out in comparison with the victory of their opponents. The aged warrior, unable to speak in the Reichstag, narrowly educated only as a soldier, understanding nothing of politics—Hindenburg was given great power as president and was returned to that responsible place when he was so incompetent that in the inescapable conferences with Deputies, he could do nothing but ask what game they shot or what they had done in the War.

V

Romanticism is distinctly congenial to the Germans, and it reached its purest expression, according to Oscar Hagen, in those territories which are freest from Roman colonization. "Everything that is regarded as an essential aspect of the romantic spirit—individualism, irrationalism, the mystic welding together of subject and object, the tendency to intermingle the arts, the longing for the far-away and the strange, the feeling for the infinite and the continuity of historical development—all these are characteristic of the German people.

... What is known as Romanticism in France has only its name in common with German Romanticism." Novalis had said: "To romanticise is to give to the common a high meaning, to the known the dignity of the unknown, and to the finite an infinite appearance."

Some of us reject all such romantic confusion as too illogical and prejudicial to clear thinking. For as Goethe once said, the classical is health and the romantic is disease. German romanticism suggests a sentimental disorder with its many symptoms, such as the incurable *sehnsucht* (yearning), a fear of split personality, a dwarfed and perverted sense of humor displayed in puerile practical jokes, an inordinate need to assert personal power by bullying, and a readiness to respect the irrational so as to submit to bullying. Or should we ascribe such symptoms to adolescence or an inferiority complex? Whatever the source, Germans do not feel or reason that it is a human right to question why; they prefer to feel that they are in the presence of deep mysterious romantic forces. The appearance of profundity or obscurity recommends anything to a German.

Hence may arise some of their strange credulity. Stresemann complained that he had to conduct the foreign policy of a people who prays not only for its daily bread but also for its daily illusion. A high French official in the Rhine zone during the Allied occupation, General Mordacq, related in the *Revue de Paris*: "I continue studying German mentality. It worries me more and more. Each day I discover in them, side by side with their great qualities, like the power

for work, the spirit of discipline, ardent patriotism, also very grave defects, which obviously do not date from yesterday, but with which I was not familiar *de visu*; among these defects which make Germans dangerous neighbors, the particularly significant defect is their extreme credulity. . . . How many times at Wiesbaden, when the general political and international situation was somewhat tense, Germans—official personages or private citizens—would rush in to see me for information in connection with some absolutely wild news launched by their newspapers and information agencies!"

So today the majority of the Germans are credulous enough to believe that there are valid reasons for the senseless persecutions of groups of their fellow-citizens. Yet the only reason is political expediency, to distract their attention from other acts of their governing powers. What other nation would let a million Jews be singled out as scapegoats for disgruntled military, monarchist, or anti-Marxist groups now? A clear-thinking people would not accept the transparent propaganda that subdued them by dividing them and attacking first the Communists, then the Socialists, then the Liberals, then the Catholics, now the Lutherans, as well as the Jews. Only a nation of credulous followers, mystic dreamers, and confused philosophers could be so manipulated nowadays.

VI

The Germans have since the War been much interested in the study of national psychology or *Kulturkunde*, and their scholars have produced

heavy volumes on the different peoples, like Dibelius' on the English. Doubly illuminating is the corresponding analysis of themselves by Eugen Diesel. He wrote: "The Germans are far too heterogeneous to permit it to be said of them that they are either a warlike or an unwarlike people. Certainly very many Germans are warlike; and whenever the trumpet sounded to battle, there Germans were always to be found. Even the peacefully disposed German takes a peculiar delight in the order and discipline of marching columns. The German loves hard discipline and precise commands; he always works best when he is treated in military fashion." Thus the German himself agrees with General Mordacq, who learned that the only way to deal with Germans is to "command, command more, and command again." Hitler himself uses this method with conspicuous success.

Gemütlichkeit, according to Diesel, is an untranslatable word "implying something between cosiness, amiability, and jovial ease." It is usually considered the quality of the good-natured, sanguine, easy-going disposition, kindliness, cheerfulness, pleasantness, tenderness of feeling, sentiment. This much-advertised German virtue is assigned prominence in all accounts of the Germans for much the same reason evidently as palm trees are noticed in descriptions of the African desert. For this *gemütlichkeit* is met no oftener in Germany than elsewhere; but sometimes it is more noticeable there because other pleasant qualities are lacking there, like delicacy, polished manners, savoir-faire, respect for personal independence.

Teutonic love of titles and ceremonious epithets still flourishes even more in Germany than in Austria. To their unsurpassed abundance, Hitler, apparently unconscious of any ironical intent or humor, has conferred upon Ludendorff the unique and original title of Field Lord of the World War. Diesel explains his countrymen thus: "People who belong to nations with firm traditions and stable social life do not feel the necessity for outward distinctions that the German does. The German lack of inner stability has given rise to endless castes and degrees of rank, to the general delight in orders, uniforms, titles, etc. These are what constitute the interest in life for the average German. The German huntsman, for instance, takes a pleasure in showing by outward symbols, by his costume and ornaments, the fact that he is really a huntsman."

For the more personal peculiarities and appearance, their scholars have naïvely collected interesting evidence. One research into national cuisines proved the fact, long known to travelers, that quantity of food and drink is of first importance in Germany, while quality and flavor rank first elsewhere. Likewise obesity, perhaps encouraged by excessive consumption of beer, is established as a real characteristic. When Berlin some years ago introduced buses built on the English and American pattern, it was found that the average German covered the seating space intended for two persons; and the Berlin newspapers found this fact interesting. Now official Berlin has decreed that only a blond is a true Teuton or Aryan German, in spite of the fact that the majority of their past celebrities have been dark.

As to personal manners, Eugen Diesel pictures his own countrymen thus: "In general Germany lacks the atmosphere of courteous politeness. Grace of manner does not suit the German character, and it is apt to give the impression of assumed superiority or insincerity. 'One is polite in German only when one wants to tell a lie.' . . . Willingness to help in the little difficulties of life is not felt in Germany to be a matter of course, though a certain shy good-humored friendliness is by no means lacking. And the German is quick to make up for fits of violent anger by a display of warm good nature."

Many observers and writers have noted how the average German exemplifies Goethe's statement: "I feel two natures struggling within me." (George Grey Barnard tried to present this idea to Americans in his much-discussed work of sculpture in the Metropolitan Museum in New York.) A lack of ease or repose or equilibrium, a lack of inner poise vitiates and unduly complicates much that the German tries to do. He feels afraid to be natural and simply himself; he is always trying to find himself—whatever that may mean—through philosophy but without success. His tortured self-consciousness is the exact antithesis of the self-assured graceful poise of the ancient Greeks. Diesel says that this lack of inner poise "has prevented the nation from pursuing a steady course of development through the centuries. It has led it to give up too lightly movements that seemed to promise well, and to plunge with feverish enthusiasm into every sort of new craze." We would add that it has led the

nation to adopt Hitler's bold promises as a mystic panacea.

VII

Lack of inner poise may contribute one of the reasons for the irritating jumble of borrowed styles in German buildings. An outstanding example is Munich's Gothic cathedral with its identical towers that flaunt clumsy helmet-shaped roofs in a coarse Baroque style. One misguided apologist tries to attribute such errors to high-sounding motives, such as open-ness of mind. But no free mind, open or closed, with a civilized esthetic sense could tolerate and be proud of such an ugly confusion. However sound the masonry or pompous the mass, no virtue of open-mindedness creates and admires over-elaboration and tortured inconsistency on a poverty of design, such as has offended the eye in urban Germany. It is due to a lack of taste and an ignorance of art principles—so deep a deficiency that not all the world's musicians with German names can neutralize the inartistic sculpture, painting, architecture and minor arts with which the most of modern Germany is overlaid. (Medieval Germany was a harmony, very different, but not much of it remains now.)

In America the Germans have long enjoyed a great reputation for thorough scholarship and efficiency, because the earlier generations of American scholars were nearly all "made in German" universities. Not all intellectuals held the same opinion; "the famous British Hellenist Porson said long ago: 'German scholars dive deeper and come up muddier than any others.' (Henry Wickham Steed, a professor in London, recalled

that *bon mot* in Hitler—*Whence and Whither?*) Now that we Americans are studying in other European countries also, we have learned that greatness of scholarship is too complex a matter to be measured by methods or researches now known, and that by all present measures the Germans rank low in originality, high in industry, and high in the ability to apply the results of world-scholarship so as to make them known.

Now that German universities have lost their honor and freedom under Hitler, we shall soon learn, as Hamilton Fish Armstrong writes in *We or They*, that interchange of ideas ceases "with a man like Dr. Alfred Rosenberg, official Nazi Leader for Culture, who propagates the degraded superstition that the race to which Christ belonged is 'a bacillus which poisons our blood and our souls.' . . . What meeting of minds can there be with scientists who think that the word Aryan is a race term? Who think that there is such a thing as race purity? Who think that there is such a thing as fixed race superiority? Who despise and mistrust the pure sciences and favor applied science, and yet who are so mystical that they teach that practical discoveries in chemistry or medicine made by non-Aryans should be ignored because they must be devices to degrade superior peoples? Take a single statement by one of the pseudo-scientists whose works can be published in Nazi Germany though Einstein's cannot: 'Hereditary cancer is the conflict of races within the human body.' "

Efficiency is a term of difficult definition, and its value changes with the point of view of the investigator. The

one-ballot or one-party system of government without opposition may be extremely efficient for the purposes of its sponsors; but history may demonstrate that it is disastrously wasteful of the nation's future in mind and character and will.

VIII

Many of the strange traits of the average German inside Germany today can be suggested by the following incident, which shows his servile desire to please others, his obstinate wish to assert authority, and his confusion, almost similar to the tension experienced by an adolescent mountaineer at a dinner party. Or—this little true story may illustrate the quality under

discussion in it, if you prefer the obvious interpretation.

Frederick T. Birchall, the chief European correspondent of the *New York Times*, asked a Berlin censor why a despatch written by another *Times* man had been held up. The censor explained that the article had read: "With their customary stupidity, the Germans . . ." Then and there Mr. Birchall rebuked the writer of the despatch by saying: "Why did you have to put it that way? If you had just written the story, it would have been obvious that they had acted with their customary stupidity."

"Exactly," the German censor broke in, "that is our point of view, Mr. Birchall."

NOVEMBER FANTASY

CARL K. BOMBERGER

The birches have been scoured more closely, now;
They bend their branches, forked and stretching,
Through the fine-sifted rust
Of the gray metal bars, that from the west,
Disintegrate into this twilight.

These young and slender birches
Have been planed and polished
By silver-keen and many-laboring rain
Slanting a-down its side,
And smoothing the rough bark.

When the wind runs in its impetuous manner,
I hear the myriad-footed thud of thunder,
Echoing in the wake of the birches' veined lightning—
And all the woods is purple with its ashes,
And all the woods is subtly darkening
With indeterminate formless flakes of dusk.

WAS THOMAS HARDY A PESSIMIST?

GRANVILLE HICKS

I

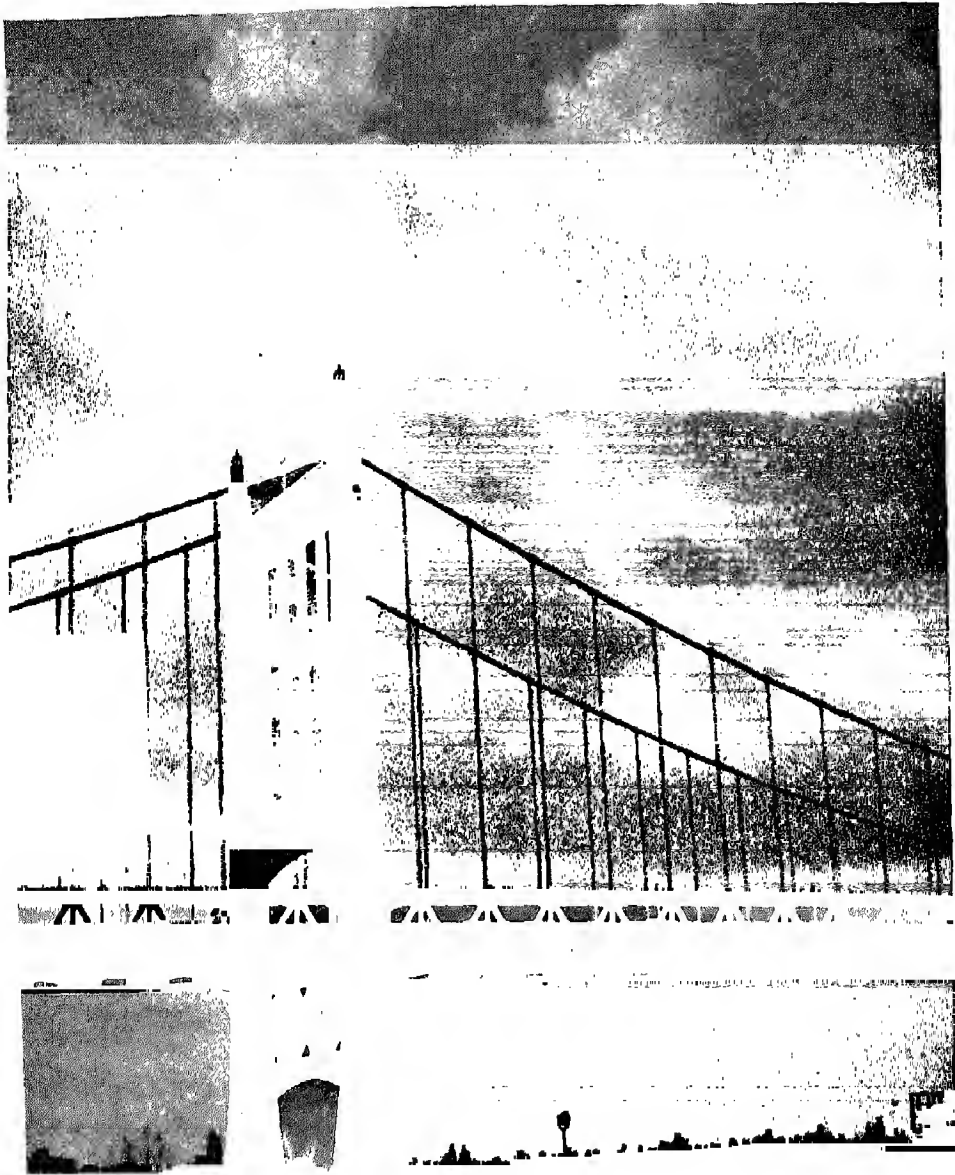
IT MAY seem fantastic to ask whether Hardy was a pessimist. Anyone will tell us that he was. Indeed, we are told that pessimism of the modern kind, so far as English literature is concerned, dates from him. Gloom, it is admitted, was common enough among his predecessors, but it was not a cosmic gloom. Dean Swift and Dr. Johnson did not doubt the benevolence of the universe. Hardy did. His pessimism rested upon the discoveries of nineteenth century science. It belongs to our era because it grew out of facts that only our era has had to face.

The purpose of this essay, as will be seen, is not to contradict the familiar conception of Hardy's beliefs and his place in modern thought. It is merely an investigation, an attempt to define his views with as much precision as his poetic nature permits, and then to understand their origin. We propose, instead of taking Hardy's pessimism for granted, to start afresh, and to see his outlook on life as it grew out of his experience. Perhaps in this way we can arrive at a more useful understanding of pessimism, not merely in relation to Hardy, but as a contemporary phenomenon.

We must remember, first of all, that, as he insisted again and again, Hardy was not a systematic philosopher. He did try, however, because he was so often misunderstood, to give a simple, orderly statement of his position. He believed, he said, that the

Cause of Things is "neither moral nor immoral, but *unmoral*." In a constant process of change the human race had appeared, only one of countless species, of no more concern to the universe than any of the others. This species was obviously partly adapted to its environment, for otherwise it would not survive, but it occupied no privileged position. Hardy saw no evidence of a power not ourselves that makes for righteousness; no sign of a moral order—an order, that is, corresponding to man's moral values.

To this extent Hardy's position was that of virtually all materialists. He did, however, place peculiar emphasis on one fact—the rôle of consciousness in the creation of man's misery. The universe might, he recognized, according to the naturalistic conception, have developed a race ideally suited to the conditions in which it found itself, but actually mankind was badly adapted to its environment. "A woeful fact," he wrote, "that the human race is too extremely developed for its corporeal conditions, the nerves being evolved to an activity abnormal in such an environment. Even the higher animals are in excess in this respect. It may be questioned if Nature, or what we call Nature, so far back as when she crossed the line from invertebrates to vertebrates, did not exceed her mission. This planet does not supply the materials for happiness to higher existences. Other planets may, though one can hardly see how."



"TO ARREST AND DELIGHT THE EYE AT TWILIGHT"

Reinie Gelmer

From this emphasis he drew what he regarded as the only original part of his philosophic scheme. By the time at least that he wrote *The Dynasts*, he had concluded that the Cause of Things might in time become conscious. A portion of the universe having developed consciousness, it was at least credible that this quality might be extended until the laws of nature were dictated by design. This thesis, he maintained, settled the question of free will: "The will of a man is, according to it, neither wholly free nor wholly unfree. When swayed by the Universal Will (which he mostly must be as a subservient part of it) he is not individually free; but whenever it happens that all the rest of the Great Will is in equilibrium the minute portion called one person's will is free."

None of this is, perhaps, very important, except insofar as it enables us to distinguish what Hardy really believed from the fantastic views that have sometimes been attributed to him. "It is my misfortune," he wrote in 1920, "that people *will* treat all my mood-dictated writing as a single scientific theory." It was also his misfortune that his readers insisted on regarding his parables and allegories as philosophical formulae. Hardy could pretend, as in "God-Forgotten," that the earth had been overlooked by a pre-occupied but well-intentioned God; or, as in "By the Earth's Corpse," that it was a careless creation that the deity would sometime regret. He could have God marvel at man's development of an ethics "I never knew or made provision for," promise to learn from man's higher thoughts, or try to justify His unconsciousness. These were all no more

than ways of telling how the universe seemed to him. Not even the automatism of *The Dynasts* is to be regarded as more than a poetic representation of the familiar theories. When, as in certain scenes, Hardy speaks of the Immanent Will as a puppet-master, or when he displays "the anatomy of the Immanent Will," he is merely stating in his own way his consistent monism. Man is an integral part of a universe that, in its changes, seems, to man's limited perceptions, to follow certain sequences that he calls laws. These laws, whatever they may be, are binding upon him as well as upon the rest of nature, even when he cannot detect their operation. For the rest, the machinery of *The Dynasts* is symbolic.

We must not, then, reproach Hardy if we cannot reduce his views on life to a logical scheme, but certainly his principal views are clear enough. Whether they are to be regarded as pessimistic or not is a matter for definition. But the striking thing is that Hardy did not call himself a pessimist but a meliorist. The conclusion that he drew from his conception of the universe was not that man ought to despair but that man ought to make his conditions as much better as he could. "My motto," he wrote, "is, first correctly diagnose the complaint—in this case human ills—and ascertain the cause: then set about finding a remedy if one exists." "My practical philosophy," he told William Archer, "is distinctly melioristic. . . . Whatever may be the inherent good or evil of life, it is certain that men make it much worse than it need be. When we have got rid of a thousand remediable ills, it will be time enough to determine

whether the ill that is irremediable outweighs the good."

This, in view of the usual conception of Hardy, is rather surprising, and it may be well for us to ask how far his life was in accordance with his melioristic principles. The answer, so far as action is concerned, is that, aside from some slight services to charities and other good causes, he did little to get rid of the "thousand remediable ills." But it is a different matter when we come to his writing. "What are my books," he asked Archer, "but one plea against 'man's inhumanity to man,' to women, and to the lower animals?" And, unusual as that interpretation of them is, there is much to be said for it.

II

In the first place, one never finds in Hardy any cheap pessimism at the expense of human nature. Indeed, one is forced to conclude that he regarded human nature rather more highly than the average writer. His novels invariably give the impression that, in a different sort of universe, even his least admirable men and women would fare reasonably well. Man, he repeatedly seems to be saying, even at his worst deserves a better universe than this.

Nor are his sympathies limited, as authors' often have been, to a select few. No characters are treated with more affection in his novels than the plain people of the countryside. There could not be a more attractive group than Edward Springrove's father, John Smith, Gabriel Oak, Giles Winterbourne, and others of their kind, sturdy, hard-working men, generous, thoughtful, brave in adversity. Though not unaware of the charm and

quaintness of rustic ways, Hardy is not merely or primarily concerned with the picturesque. He admires the versatility of John Smith, Gabriel Oak's knowledge of sheep and his skill in tending them, Donald Farfrae's sound judgment of wheat. Even when he describes rough manual labor, he retains a feeling for the dignity of the laborers. The shearing in *Far From the Madding Crowd*, the bark-gathering in *The Woodlanders*, the milking in *Tess*—in portraying each of these Hardy gives full value to the skill required and to the satisfaction of good work.

Surely this is a sound foundation for a meliorist, this recognition of the dignity and worthiness of the majority of mankind. But Hardy does not stop there. Although in all the novels, and especially in *The Return of the Native* and *The Mayor of Casterbridge*, he describes the plight of human beings in a universe to which they are ill-adjusted, he does not ignore the remediable evils of which he spoke to Archer. In *Desperate Remedies*, *The Hand of Ethelberta*, *A Pair of Blue Eyes*, and *A Laodicean*, for example, stupid social conventions are largely responsible for the misfortunes of the characters.

The criticism that Hardy permitted to remain implicit in his earlier novels became outspoken in *Tess* and *Jude*. As if to call attention to the increased openness of his criticism, he belligerently subtitled *Tess* "A Pure Woman Faithfully Presented," and he did not hesitate, throughout the novel, to underscore his thesis. For *Tess's* original downfall the predatory traditions in sexual conduct of men of Alec's class are responsible, and it is the narrow-

ness of the social code that makes her misfortune a tragedy by converting the victim of her own innocence and a man's rapacity into a fallen woman. Her second disaster comes because Angel Clare, "with all his attempted independence of judgment," is nevertheless "the slave to custom and conventionality when surprised back into his early teachings."

Jude is more inclusive and more emphatic in its criticisms. There is, as so often in Hardy, an attack on marriage laws. Because youths like Jude and Arabella are in the grip of "the strongest passion known to humanity," they are forced to swear that "at every other time of their lives they would assuredly believe, feel, and desire precisely as they had believed, felt, and desired during the few preceding weeks." But more is involved than the stupidity of marriage laws and customs. Jude, a young man capable of profiting greatly by an advanced education, is denied the opportunity. Sue tells him, "You are one of the very men Christminster was intended for when the colleges were founded; a man with a passion for learning, but no money, or opportunities, or friends. But you were elbowed off the pavement by the millionaires' sons." Jude gets work in Christminster to be near the men of learning he admires: "Yet he was as far from them as if he had been at the antipodes. Of course he was. He was a young workman in a white blouse, and with stone-dust in the creases of his clothes; and in passing him they did not even see him, or hear him, rather saw through him as through a pane of glass at their familiars beyond." Jude's tragedy is not the defeat of a human being by

forces beyond human control; it is the loss to society of abilities that society ought to have been wise enough to utilize. More than any other novel of Hardy's, *Jude the Obscure* points an accusing finger at the remediable ills.

The familiar fact that the bitter criticisms of *Jude* led Hardy to abandon the writing of novels is a significant commentary on his attitude toward life. It has been said that this is evidence of weakness, and no doubt it points to something of the kind. But we must remember that all his life Hardy had had to struggle against an opposition that was peculiarly painful to his sensitive nature. Not only was his philosophy abhorrent to many of his contemporaries; even before *Tess* and *Jude*, several of his novels had been attacked as indecent. He felt, and not without reason, that his whole career as a writer of fiction had been a battle. A time came, after the fantastically savage onslaught on *Jude*, when the battle no longer seemed worth fighting. Perhaps it would have been stronger and wiser to have continued the struggle, but, for one writer who would have gone on battling, there were dozens who would have capitulated altogether. This, we must remember, never occurred to Hardy. He never contemplated for a moment giving in to the conventional notions of his day. He might feel that "a man must be a fool to deliberately stand up to be shot at," and decline to serve any longer as a target, but he would not lie. If he could not tell the truth in novels, and it seemed to him he could not, he would not write novels. Instead, he would tell the truth in poetry.

This devotion to truth is perhaps

Hardy's clearest claim to the name of meliorist. He believed that man's lot could be improved if he would face the truth, and he practiced what he preached. When one remembers how much Victorian writers concealed from their readers, Hardy's integrity seems particularly admirable. "It is so easy nowadays," he wrote, "to call any force above or under the sky by the name of 'God'—and so pass as orthodox cheaply, and fill the pocket." Of this kind of insincerity, which he called "the besetting sin of modern literature," he was never guilty. He might proceed cautiously, as much because of his own uncertainty as because of fear of public opinion, but he would neither misrepresent nor conceal his true beliefs. He, if anyone, had the right to say:

Yet, would men look at true things,
And unilluded view things,
And count to bear undue things,
The real might mend the seeming. . . .

III

If so good a case can be made for Hardy as a meliorist, how does it happen that he is regarded as the founder of modern pessimism in literature? Is his reputation merely the result of the misunderstandings that have been referred to?

The common conception of Hardy is by no means so far wrong as, at this point, it might seem to be. In practice we regard pessimism, not as a philosophical doctrine, but as an attitude towards life. A man may profess absolute confidence in the existence of a just and merciful God and yet be filled with despair. Likewise, a thorough-going skeptic, so far as creeds are concerned, may act as if he had the fullest

trust in the favorableness of the universe to his purposes. Complete consistency in doctrine and action is rare.

Hardy might regard himself as a meliorist, and even act at certain times and in certain ways as a meliorist would act, and yet exhibit traits that deserved to be called pessimistic. That he did exhibit such traits, and exhibit them in such a way as to leave a lasting impression, is the explanation of the conception of him that he constantly protested against. He insisted, in good meliorist fashion, that a "full look at the Worst" was essential to improvement, but readers have always felt that his look was not so much full as prejudiced. In one of his earliest poems, "Hap," he wrote:

These purblind Doomsters had as readily
strown
Blisses about my pilgrimage as pain.

But the Doomsters never do strew blisses in Hardy's poems and novels. In *The Mayor of Casterbridge* disaster repeatedly hangs upon a mere throw of the dice, and the dice always fall against the hero. In *Life's Little Ironies* Hardy is pre-occupied with incidents in which the best intentions have the worst results—often in the face of what one regards as the probabilities. The poems usually deal with melancholy moods or harrowing incidents. Even *Jude the Obscure*, in which, as has been said, everything seems to point to the possibility of improving the human lot, there is a curious passage of philosophizing: after Little Time has hanged the other children and himself, Jude reports: "The doctor says there are such boys springing up amongst us—boys of a sort unknown in the last generation—the out-

come of new views of life. They seem to see all its terrors before they are old enough to resist them. He says it is the beginning of the coming universal wish not to live." Both the incident and the explanation seem so preposterous, and so out of keeping with the novel as a whole, that one feels they can be explained only by some deep impulse in Hardy.

Any reader of Hardy will be able to recall scores of passages that bespeak a despair quite at variance with his professed meliorism. This is not, of course, to say that his avowal of meliorism was false, for we have already seen to what extent it was true. We are merely confronted with a not unnatural inconsistency, and our problem is to see how Hardy's attitude, in all its complexity, originated.

It is perhaps just as well to say at the outset that the view of the universe given by nineteenth century science cannot be held solely responsible for Hardy's moods of despair. On the contrary, these views pointed logically to the meliorism that he professed, and were so interpreted, not only by the originators of the views, such men as Huxley, Darwin, and Spencer, but also by such converts as Frederic Harrison, Leslie Stephen, and John Morley. These men—and of course there were many others—accepted the conception of an unmoral, disinterested universe without feeling that it would be better for the human race to sink back into nescience. They would never have written "I Said to Love," "Mad Judy," "Sine Prole," or any of the scores of other poems that are so characteristic of Hardy. Differences in temperament and experience must, we realize, have played

a part in creating in Hardy a mood that others, who accepted the same beliefs, did not share.

IV

The crucial years in the development of Thomas Hardy's thinking are those from 1862 to 1866. In the former year, when he went to London, he was apparently secure in the orthodoxy of his family. By the latter, from which his earliest published writings come, he had arrived at the convictions that were to dominate the remainder of his life. In 1866 he wrote "Flap," his first published poem on the nature of the universe, and "A Young man's Epigram on Existence":

A senseless school, where we must give
Our lives that we may learn to live!
A dolt is he who memorizes
Lessons that leave no time for prizes.

The process by which his attitude developed is, because of his own reticence, not easy to reconstruct. That he began to read scientists, theological heretics, and Biblical critics is sufficiently clear, but we do not know exactly what the temperament was on which these revelations fell, nor are we certain of the other experiences that accompanied his intellectual discoveries. It appears, however, that Hardy was an unusually sensitive youth, interested in the arts, unwilling to push himself forward, and sympathetically aware of the frustrations and sufferings of others. It is also likely that he was not wholly satisfied in his chosen profession of architecture. In 1865 he was considering taking orders, and was prevented from doing so only because his theological doubts were gaining strength. Soon after, he began to think

of literature as a possible career. One cannot help feeling that, at an early age, he had wanted to find a life-work that demanded less aggressiveness and gave more scope to the imagination than anything normally open to the son of a stone mason, and had turned to architecture as a possible but not wholly satisfactory solution of his problem. And, without indulging in the kind of autobiographical interpretation of fiction that Hardy hated, we can find some confirmation of this view in his characterization of Edward Springrove in *Desperate Remedies*.

Not only was Hardy dissatisfied with his profession and uncertain of his future when he began to turn towards agnosticism; he was unhappy in London and longed for country solitude. He also had some sense of social grievance, for, like Jude, he had wanted to go to college. Furthermore, he was, perhaps because of the decline of the Hardy family, intensely conscious of class distinctions. Finally, as he made clear again and again, he lamented not only the loss of theological consolations but also the loss of the Church as a social institution, for the Hardy family had been closely associated with the Church, and he regarded it as a bond with society and a link with the past.

Though Hardy's position may not seem a peculiarly unhappy one, it can be recognized that it would have caused some suffering to a sensitive nature. It is also plain that most of his misfortunes were what he later called "remediable ills." Why, then, some one may ask, did he not set about remedying them? That is precisely what, after his fashion, he did do. His

first novel, *The Poor Man and the Lady*, was, as everyone knows, read by John Morley for Macmillan and by George Meredith for Chapman and Hall. Macmillan rejected it. Chapman and Hall accepted it, but Meredith consulted with the author and advised against publication. Hardy subsequently revised the novel, but, except for a fragment, it was never published. What we know of it we know from correspondence concerning it and from Mrs. Hardy's description. She calls it "a sweeping dramatic satire of the squirearchy and nobility, London society, the vulgarity of the middle class, modern Christianity, church restoration, and political and domestic morals in general; the author's views, in fact, being obviously those of a young man with a passion for reforming the world—those of many a young man before and after him; the tendency of the writing being socialistic, not to say revolutionary." Alexander Macmillan, writing Hardy about it, speaks of "the utter heartlessness of *all* the conversation you give in drawingrooms and ballrooms about the working-classes."

Now it may be doubted whether the novel was in any real sense socialistic, but it is clear that Hardy launched an attack on the upper classes and that he set forth some program, however vague, of social reform. Precisely this note was never struck again, and in time Hardy came to believe that, whatever might be desirable, the only practical program for improvement was the gradual adoption of slight changes. Why Hardy so quickly and easily abandoned his political radicalism can only be guessed. Probably his removal from London, which stimu-

lated as well as irritated him, to Dorset, where he could live a life that was familiar to him in circumstances that changed very slowly, had something to do with it. Perhaps the attitude of Morley and Meredith towards the novel chilled his youthful hopes. But, whatever the cause, the change of attitude that followed the failure of *The Poor Man and the Lady* is a fact and a significant one.

Thenceforward Hardy was to be removed from the main stream of the life of his times. To recur again to Harrison, Morley, and Stephen, we see how different their courses were from his. Harrison found Positivism a more than adequate substitute for the faith he had lost, and his life was spent in militant activity for the causes he believed in. Morley passed easily from an active life in Oxford to an active life in literature, and from this to an active life in politics. Leslie Stephen, though his course was less certain, enjoyed a period of intense satisfaction at Cambridge, before his years of theological difficulties, and thereafter quickly found his way into a career. All three of these men, it may be observed, came from prosperous upper middle-class families, went to Oxford or Cambridge as a matter of course, and, except for Stephen, had no hesitation over the choice of a profession. Hardy, on the other hand, was denied a university education. He was unhappy in the great cities and isolated in the country. The loss of his God and his Church came at a time when he had reason enough for unhappiness, and when his sensitiveness had made him miserably aware of the sufferings of others. And his first attempt, so obviously spontaneous, to

remedy the evils he saw had met with defeat.

We can begin to understand the mood of uncertainty that gripped Hardy when at last he entered upon a literary career. And that career was to offer him at least as many disappointments as satisfactions. Because Meredith had criticized the lack of plot and incident in *The Poor Man and the Lady*, Hardy made *Desperate Remedies* fantastically complicated and full of coincidences. Stephen criticized *Under the Greenwood Tree* on the same grounds, and therefore Hardy overloaded *Far from the Madding Crowd* with irrelevant incidents. At the same time Stephen was telling him, "Remember the country parson's daughters; I have always to remember them." *Desperate Remedies* was attacked as indecent; so was *The Return of the Native*; and we know what happened to *Tess* and *Jude*. It is no wonder that Hardy wrote of "the fearful price" that the artist has to pay in England—"no less a price than the complete extinction in the mind of every mature and penetrating reader, of sympathetic belief in his personages." Honesty, he knew, was essential to literature, and honesty was impossible for an English author.

V

Such facts help us to grasp Hardy's attitude, in all its complexity. Not only logic but also his trust in human nature pointed to meliorism, but the extent to which his meliorism was a positive faith depended on his ability to experience, by participation in, the struggle for improvement. And his participation was slight. His aloofness resulted from his sensitivity, from the

lack of self-confidence that came from the difficulties and failures of his early years, and from the isolation that was encouraged by sensitivity and lack of self-confidence and made easy by his upbringing in and love for rural England. One cannot imagine his identifying himself with the Liberal Party, as Morley did, or even taking as much interest in it as Meredith took. He knew nothing of the labor movement, which was an urban phenomenon. Even his participation in the literary life of his time was, as we have seen, unsatisfactory and uninspiring.

We must not assume that Hardy would have been a greater writer if he had lived a different life, if he had, let us say, remained in London, entered upon a career of active journalism, become closely associated with Morley, Stephen, and their companions, and thrown himself into such reform movements as could be found in the latter half of the century. To be able to do this he would have had to be a very different Hardy from the despondent architect we have seen in London in the sixties, and in doing it he would have become still more different from the Hardy we know. His work would have been the work of another man, and it is idle to speculate whether it would have been better or worse.

Nor should we ignore how much we owe, as readers, to the very traits in Hardy that contributed to his pessimism. We have spoken of his isolation, but his intimate knowledge of the Dorsetshire countryside, his warm sympathy with country people, the completeness of his mastery of his little world—these are qualities of which we would not choose to be deprived,

even for the sake of having an active, aggressive Hardy, fighting humanity's battles.

No, if we talk about what Hardy might have been, it is simply because that helps us to understand what he was. As for our question, "Was Hardy a pessimist?" we have found the answer less easy to give than might have been supposed. The ordinary view of him needs to be counteracted by recognition of his own claim to be a meliorist and the support that can be brought to that claim. And on the other hand, his meliorism yields again and again, in effect, to what can only be described as pessimism.

It is this sporadic triumph of despair over avowed belief in the possibilities of ameliorating the human lot that raises the sharpest problems. It suggests that more was at stake than the loss of religious faith. In spite of this loss, which was as real to him as it could be to any man, Hardy might have been a consistent meliorist, and hence no pessimist, if he had been more fully aware of the processes by which human progress could be achieved. Conceivably he might have examined the various efforts for human improvement and found them all wanting, but the simple fact is that he knew almost nothing about them. Moreover, for reasons we have seen, he had no sense that his own work was a significant contribution to the elimination of the "remediable ills."

What we are saying is that pessimism is more a matter of experience than it is of dogma. Perhaps the distinction, so often made, between pre-Darwinian and post-Darwinian pessimism is not valid. We should not minimize the effect on Hardy of loss

of religious faith, and yet he himself denied that his views of the universe led to pessimism. The kind of despair that recurs so often in his work is not very different from the despair that Swift felt. Hardy might have experienced the same moods, though of course he would have given a different account of them, if he had remained a professing Christian.

If this is true, something may have been learned about the pessimism of contemporary authors, the Joyces and Huxleys, the O'Neills and Jefferses. They may attribute their gloom to what science has taught them about nature and man, but a simpler explana-

tion is not impossible. But it is more difficult with them than it is with Hardy to understand their isolation from the struggles that have given so many of their contemporaries hope. Can it be that their pessimism is a defense, that they will not believe in possibilities of human improvement because they do not want to? Can it be that they enjoy their pessimism because it exempts them from responsibilities of which they are, for one reason or another, afraid? It may be so, and if it is, it increases our respect for Hardy. Of that kind of treason Hardy, with his faith in mankind and his love of truth, would not have been guilty.

*Man's extremity is Mr. Hardy's opportunity; but it is an opportunity only for art. Pessimism will help us all, he believes, by taking forever away illusory hopes which fade into anguish; those who expect nothing cannot be disappointed. The facade of a prison, he thinks, is more cheerful to contemplate than the facade of a palace. At any rate we know it to be a prison, and enter it with submissive despair; much better so than to have it resemble a palace outside.—WILLIAM LYON PHELPS in *The Advance of the English Novel*, p. 191*

HOW MODERN IS MODERN EDUCATION?

RAYMOND F. MCCOY

WHAT engineer could fail to be incredulous if told that around the year 1700 there was in France a contrivance which corresponded to our modern automobile; that it actually was called an automobile; that it was propelled by a gasoline engine; that it had a four-speed transmission, a self-starter, and four-wheel brakes; and that it was shortly introduced into England, Holland, Germany, and later into the United States.

The amazement of the engineer in the face of this preposterous claim, however, would hardly be less than that of a progressive educator confronted by a statement that about 1680 a Frenchman published a treatise incorporating many of the ideas fundamental to all we imply by modern education, which generally is considered as deriving its earliest inspiration years later from Rousseau, Pestalozzi, and their successors; that this seventeenth century writer actually counseled teachers to follow the nature of children; that he advised consideration of individual differences among them; that he stressed the need for proper motivation through the use of the children's questions, their interests, and their play-urge, even advancing such specific devices as stories, games, dramatizations and attractive pictures; that he spoke of teaching through providing varied experiences; that utility and significance were to be

the guides as to what to teach; that he eloquently advocated teaching grammar and kindred subjects functionally; that he believed confidence, sincerity, persuasion, clarity of assignments, and a minimum of regulations to be essential elements of good pupil-teacher relations; and that besides the French editions, his work was introduced into Germany by Franke, into England in 1704 by Hickes, and as recently as 1891 was translated by Kate Lupton and published in Boston; finally that in England most of it was incorporated, without proper acknowledgment by Steele in *The Ladies Library*, in which form it went through eight editions there, two in France, and was also translated into Dutch.

Generally modern education—just as much as the automobile, the airplane, or the radio—has been accepted as a comparatively recent development; yet the fact is that there was just such a man as described above, Francois de Salignac de la Mothe Fénelon; furthermore, he published just such a treatise, *The Education of Girls*.

If any one phrase is thought to contain the essence of the contributions of Rousseau and Pestalozzi to modern education, it is "Follow nature." Yet in the preceding century Fénelon had advised teachers, "You should content yourselves with following and assisting nature."¹ In doing this, he warned, "Be content to form . . . characters little by little as occasions naturally come up. . . ."² Educators were, moreover, to make use of these general

¹ Fénelon: *The Education of Girls*. tr. by Kate Lupton, Boston, 1891; p. 24.

² *Op. cit.*, p. 24.

principles "according to individual needs."²

Nor was proper motivation of pupils neglected in *The Education of Girls*, for it is advised: "Children's curiosity is a natural bent that prepares the way for instruction; do not fail to avail yourself of it. . . . You ought never to be annoyed by their questions; these are openings offered you by Nature herself to facilitate instruction; show that you take pleasure in them." Also, he continued:

Show them the utility of the things you teach them, make them understand the use of these in connection with the commerce of the world and the duties of different ranks. Without this knowledge, study will seem to them mere abstract toil, fruitless and painful—"What avails it?" they will say to each other, "to learn things that people never mention in conversation, and that have no connection with all that one has to do?" You must, therefore, give them a reason for all your instructions. . . . You should ever point them forward to some substantial and desirable end, the thought of which may sustain them in their toil; and never claim to keep them in subjection by a harsh and absolute authority.³

Rather did he consistently advocate "uniting the agreeable with the useful as far as possible."⁴ He claimed that "The fewer formal lessons you can give, the better; an infinite amount of instruction more profitable than lessons proper may be introduced into cheerful conversation. . . . All this will give pleasure to the child if no gloomy

idea of a regular lesson disturb it. . . . Let us make study agreeable, let us conceal it under the guise of liberty and pleasure. . . ."

To follow out this program, many of the specific techniques now current were suggested. Advice to harness the play urge in children may be found in such words as, "Let children play then and combine instruction with their sports. . . ." In *The Education of Girls* an entire chapter is devoted to the use of stories which were to be narrated in a lively, brief, natural, and agreeable way. Discussions of worth were expected to be aroused by these accounts. Dramatization, as a technique, is strongly recommended: "If you have several children under your care, accustom them by degrees to acting the parts of the characters whose histories they have learned. . . . These representations will delight them more than games, will accustom them to think and talk on serious subjects with pleasure, and will impress these narratives ineffaceably upon their memories." The use of pictures, too, is urged, for we read: "Add to their narrations the sight of engravings or pictures that present these . . . stories attractively . . . when you have an opportunity of showing children some good pictures it must not be neglected—for the power of color added to the grandeur of life-size of figures will strike the imagination more forcibly."⁵

Indeed what more could the modern educator add on the subject of motivation of children than to follow their interests (natural curiosity), make study agreeable as well as profitable to them, use their questions for openings, make the purpose of the

² *Op. cit.*, p. 37.

³ *Op. cit.*, p. 25.

⁴ *Op. cit.*, p. 32.

⁵ *Op. cit.*, p. 35.

⁶ *Op. cit.*, pp. 37-38.

⁷ *Op. cit.*, p. 30.

⁸ *Op. cit.*, p. 50.

⁹ *Op. cit.*, p. 56.

work perfectly clear to them, harness their urge to play, and utilize stories, dramatizations, and pictures as much as possible?

Such a phrase as "Show them by different experiences"¹¹ can be interpreted only as related to the modern principle that we learn by doing. As if to clinch this for us, Fénelon added: "If teaching domestic management to a girl, let her try it. Even allow her to commit some mistakes in such attempts and sacrifice something to her instruction."¹²

His criteria for deciding what should be taught, though written about two hundred and fifty years ago, might well have been taken from a recent text book. They are utility and significance as regards the life which an individual is to lead, for we read, "In the education of a young girl, you should take into consideration her rank, the places where she is likely to spend her life, and the calling she will in all probability take up."¹³ He claimed that to fulfil her duties properly she would need to learn of children and their education, of how to spend money properly, and of domestic management in general. Although care in its selection was advocated, music was to be included in her education. Art, however, was held more essential for women, as the rules of design and artistic principles were held indispensable for good needlework.

In this connection it is startling to find how much that which we now term "the functional" played in Féne-

lon's educational set-up. Writing, he maintained, could best be learned by actually writing letters to real people. Reading was to be taught by arousing a real interest in stories and permitting children to delve for the sense of the material, rather than insisting on correct pronunciation of each word. "Girls must also be familiar with grammar. In the case of the native tongue, it is not needful to teach it to them by means of rules, as scholars learn Latin at college; only teach them . . . not to use one tense for another, to employ correct expressions, and to set forth their thoughts clearly and connectedly, and in a brief and precise manner."¹⁴

No modern psychologist would quarrel with the stand on pupil-teacher relationship taken by one who, like Fénelon, declared: ". . . everything considered, confidence and sincerity are more advantageous than rigorous authority. Besides, if confidence and persuasion are not powerful enough, authority will not fail to find its place; but you should always begin with a frank behavior—cheerful and easy without undue familiarity. . . . Finally, even if you should reduce them by authority to the observance of all your regulations, you would not attain your end; the only result would be burdensome formalities and perhaps hypocrisy. You would give them a distaste for virtue when to inspire love for it should be your only object."¹⁵

To avoid trouble, clear assignments are advised, for "Children should also be made to comprehend clearly the full extent of your requirements, and on what conditions you will be satisfied with them. . . ."¹⁶ In regard to regulations, "make as few rules as possible; and when you cannot avoid

¹¹ *Op. cit.*, p. 101.

¹² *Op. cit.*, p. 104.

¹³ *Op. cit.*, p. 111.

¹⁴ *Op. cit.*, p. 105.

¹⁵ *Op. cit.*, p. 33.

¹⁶ *Op. cit.*, p. 35.

laying down one you should pass it off pleasantly, without giving it the name of a rule, always showing some adequate reason for doing a thing at one time and place rather than another."¹¹ Moreover, "try to make such requirements that the child will pass judgment on itself. . . ."¹² And if correc-

tions are necessary, time them when both you and the offender are past the explosive stage.

In view of the fact that Fénelon's work, antedating as it does Rousseau, Pestalozzi, and their successors, has included so many of the principles of current educational theory, are we not justified in sincerely questioning—how modern is *modern education*?

¹¹ *Op. cit.*, p. 48.

¹² *Op. cit.*, p. 36.

All great teachers for over two thousand years have formulated the objectives of education systematically, and many of those teachers have recorded their views upon the matter. Consequently, there have been numerous systems of objectives. By analyzing a score or more of these systems one discovers, first, that the principal difference among them is that certain theorists have been more specific than others. Analysis shows, second, that, taken in their full context, these systems vary little in the connotation intended by their authors, and that no confusion need arise from the multiplicity of terms employed by different theorists. . . . As early as the fourth century, B.C., Socrates stated his objectives in the following terms: (1) the cultivation of the breadth of view, which he explains in terms of language activities, general social activities, and mental fitness; (2) the cultivation of desirable moral attitudes, which connoted citizenship activities; and (3) the cultivation of an ideal of thoroughness and solid work, which, for the adolescents in question, included non-vocational and vocational practical activities.—WILLIS L. UHL in Supervision of Secondary Education, pp. 3-4

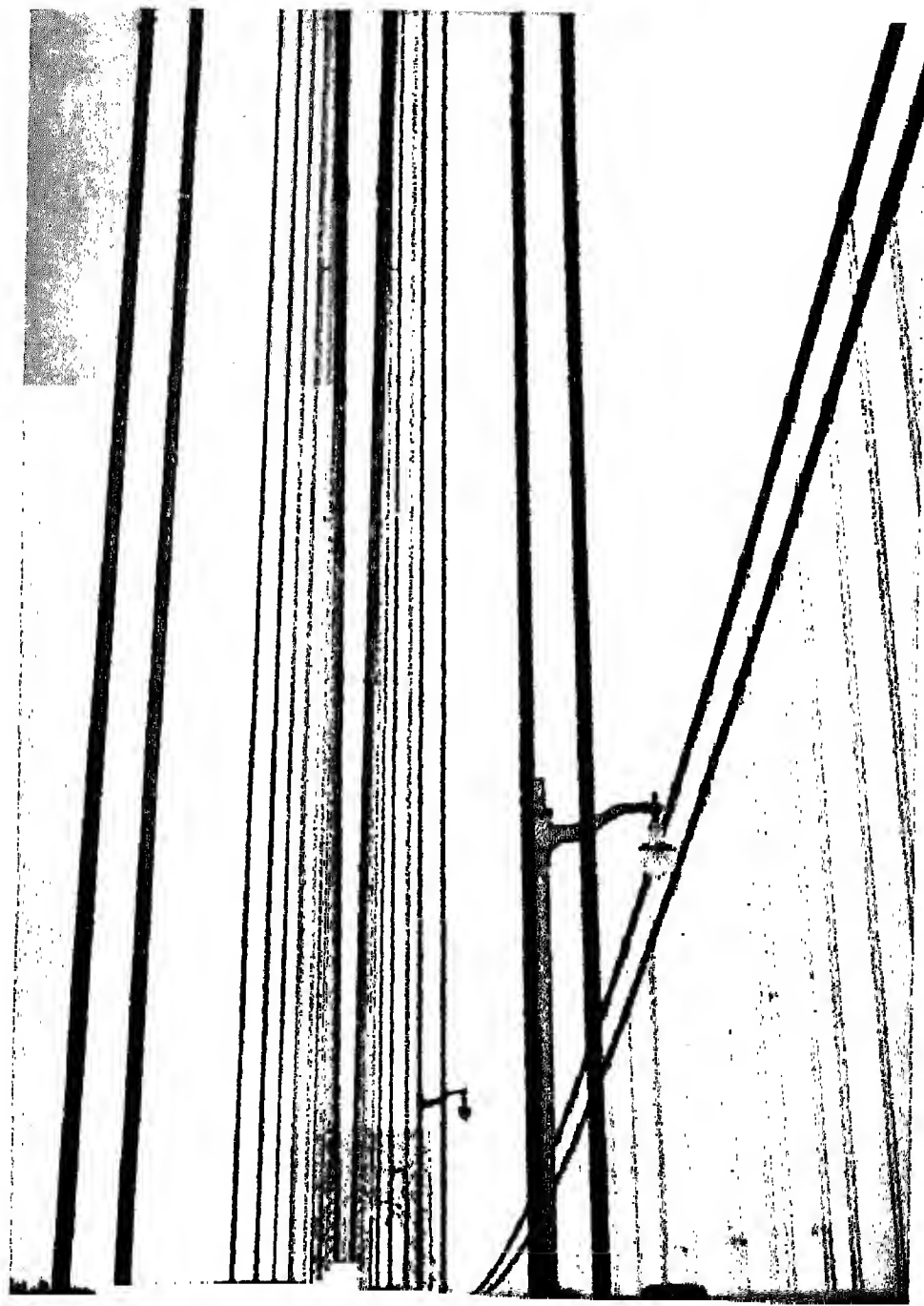
THE REVOLT AGAINST READING

J. GORDON EAKER

BECAUSE man has been prone to run ahead of himself in thought, to take to the wings of the eagle in imaginative flights, he has often had to be recalled to earth by practical, commonplace demands. Yet in his excursions into the ideal realm man has found inner pleasures which, once experienced, he will not gladly relinquish. This should be borne in mind today by certain educational realists who are busy clipping the wings of the imagination while they turn to bodily activity as the only method of learning. If the present movement continues unabated, we may no longer read of a boy Dickens in that famous little garret imagining himself Tom Jones or Roderick Random for a week at a time, or of a Ruskin in his father's library reading the Waverley novels as his Bible and marveling that Scott's kings did more work than anybody else. Gone will be the barren classroom that under the spell of the well read teacher became thickly peopled with the heroes of the past. Today's schools, as pictured in the illustrated pamphlets, show us children doing, doing, doing with their hands in every branch of learning. One wonders if the childish imagination may not soon be forbidden to play truant and to escape from the actual into the world of the ideal illuminated by the light that never was on land or sea.

We have somehow discovered that the cave man learned by doing and that to become progressive we must first become primitive, for mankind has got too far away from reality.

Reading, we are told, is a mere intellectual accretion that came late in the course of evolution, is a superficial adornment, and therefore can well be dispensed with. Material progress will bring cultural progress automatically; for when the cave man learned to use a Neolithic tool he increased his culture. Thus the argument runs, that we, too, can increase our culture merely by perfecting new machines. Alas that man ever learned to speak or write or that Gutenberg taught him to spread abroad the story of his darkly struggling spirit, of his devotion to something afar from the sphere of his sorrow. In their enthusiasm for social reforms, some have gone so far as to assert that knowledge is something to be collected in books and stored in libraries but not to trouble the brain of the student, who is to learn by experimenting with new conditions in actual life situations. Knowledge, as it has occasionally been viewed in the past, is again thought to be divorced from action and conduct. With such views, we find it harder and harder to appreciate how much of the wisdom of those who have lived before us has been transmuted into action and is alive and functioning today, through our art or our institutions. Our real need, it would seem, is to have more knowledge transported from our library shelves into the acting minds of the learners instead of transferred from the minds of the scholars into cold storage on library shelves. To regard knowledge as something for libraries and not for daily use is to



Reiner Gehmer

BUILT OF HEAVY STEEL, MODERN BRIDGES SEEM LIKE DELICATE
LACE AGAINST THE SKY

repudiate most of the accumulated gains of civilization and to begin anew.

Literature, it is true, belongs to the past; every moment before the present one has passed into the land of dreams. Socrates, Christ, Shakespeare, Milton are only shadows, dream phantasms, except as they live in our minds today. But we all know *that they thus live*. As Professor MacCallum wrote of Shakespeare's transmutation of Plutarch into the Roman plays:

It was an ancient belief that the shades of the departed were inarticulate or dumb until they had lapped a libation of warm blood; then they would speak forth their secrets. In like manner, the life-blood of our own passion and thought throbs in the heroic pulses of these unsubstantial dead and gives them human utterance once more as we read of their thoughts and deeds. Nor in any other way can the phantoms of history win bodily shape and motion for the world of breathing men.

To view knowledge as something to be entombed in libraries is to confine our fathers like ourselves to everlasting oblivion. As Carlyle reminds us, in his *Historical Sketches*:

It sounds like a truism to say that the bygone ages of the world were actually filled with living men, not by protocols, state papers, controversies, and abstractions of men. Not abstractions were they, not diagrams or theorems; but men in buff or other coats and breeches, with color in their cheeks, with passions in their stomachs, and the idioms, features, and vitalities of very men!

Hence we see in our scant regard for the past how scantily our children may regard us, with all our progressive educational theories. Those who care little for the past should hardly be expected to exhibit concern for the

future. If we feel that we are building a new world "on the ruins of the past," we are building for today only, for the past is more than ruins.

To be sure, many books are a weariness to the flesh, and of the making of books there is no end. It is doubtless well that Shakespeare is not still living and writing plays for English professors to edit. As Emerson said, every age must write its own books, nor, as Milton wrote, "must we think to make a staple commodity of all the knowledge in the land, to mark and license it like our broadcloth and our wool-packs." It is not presumptuous for us to go on thinking even though Plato and Aristotle *are* dead. But let us not ungratefully express our rebellion at the wealth of knowledge poured at our feet in recent years by consigning it indiscriminately to the limbo of perdition. The new age calls for an assimilation of this material, for the formation of a new synthesis, for new applications of the old experience to our circumstances.

In their enthusiasm for the functional idea, other writers declare that all reading must be for use, not pleasure. So reading for high pleasure has become a lost art. We seem ashamed to read for the good of our souls, as if, in our technological, democratic society, the health of the soul no longer matters. The democratic fervor carries some so far as to say that reading encourages the leisure class idea, is selfishly individualistic and unsocial, fostering odious class distinctions. Yet with our shortening working day we may soon all belong to the leisure class. Furthermore, as Edmund Burke wrote, wisdom comes from opportunity of leisure; leisure is the foundation

of civilization, for without it the arts could not flourish. Aesthetic pleasure, it is true, demands an individualized universe, yet a good book has a great social virtue. Through it, where one man has lived finely, ten thousand may live finely after him. Books communicate if anything does; they give us the contagious touch of great personalities. In our daily contacts with our friends we seldom draw them out on their deeper, more interesting sides, but in a book we get the best part of the man, that part above all others by which he would wish to be remembered. As Dr. Johnson explained, it is a superficial notion that knowledge enough may be acquired in conversation and discussion. In conversation we never get a system. What is said upon a subject must be gathered from a hundred people. The parts of a truth that we get in that way are at such a distance from each other that we never attain a full view.

The general principles which are gleaned from books must, of course, be brought to the test of real life. Professor Alfred North Whitehead explains that knowledge should never be merely familiar; it should be novel as well, suggesting some relevant activity, some fundamental meaning which it presupposes, the aesthetic of its interwoven relationships, or the miraculous history of its discovery. Our real task, he shows, is to cultivate activity in the presence of knowledge. Knowledge should be the guide in life's adventures, or, as it is expressed in the Phi Beta Kappa motto, "The love of learning the helmsman of life." If we read creatively, in works like Emerson's *Essays* or Plato's *Dialogues*, we not only learn but we be-

come something. Thus Ruskin could truly say, "Tell me what you read and I will tell you what you *are*."

Much common sense about reading is found in Boswell's *Life of Johnson*. Some may not agree with Johnson's positive declaration that "Education is as well known, and has long been as well known, as ever it can be. Endeavouring to make children prematurely wise is useless labour." More people may agree with Johnson's advice to let the boy read at first "any English book which happens to engage his attention; because you have done a great deal when you have brought him to have entertainment from a book. He'll get better books afterwards." Yet Johnson also advised the young man to ply his book diligently (five hours a day) and so acquire a good stock of knowledge, for, he said, "when years come upon you, you will find that poring upon books will be but an irksome task." If one learns to read early, however, he should not have to close the jackknife at forty-five with respect to his intellectual progress.

What one reads as a task may do him little good; as William James said, a bicycle chain can be too tight. What we read with inclination makes a much stronger impression; otherwise half the mind is employed in fixing the attention. We can learn from the habits of those who have read widely. Johnson read cursorily, saying, "A book may be good for nothing; or there may be only one thing in it worth knowing; are we to read it all through?" Ruskin asks us to consider the shortness of life and to remember that if we read this book we cannot read that one. Hazlitt read as an Epi-

curean; Coleridge read with an eager, childlike joy. Theodore Roosevelt tore the heart out of a book in short order. Macaulay devoured novels, noting twenty-seven faintings in one book. If one reads wisely, his knowledge should become so well assimilated that it will never be felt as a mind-crushing load. Few wise men have complained that learning pressed their shoulders.

Perhaps, as the inheritance of our frontier days and the rough dialect of our uncouth humorists, we have a prejudice against culture or book-learning in any form as effeminate. For example, our young men used to try their best to speak just like Will Rogers. How useful to America today might another Joseph Addison be with his urbane yet dignified daily essays,

that would bring philosophy down from heaven to dwell among common men in their streets and houses, that would show

How charming is divine philosophy!
Not harsh and crabbed, as dull fools suppose,
But musical as is Apollo's lute.

If we were once convinced of that truth, we might acquire more respect for the writers and thinkers of the past and less tendency to ridicule them shamefully for occupying a small place in our curriculum alongside of modern textbook makers who depend upon those same writers and thinkers for any curriculum at all. Without the past our knowledge would be slim. It is too bad, as Mark Twain said, that the ancients stole all our thoughts from us.

THE GOODLY PORTION

GARRETT OPPENHEIM

One bright coin
Freely to spend:
Say that I have tasted
Riches no end.

One slim path
In a sun-laced wood:
Say that I have relished
Much that was good.

One loved face
In the hour of rest:
Say that I have drunk deeply
Of the world's best.

OF ONE STUPENDOUS WHOLE

MARGET E. PECK

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul."

ALEXANDER POPE

And how define "of one stupendous whole"?
It is the all in one, the constant soul,
The Beauty unexcelled, that entity
Which glorifies the rose, thyself, and me;
That essence of a green leaf's curving side,
The fragile, jeweled snowflake, winter's pride,
An artist's mastered touch, a word's caress,
Strange void where man and nature coalesce.

Tread not forever on blind Faith's dark shores
When overhead the gull of Reason soars,
But say, they were made twain, and Reason flies
Above to give what Faith alone denies.
For every question is an answer born
As for the dove its wing, a rose its thorn;
And though a finite mind know cosmic walls
Precipitous to scale, yet ere it falls
It yet has gained a sudden equipoise
Revealed in that one moment Time destroys.

So then behold, that he who seeks, soon finds
A world of matter and of human minds;
Of matter where from molten lava sprang
Old castles whose warm praise the gleemen sang,
Or look upon the more prosaic pride
Of roof and door where modern men abide;
Find man's atomic universe laid bare
On silver wings that cleave the yielding air. . . .

But Matter's better Nature called, for then
Its structures far exceed the hand of men.
In spring, the bloodroot stirs on sturdy stem,
A lustrous pearl in Nature's diadem.
Or later, one may turn to catch the yield
Of summer harvest from a golden field.
But not in scorn betray the lesser things—
There lies more wonder in an insect's wings
Than in thy hand—in flower, bird, and tree,
In stars whose neighbors are infinity . . .
A meagre part is all one mind perceives,
Too easily accepts, too quickly leaves.

That other knowledge—mind of mortal man—
 A labyrinth unsolved since Time began,
 Sometime the more, sometime the less transcends
 The wealth of Nature's constant dividends.
 Yet persons may with Nature justly vie,
 Reflect the vaulted glory of the sky
 From that empyrean well, the mind's deep cell
 Where honor, fortitude, and kindness dwell.

So have we both—the duo of life's span,
 The mind and matter—nature, mortal man;
 But stop not here, the Reason must commence
 Its flight beyond the realm of human sense.
 Plunge deep within the heart, pluck from the grain
 Of every ecstasy the sudden pain,
 The germ of pure delight, the entity
 That slowly from the chrysalis bursts free.
 From man to nature a celestial flame
 Evokes in mortals what defies a name
 Yet bears a thousand—Krishna, Buddha, Thor,
 Jehovah, Jove, and Allah—many more
 Than mind can compass in its three score space,
 The Essence which surmounts all Time and Place,
 The galaxies of stars, the eyes of men . . .
 Oh Beauty that exists beyond our ken,
 Great Oneness, nonpareil, through thee alone
 The wisdom of the Each and All is known!

And then a question comes with scornful sting:
 "You say this essence dwells in everything?
 In rose, but too in thorn? In nettles wild?
 In priest and lecher, sunken age, and child?"
 I say, in Everything—some hearts can find
 It more than others, some are mostly blind,
 But all, imperfect, least clear seeing cost
 The joy of wonder to be swiftly lost.
 A serious mood is more akin to jest,
 A tired heart goes blithely to its rest;
 A somber sky makes stars when they appear
 A thousand times more beautiful and clear;
 And so does Beauty wear a deeper glow
 When shadowed with the form no mind may know,
 Yet comprehends its truth within the soul,
 That all are "parts of one stupendous whole."

EDITORIAL

DEMOCRACY MARCHES ON!

One of the most curious anomalies of the past twenty years has been the way in which democracies, after winning a war to make the world safe for democracy, sank back into a state of stupor and not only permitted the rise of dictatorships—which, indeed, they could not prevent—but quiescently tolerated without refutation the criticisms and condemnations of free institutions which were employed as the intellectual justification of the new forms of government. The spectacular rise of totalitarian, collectivist states with the apparent support of fanatically fervent and enthusiastic followers, the restoration of law and order, and the control of economic life in the apparent interests of all contrasted so sharply with the recurrent crises and unrest in democratic societies as to lead many to accept the criticisms of liberal, democratic institutions emanating from the new totalitarian states which had never experienced them or had experimented with them for too brief a time to justify their criticisms. It is to the eternal credit of democratic institutions that they have remained true to their own fundamental principles and have suffered lightly their critics at home who in a collectivist society would have been put out of the way or condemned to a concentration camp at the first word of criticism. Mere inaction in this situation, despite the loose talk about violations of academic freedom, is in a negative way one proof of the strength of democracy and liberalism.

And yet the fact that democracies failed to accept the challenge of totalitarianism and to come to their own defense in the face of the charges brought against them by the apologists for collectivism and dictatorships inspired a Mussolini to refer to "the decaying corpse of liberty." The "corpse" is, however, beginning to show signs of life. In *The Making of Nazis* I pointed out that despite their apparent ideological differences, the three forces of totalitarian societies—Communism, Fascism, and National Socialism—have this in common that they constitute a challenge to democracies to define their ideals positively and to justify their existence in the light of the history of man's struggle for freedom. The last few months have seen the publication of a number of books which have taken up this challenge and democracy is again on the march. It is important for those whose primary task it is to hand on the torch of democracy to study carefully the issues which are before the world today; if they had no convictions before about the strength and vitality of free institutions—for their ideals have too often been taken for granted without analysis or understanding of their meaning—they cannot evade the duty of acquiring that understanding which they can find so richly provided for them in the recent publications.

Approaching the same problem from different points of view the authors of the following answers to the challenge of totalitarianism all con-

verge to the same conclusion—that the gains claimed for any of the forms of totalitarianism do not outweigh the losses to humanity and have been purchased at too great a cost, and that the ideals of liberalism and democracy still have a great deal of vitality in them and must be preserved if humanity is to survive. Among these works are Hamilton Fish Armstrong's *We or They*, Hans Kohn's *Force or Reason*, André Gides' *Return from the U.S.S.R.*, W. H. Chamberlin's *Collectivism, A False Utopia*, and B. H. Bode's *Democracy as a Way of Life*. In briefer form Sir Herbert Samuel's essay on *The War of Ideas*, reprinted from the *Nineteenth Century* in one of the *International Conciliation* pamphlets deals with the same issue. And for those whose work is with youth Stanley Baldwin's address to the Youth of the Empire contains a message which they might well make required reading in schools. During the past summer an important international conference was held at Oxford to discuss the relations between Church and State, and another conference met at Ashridge, England, under the auspices of the Association for Education in Citizenship, which was recently established with the definite purpose of promoting an intelligent understanding of the issues that confront democracies today. The proceedings of both conferences should find a place on the teacher's shelf.

There has been too strong a tendency on the part of both those who have leanings toward the Right and those who are sympathetic with the Left to ignore the lessons of history. And perhaps it has been one of the defects of the teaching of history at

all levels of education that it has failed to impress upon youth the all-important fact that history represents the upward struggle of mankind to freedom—freedom of person, freedom of thought, freedom of expression in speech and writing, freedom of assembly, and freedom under constitutional representative government. The problem with which mankind has been struggling in the past generation is the attainment of economic freedom and social security. Impatient with the progress of democratic institutions to solve this problem overnight, men have been dazzled by the speed with which totalitarian states have apparently found their solutions. Only two years after the Russian Revolution Lincoln Steffens asserted that he had seen a vision of the future and it worked. One can only gasp as his prescience in the light of what has happened in Russia since 1919. Carried away by the superficial glamour of the achievements of the totalitarian states, there are those who would minimize the fact that democratic societies have also shown their ability to overcome their economic difficulties—witness some of the Scandinavian countries, Great Britain, Australia, and even the United States—and who would argue that the recovery of these societies is mere transitory tinkering with an outworn, outmoded institution. Viewed in the light of the statistics presented by Chamberlin the advantage in terms of economic standards still rests with the democratic societies and even those on the dole or on relief are better off than the wage-earners in Russia, Germany, or Italy.

Fundamentally, however, this is not where the real issue lies for

humanity, serious as the problems of economic life, social security, and the relations between employer and employee may be. The issue is expressed in the titles of the books by Hamilton Fish Armstrong and Hans Kohn—*We or They, Force or Reason*. The thesis of the book by André Gide, a sympathetic observer who visited Russia as a land "where Utopia was in process of becoming reality" is that "there are things more important in my eyes than myself, more important than the U.S.S.R. These things are humanity, its destiny, and its culture." And Chamberlin writing from the vantage point of twelve years on the spot as an observer of the Russian experiment and of a study of Germany and Italy came away with the strongest positive conviction "of the absolute, unconditional value of human liberty." "The most important issue which confronts civilization in the present century is that of democracy versus dictatorship."

What is it that writers such as these find repulsive in the "new social order?" Gide is disturbed by the intense seriousness and the absence of mockery or a sense of humor in the Soviet Republics. Both Gide and Chamberlin are impressed with the credulity, the submissiveness, docility and conformism which prevail. The individual is sunk in the mass, depersonalized and disindividualized. Everybody from the humblest worker to the creative artist must "keep in the right line," as Gide defines it, *Gleichschaltung* as the Germans describe it, or "everything for the State, nothing outside of the State, nothing against the State," as Mussolini orders it. All the totalitarian states suffer from the "disease of orthodoxy."

A New Technique of Tyranny, the title of one of the chapters in Chamberlin's book, has been invented and its features are the same in all dictatorships—find your scapegoat, engender a good hate, assassinate with or without trial or confine in a concentration camp, and use all the arts and devices, ancient and modern, of propaganda. And it is the last that becomes permanent for the new generation has no standard of reference either with the past or else only with a synthetic past, or with the present, for all contacts with thought beyond the frontiers are prohibited. Two quotations will be enough to impress upon those engaged in the work of education what may await them in the collectivist Utopia or even in that paradox, "the collectivist democracy," so ardently sponsored by those who wish to eat their cake and have it.

In the U.S.S.R., says Gide, everybody knows beforehand, once and for all, that on any and every subject there can be only one opinion. And in fact everybody's mind has been so moulded, and this conformism become to such a degree easy, natural and imperceptible, that I do not think any hypocrisy enters into it. . . . Every morning the *Pravda* teaches them just what they should know and think and believe. And he who strays from the path had better look out!

If the mind is obliged to obey a word of command, it can at any rate feel that it is not free. But if it has been so manipulated beforehand that it obeys without even waiting for the word of command, it loses even the consciousness of its enslavement.

Those who have been carried away by enthusiasm for the liquidation of illiteracy in Russia and Italy or by the efficiency of German education may

well ponder the following statement by Chamberlin.

The Communist-Fascist technique of remaining in power is far more up-to-date, subtle and formidable [than mere police repression or traditionalism]. It is based first of all on a recognition of the tremendous possibilities of state-monopolized propaganda in an age when most people go to school, read newspapers, listen to radio broadcasts and attend the movies. Censors and book burners can do a good deal, but they cannot altogether reverse or abolish the effects of scientific progress and discovery. What the post-War dictatorship does is to harness the most modern devices of publicity to its propaganda chariot.

It is easy to imagine the kind of individual that is becoming a standardized product

under the collectivist gramophone which plays without a hitch whatever tune the official thought-controllers may call!

Although some educators may not yet realize it, democracy is on the march. But whether that march continues to its appointed goal—never perfect but always perfecting itself—will depend upon the readiness with which all engaged in education in any form will try to understand in order that they may transmit, even indoctrinate, that faith in liberalism, democracy, and free institutions which is the only safeguard against totalitarianism. Eternal education more than eternal vigilance is the price of liberty.

I. L. KANDEL

The progress of democracy seems irresistible, because it is the most uniform, the most ancient, and the most permanent tendency which is to be found in history.—TOCQUEVILLE

EDUCATION ABROAD

THE REFORM OF SECONDARY EDUCATION IN GERMANY

MICHAEL DEMIASHKEVICH

OF ALL the thoroughgoing changes in education in Germany under the Third Reich the reform of the secondary school is likely to prove the most significant. Secondary education is intended by the educational authorities of the Third Reich—with a determination sharper than the history of education in Western Europe has ever witnessed before—to serve the purpose of preliminary selection and training for future leadership in the various walks of life. Furthermore, a certain number of special secondary schools named *Nationalpolitische Erziehungsinstitute*—National Political Institutes—are being created for the preliminary training of the future gen-

eral staff, so to speak, of the future leaders of Germany.

It is believed that the readers of the *Educational Forum* may be interested in acquainting themselves with the official documents relative to the National Socialist reform of secondary education. These will be given in several installments, in progression as they are published by the authorities.

In the present issue a translation of the documents which set forth the principles underlying the general reform of secondary education and, in particular, the creation of the National Political Institutes, is offered.

ORDINANCE ON THE SELECTION OF SECONDARY SCHOOL STUDENTS

The task of the secondary school is to give to the adolescents who are particularly fit physically, morally, and intellectually, an education which will contribute in later years (when the graduates have reached leading positions) to the development of national life—cultural, political, and economic.

It is therefore the duty of the secondary school to reject the unfit and the unworthy, in order to serve more efficiently the fit and the worthy. The school must continually practice selection, based on the evaluation of the physique, character, as well as intellectual, and racial gifts of the adolescents, boys and girls alike.

I. Physical Selection

1. Adolescents who suffer from diseases which seriously impair vitality and the cure

of which cannot be expected, such as hereditary diseases, are ineligible to study in a secondary school. In doubtful cases, a medical certificate shall be required.

2. Adolescents who show over a long period of time the fear of the means which serve the purpose of bodily cleanliness and fitness, and who do not free themselves from this fear, despite the effort of the school to help them, are to be excluded from secondary education.

3. Similarly, if a pupil shows an unyielding apathy toward physical exercises and insufficient endurance—attitudes which result primarily from lack of will power and of readiness for wholehearted service, such a pupil should be expelled from the school, unless the school physician and the instructor in physical education recommend his continuance.

II. Moral Selection

1. Whoever grossly offends against the rules of morality and decency, through his or her general attitude in or out of school, is to be expelled from the school.

2. A pupil who, despite the effort of the school to change his disposition for the better, persists in an attitude contrary to good fellowship is to be expelled from the school.

3. The same measure is to be taken against any student who continually offends against the rules of discipline and orderliness, thereby displaying shortcomings indicative of a basic lack of subordination and co-operation as well as integrity.

III. Intellectual Selection

1. To be eligible for admission to or continuance in a class, the adolescent must possess adequate thinking power, adequate intellectual maturity in general, and sufficient information.

2. The decisive criterion for intellectual selection is not the amount of information possessed by the adolescent but his total intellectual maturity.

3. The general criterion for the promotion of pupils is the sufficient command of subject matter. Outstanding success in some subject or subjects is, however, to be given greater weight than average proficiency in all subjects. Insufficient achievement in some subjects, when it is not the result of inadequate thinking power and insufficient intellectual ripeness, can be overlooked if it is compensated for by superior achievement in some other subject.

IV. Racial Selection

1. Aryan pupils have precedence over non-Aryan. Therefore, no privileges (such as free tuition, free books, and free other

instruments of study) may be granted to non-Aryans (as defined in the Reestablishment of State Service Act of April 7, 1933, and the Acts completing it) as long as those privileges are denied any deserving Aryan pupil.

2. Pupils who through their attitude in or out of school repeatedly offend the interests of the State and the community are to be expelled.

V. Detailed Instructions

1. Admission to *Sexta*.¹

Admission is based on the recommendation of the *Grundschule*² and on an entrance test given by the secondary school, which consists in a written, oral, and physical examination.

A pupil may be excused from the oral examination if the median of his *Grundschule* grades is "good" or "very good" and if the written examination corroborated this median.

The examination is passed if the total result is satisfactory.

If the number of vacancies is lower than the number of eligible candidates, the vacancies are to be filled in the order of merit, Aryan candidates having precedence over non-Aryan.

Rejected candidates may present themselves the following year, if their performance in the examination was not altogether unsatisfactory.

Candidates who passed the test but were not admitted because of lack of vacancies may be admitted a year later without repeating the test; this regulation is, however, to be applied only in so far as it does not conflict with the regulations concerning non-Aryans.

2. A pupil who fails to achieve the standards of *Sexta*, and cannot be promoted to the next class is to be expelled from the school if the head of the school should so decide upon hearing the opinion of the teachers in the class. The pupil's attendance ceases in such a case, though he may seek

¹ First form, or class, of the complete secondary school.

² Compulsory public primary school for the ages 6-10.

re-admission once more, but not earlier than three years later, to *Untertertia*.³

3. Admission to a form higher than *Sexta* is subject to the regulations contained in clause 1.

4. A pupil who twice failed to be promoted to the next class is to be expelled from the school unless his continuance is justified by a temporarily unfavorable health condition.

5. For *Untertertia*, both in the nine-year schools and *Aufbauschulen*, the same regulation is valid as the one concerning the students who failed to be promoted at the end of *Sexta*. The question, however, must be carefully investigated whether the health disturbances concomitant to the adolescent's growth or even some stronger ailments were not the cause of the inadequate achievement.

6. A particularly strict selection must be effected at the promotion to the upper cycle of the secondary school. Whoever fails to deserve promotion from *Untersecunda*⁴ at the end of the year is, as a general rule, to be expelled from the school.

7. Only pupils whose intellectual, moral, and physical development gives solid promise of success in *Prima*⁵ shall be permitted to reach the *Unterprima*. In general these will be the pupils who have achieved in any one subject a success above the average, while their achievement in some other subject might be below the average.

8. Admission to the Maturity Certifi-

cate⁶ examination takes place without any special preliminary test. The Maturity Certificate examination is governed by the same principles as promotion from class to class.

9. A pupil may be promoted to the next class only when there is a sufficient ground to believe that he is able to do the work of the next class. It is left to the discretion of the head of the school to determine how much indulgence should be shown for a pupil's insufficient achievement in various subjects and how far should be considered as attenuating circumstances some extraordinary conditions over which the pupil had no control and which interfered with his success.

The total personality of the pupil, as revealed in the classroom and on the sports field, and his superior achievements in any aspect whatever of school life, shall be duly considered.

Special help hours for failing students must be limited as much as possible.

10. Equally strict standards of selection uniformly practiced throughout the Reich is a goal which cannot be reached by means of regulations alone. It can be accomplished only by the teaching profession's sense of responsibility before the people and the state. Nevertheless it is the duty of the higher supervising educational authorities to see, by means of frequent inspection visits to schools, that this sense of responsibility be kept vigorous and keen in the teaching profession. Heads of schools have the duty to keep themselves informed of the progress of the classes by frequent visits.

11. Certificates issued by the secondary schools shall contain: (a) A general appraisal of the pupil's physical, moral, and intellectual endeavor; it is not to be expressed in numerical symbols. (b) An appraisal of the student's achievement in individual subjects, expressed in numerical symbols: 1 (very good), 2 (good), 3 (passable), 4 (insufficient). Intermediate numbers are not to be used.

12. Whenever the question is one of a pupil's difficulties resulting from poor

³ Fourth form of the complete secondary school, or first form of the *Aufbauschule*, that is of the incomplete secondary school which comprises six upper forms of a corresponding type of complete secondary education and which therefore may be regarded as opportunity school (hence the name, *Aufbauschule*) for such children as cannot for whatever reason, usually of pecuniary nature, begin their secondary education at the normal age, 9-10, by entering *Sexta* of a complete secondary school. The future *Aufbauschule* students may remain in the free public elementary school (*Volkschule*) three years longer than their age-mates who went to a complete secondary school upon the graduation from the *Grundschule*.

⁴ Sixth form of the complete secondary school.

⁵ Eighth (*Unterprima*) and ninth (*Oberprima*); the latter was abolished in 1937.

⁶ Secondary school graduation examination.

health, a medical certificate to be issued by the school physician and the opinion of the instructor in physical education are to be requested.

13. Whenever measures are taken by the school with a view to the removal of a pupil's shortcomings such as might, otherwise, lead to his expulsion from the school, the parents must be informed both of the measures taken and of the possible consequences of the school's failure to remove the pupil's shortcomings.

14. The decision concerning the expulsion of a pupil rests with the head of the school upon hearing the opinion of the teachers concerned, and in cases foreseen by sections I and II of the present regulations, the opinion of the faculty as a whole. Expulsion from one secondary school excludes admission to any other secondary school. Before the expulsion is pronounced, the question must be investigated whether temporary health disturbances were not the cause of the pupil's shortcomings.

15. In all cases in which the expulsion of a pupil is considered because of his insufficient intellectual achievement, his physical qualities and qualities of character must be given due consideration. The case of any pupil who has shown capacity for leadership is to be considered with particular benevolence. On the other hand, ac-

complishments of purely intellectual nature cannot serve as an atonement for defects of character.

16. External candidates (that is, the candidates who are not pupils of a secondary school) who wish to present themselves for a certificate or the Maturity Certificate examination must satisfy the same physical, moral, and intellectual requirements as pupils. Admission of non-Aryans to such examinations is reserved for the discretion of the Reich Minister of Public Instruction alone.

17. Aryans who are expelled from a secondary school in accordance with these regulations may present themselves for a certificate or the Maturity Certificate examination. In the case of applicants who were expelled from a secondary school under section I or II of the present regulations, admission to an examination may be granted only on the ground that the shortcomings which had led to expulsion were made good later. The chairman of the examining committee shall probe into the validity of such a claim and pass on admission. To say nothing of clearly negative cases, even in doubtful cases admission is to be refused. Non-Aryans expelled from a secondary school shall not be admitted to a certificate or the Maturity Certificate examination.

ORDINANCE ON THE PURPOSE AND ORGANIZATION OF THE NATIONAL POLITICAL INSTITUTES

1. The purpose of these schools is the creation of the National Socialist tradition in education and leadership, of which the German people, united for the first time in its history through the National Socialist Revolution, stands in great need.

2. The institutes were formed, in part, of old State educational institutions like the Prussian Cadet Schools and of some other boarding schools, for example, Ilfeld and Neuzelle; in part they were newly founded, like the National Political Insti-

tute in West Prussia at Stuhm.

3. The educational objective underlying the organization of the National Political Institutes is the National Socialist attitude, in other words, a general training which does not aim at information or achievement definitely leading toward a vocation or profession, but is directed toward the acquisition of knowledge and power of practical achievement permeated with a definite spirit and attitude, for the purpose of the service to the State and of struggle for the

triumph of National Socialism.

4. The basic educational means of the institutes are informational instruction, boarding school life, and practical service. The guiding principle in instruction is that the clarity of the general grasp of a subject matter and the fertility of the method of study are more important than a mass of detailed information. The conditions of the boarding school life will be directed toward the development of good fellowship, order, and discipline. The practical service seeks to develop the ability for swift and intensive action rather than for sitting still as often occurred in the old school. Side by side with open country sports, the pupils will be trained in fencing, horseback riding, rowing, sailing, swimming, gliding, automobile and motorcycle driving, all appropriate forms of gymnastics and sports, and also earth engineering projects.

5. The educator and instructor must be possessed of the combination of three qualifications: National Socialist training and appropriate education, training in sports, and the natural ability for the education of youth. The selection of the student body will be made on the basis of the candidate's aptitude, shown in the entrance test and probation year, and not on the basis of the economic situation or social or vocational status of the parents. The students are not assured a career of leadership upon graduation. Leaders grow and assert themselves only through practical tasks of life.

6. The curriculum of the institutes approximates that of the German Secondary School (*Deutsche Oberschule*).¹ Generally speaking, English begins in *Sexta* and Latin in *Untertertia*. Other foreign languages may be added from *Secunda* on. As the institutes have been formed from some other

types of civil secondary schools, a uniform program of study is not yet established; this facilitates transfer to an institute from other types of secondary schools. The Ilfeld and the Schulpforta institutes, for example, follow the curriculum of the humanistic gymnasium. Through the organization of opportunity classes in the Stuhm, Naumburg, and Potsdam institutes, the possibility has been created for admitting particularly worthy elementary school pupils and adolescents who showed marked success in the rural-year camps.

7. The institutes stand under the direct and personal supervision of the Minister of Public Instruction with the help of the Office for the National Political Institutes. Application for admission must be addressed to the head of the school. Fees are regulated in accordance with the financial status of the parents and range from 0 to 120 marks a month; the average fee is about 60 marks a month.

8. With a view to a systematic preparation of the reserves for National Socialist leadership in various walks of life, guidance and assistance toward the preparation for a profession is planned and in a measure already practiced for the graduates who have shown superior ability and character.

9. The students of the National Political Institutes will not indulge in the airs of superiority but will rather be conscious of the hard tasks facing the oncoming generation of the Germans; the students of the National Political Institutes must strive not toward becoming important personages but above all toward achieving something important. They must live up to Moltke's words engraved on their daggers: "To be rather than to seem to be."

THE SIGNIFICANCE OF THE NATIONAL POLITICAL INSTITUTES

The following quotations from Dr. Rust, Minister of Public Instruction and Herr Heissmeyer, Director of the Prussian Office for the National Political Institutes are revealing:

¹ One of the three basic pre-Nazi types of complete secondary education, the other two having been the *Gymnasium* and the *Oberrealschule*. The *Deutsche Oberschule* stressed, more than the other two basic types and their various combinations, the "German subjects," that is, the German language, inclusive of the folklore, German history and the Geography of Germany.

1. In an interview granted to the *Völkischer Beobachter* Minister of Public Instruction Dr. Rust made the following declaration concerning the objectives of the National Political Institutes:

"The purpose of the institutes as their name indicates is national political education. It should be remembered that only a few centuries ago a military tradition began in Germany, but there was no national political tradition prior to the year 1933. National political tradition could not exist in a country like Germany, because the Germans lacked political unity. Local princes, political parties, and denominational divisions were free to pursue their particular ends and, as a result, obstructed national political unity and tradition even in the Bismarck Reich,² and still more so in the Weimar Republic.³

"National policy in the full sense of the term exists in Germany only since 1933, the year of the German Revolution.

"The ideal with which the German Revolution was inspired has furnished also the educational objective of the National Political Institutes. The old objective of secondary education was to turn out humanistically educated private individuals or enlightened scientists; this objective is now replaced with one which aims at something beyond and above the intellectual training of the private individual and which seeks the development of the whole man as a member of the united people. The classical triad of physical, musical, and civic education implied the classical question, as to whether virtue is teachable. The National Political Institutes are an attempt to answer this question in the affirmative.

"The institutes are secondary schools with normal curriculum and normal leaving examination; the maturity certificates issued by them entitle the graduates to the same privileges regarding their further career as do the maturity certificates issued by

any other type of secondary school. The institutes possess, however, an additional educational influence; being boarding schools, they will educate their student body for the National Socialist attitude through various flexible methods of practical service.

"The curriculum of the institutes includes training in sports, inclusive of open country sports, competition for badges of excellency in pre-military sports, training in glider flying, motor car and motorcycle riding, also major maneuvers in open country, and training in fencing and horse-back riding.

"The educator and instructor must necessarily satisfy the three following requirements: (a) National Socialist and general informational training; (b) training in open country sports; (c) natural ability in handling young people.

"The teacher, who formerly felt himself as related more closely to scholarship than to youth, must give place to the leader of the young; being the first comrade of the group of boys entrusted to him, he shows its members by personal example a clear goal for endeavor.

"With regard to the selection of the student body, it is necessary to clear away a misunderstanding which occurs among parents. First, it must be pointed out that the National Political Institutes are not to be mistaken for the former Cadet Schools; this is indicated by the very name of the new schools and their much richer conception of education and more comprehensive objectives. Second, the new schools are not charitable educational institutions more or less clearly designed to take care of boys whose homes are broken by marital discord or suffer from financial troubles.

"The primary purpose of the institutes is to train selected boys for an especially efficient and able service to the State and the people, and thus to arm them with the most perfect weapons for the struggle toward National Socialism.

"A guaranteed opening for a career as leader would have been an undesirable fac-

² Germany 1871-1918.

³ Germany 1919-1933.

tor of selection; the wholesome method of selection of leaders lies, in the last analysis, through practical achievement in handling a definite task of practical life, and not through a guarantee given in advance.

"The co-ordination of the various aspects of such a many-sided education as is planned for the institutes cannot be other than difficult at times. It must be stressed, however, that in the education to be given by the National Political Institutes informational, theoretical training must in no case be relegated to the second place. On the contrary, standards of theoretical, informational training will be raised in the future from year to year. The National Socialist attitude means, as our Führer has repeatedly taught, not only physical and moral stability and discipline, but also a solid command of the existing usable knowledge.

2. Herr Heissmeyer, Director of the Prussian Office for the National Political Institutes, in an interview given the *Reichs-Jugend-Pressedienst* made the following declaration:

"The entire student body of the National Political Institutes shall without delay be incorporated into the Hitler Youth. An agreement to this effect with the Reich Youth Administration has been reached. All the boys of a National Political Institute will henceforth be included into the German Young Folk or Hitler Youth respectively, and will be subordinate directly to the regional leader of the Hitler Youth. The regulations relative to the dress of the students of the National Political Institutes will be changed, accordingly, by a forthcoming ordinance and the Hitler Youth uniform will be introduced.

"I think a decisive, perhaps the most important, pre-condition for fulfilling my task of building up leadership reserves is a close coöperation with all the branches of the National Socialist movement, in particular with the Hitler Youth."

"In the future regional leaders of the Hitler Youth will participate in selecting among the ten-year old boys candidates for

admission to the initial class of a National Political Institute. A boy seeking admission to a class higher than the initial one must already belong to the German Young Folk or the Hitler Youth.

"In this selection which is to be made in agreement with the regional leader of the Hitler Youth, no regard should be paid to the social or economic condition of the candidate.

"It would be a treason to National Socialism to make the question of training future leaders one of money or birth.

"On the contrary, I am of the opinion that among the children of farming and working masses above all are found very gifted lads who heretofore were deprived of the possibility of receiving secondary education because of their parents' lack of means. I will see that no one is admitted to a National Political Institute because he can afford the education, but that only those boys be admitted who promise the capacity for leadership in the party and the State, with entire disregard of how the cost of their education is met—whether from private means or state funds.

"As to the educational objectives of the National Political Institutes, character building is the first essential. Our goal is to educate the young boys for a soldierly attitude. The principles of obedience, loyalty, simplicity, and modesty must be implanted in the blood and spirit of the boys. It goes without saying that the head of a National Political Institute must be a National Socialist. The educational personnel (distinguished from the instructional) must also be made of National Socialists. Indeed, I wish to say that the educational personnel must consist of men possessed of outstanding natural aptitude for education and leadership.

"A position on the faculty of a National Political Institute must be regarded as the highest distinction that the teaching profession can offer.

"Side by side with character building and purely informational training, open coun-

try sports will be pursued. The boys will naturally learn also marksmanship and modelling works such as engineering troops have to build. No one will be graduated without possessing the license for driving a motor car and a motorcycle. Furthermore, as a means of testing and strengthening their courage and power of decision, the boys will also be given opportunity to qualify for the A, B, and C license for glider flying.

"Moreover, arrangements will be made for sending a class for a period of four weeks to a mine where a student, for instance, a junior will do all the work of a young miner, will also board with a miner's family, and in general will learn to know the life of a coal pit. The following year he will be placed with a farming family as a farm hand. Only thus can the boys form an attachment to and an understanding of the masses of farmers and workmen.

"To the same order of educational methods and objectives belong visits to foreign lands; the boys should learn to know the German national minorities living abroad and also other nations. The full meaning of the concepts *race* and *nation* will then become clearer to them. Plans are being made for pupil exchange with neighboring nations, also with England, the United States, and the northern States. In this way the possibility will be created for the students of the National Political Institutes to know the life of other nations and to form personal relations with the young people of other lands; this later can be of value not only to the individuals, but certainly also to the nation as a whole.

"At present there are twelve National Political Institutes, but it is planned to create several more of these schools. I wish to correct the impression of some persons to the effect that graduation from a National Political Institute means "a diploma for leadership safely in the pocket." Diplomas of leadership do not exist. It is true, on the other hand, that the boy who enters a National Political Institute must learn

complete self-abnegation and complete daring. Our task is simply to give the boys the best equipment for meeting their later tasks, to develop the students into personalities that would not be egocentric but devoted to Germany and to the Führer; to him they must show unconditional obedience and courageous loyalty at all times and thus stand guard that Germany may never again fall down."

The *Reichs-Jugend-Preussendienst* commented on the interview as follows:

"These declarations have great significance. They are the guiding principles for the future work of the National Political Institutes. The problem of the education of the youth, in particular the question of training leadership reserves, is of decisive importance for the future of a nation. England long ago understood this problem and the tasks implied in it. As a result, there arose in England the Public Schools like Eton. Eton and the Eton boys have become a collective concept. The overwhelming majority of English statesmen, diplomats, politicians, economic leaders, officers of the Navy and the Army, and colonial pioneers, also artists and scientists came from the Public Schools. The work of those schools has been, consequently, of a tremendous significance for England and the British Empire.

"Other nations have also sought to build for their youth similar schools. The cadet schools of Imperial Germany were an attempt of the kind. It would be idle to debate now the merits and demerits of the cadet schools; they belong to the past. It may only be recalled that admission to a cadet school was conditioned by the candidate's social status and origins.

"Such type of school would be not only undesirable but utterly absurd in the National Socialist Germany. National Socialism admits of no privileges of wealth or birth. Building, through education, the leadership reserves can never be made dependent in Germany upon pedigree but only upon achievement and character.

STUDIES IN HISTORY OF AMERICAN EDUCATION

THE OSWEGO MOVEMENT AND THE NEW EDUCATION

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I

WHEN I HAD left Zurich University (Switzerland) in the summer of 1905 and had landed a few weeks later on these shores of the Land of the Free, my first educational talk in America dealt with Pestalozzi and Sheldon. In the fall of that year I visited the office of that great and most scholarly Dean of the School of Pedagogy at New York University, Dr. Thomas M. Balliet. (He reached his 85th year on March 1, 1937.) While this gentleman was showing me the excellent "Pedagogy Library" I noticed a bas-relief of Dr. Edward A. Sheldon. Thereupon Dean Balliet explained to me in his perfect German (at this time I did not know English) the Oswego Movement and Sheldon's creative admiration of the "Father of Modern Education," Johann Heinrich Pestalozzi (born, raised, and educated at Zurich).

The Oswego Plan or the Oswego Experiment or the Oswego Method (object teaching) is a real symbol of (1) the great American *pedagogical curiosity* (as the mother of all learning), (2) *didactical methods of teaching* (the essence of the daily classroom routine work), (3) *educational hero-worship* (without their visions our great professional life will perish), (4) *love for all the types of pupils, and same consideration of our youth* (for "youth is blunder," just as "manhood is struggle, and old-age is regret"), (5) *better training of teachers* (for the best curricula, most complete text books, and the finest school buildings without the soul of a good schoolmaster, his fair educational

tact and his loving personal equation, may be doomed), (6) *studying the school child as a whole rather than in mere intellectual spots* (for a school child, too, can cry bitterly not only in the key of *Gogito, ergo sum*, "I think, therefore, I exist," but in other two tunes: *amo, ergo sum*, "I love, therefore, I exist," and *volo, ergo sum*, "I will, therefore, I exist"), and (7) *the center of our curriculum* (course of study, *fundus instructus* or the *Lehrgueter* or the values of the teaching content) *is not the child per se* (by itself), *but the idealized Human Being*, the most practical hope of our humanity.

II

Dr. Edward Austin Sheldon—a Self-made Educator (1823-1897). He wanted to be a lawyer but breaking down in health, was forced to leave Hamilton College at the end of his third year, and give up his plans for a law career. At the age of twenty-two he obtained employment in a nursery at Oswego, N.Y., attracted to the growing of trees and plants by his love for the growth and development of life. This business experience of Sheldon's stopped when the firm failed, and he found it necessary to find employment. He first thought of entering Auburn Theological Seminary and preparing for the ministry but at the insistence of the citizens of Oswego he became the teacher of children from the slums, sponsored by "The Orphan and Free School Association," (its object was "the intellectual and moral education and improvement of such poor and orphan children") at the salary of \$300 a year (that sum was \$25 more than he asked to be

paid.) So at the age of twenty-five, Sheldon began, much as had Pestalozzi himself, by establishing a school in Oswego for poor and neglected children. He knew nothing about good public schools or methods of teaching. Young Sheldon had no theories or plans when he stood face to face with that "ragged school" of 120 rude and untrained Irish boys and girls between the ages of five and twenty-one, coming to America without money. As they knew nothing of American ways and American language they could learn very little at first. Sheldon proclaimed no rules in this basement school where two experienced teachers refused to stay when they saw how these untamed foreigners could not sit still, did not know how to study and were always ready to fight. He met emergencies as they arose, and according to Dr. Winship (see Bibliography, #68, p. 150-51):

When two boys got into a rough-and-tumble fight, he did not rush at them as if ready to take a hand in it, nor did he shout at them. The master merely spoke to them quietly, in a tone that the school was no place for fighting, and that if they were to fight at all they must wait until they were away from the school and from other children. More than once when several boys became restless, he sent them out to run to a certain place and back to see who could get into school first. He never punished a pupil, or spoke one scolding word to those children. He pitied them and loved them. On Saturdays, he visited their homes to see where and how they lived, and to learn what could be done to make life pleasanter and happier for them. As he went on his way to school these girls and boys swarmed about him. Some caught him by a finger, and some by his coat-tail, all anxious to be near him. The storekeepers stood in their doorways, and laughed at the strange sight. He was happy in their devotion to him, and his school was a success.

Sheldon knew very well that his "ragged school" did little for the real education of these "wild Irish and French" boys, and that all the children of the city needed good schools. He knew that the orphans needed a real home, and in two years he had one started for them, but, because this "ragged school" was no longer being adequately supported, Sheldon became princi-

pal of a private school in Oswego (1850). Here he arranged for a system of graded school so that the teacher should have only 50-60 pupils in a classroom, and all children could go to school free. During this time he had married. In 1851 he became superintendent of schools at Syracuse at a salary of \$600 a year. Here he graded the schools, improved them in many other ways, laid the foundation for a fine high school, and wrote the first annual report of the work of city schools. In 1853, when the Oswego Board of Education was organized, Sheldon was recalled as a superintendent at \$800 salary. "During these 44 years he was often invited to other places at much larger salaries but he remained faithful to his work at Oswego. When Troy wanted him for superintendent of schools, when Albany asked him to become president of her great normal school, and when a state university offered him a professorship, he said 'No,' promptly. He went to Oswego to do a life work, and there he lived and died. He was superintendent for seven years, and then, in 1860, he started the Oswego Normal School, which has been, in many respects, the grandest of all the American normal schools." (68, p. 152.)

The Regents of the University of New York honored him with the Ph.D. degree largely because of his professional literary work (52 to 60 in the Bibliography, and many other publications of his) and so Sheldon was a real, self-made man in his highest academic robe, entitled to be called one of the great American educators, alongside of Horace Mann, Henry Barnard, David P. Page, Mark Hopkins, William T. Harris, Mary Lyons, John D. Philbrick, Newton Bateman, and James P. Wickersham (68, pp. 149 and 230). According to the same great American educational Nestor, Dr. Winship, Sheldon was the "first professional school superintendent in the country," as it is revealed in his Oswego school reports: "He had never seen a system of schools; had never

been student in a good public school; had read few books on education; yet his early reports are as practical as the multiplication table, and as good in theoretical work and in methods as if he had been trained in the best normal school." (68, p. 156.)

III

Sheldon's Capital Contributions to Modern Education. 1. He established a *continuous Course of Study* from the Primary School (3 years), Junior School (3 years), Senior School (3 years) and High School (4 years).

2. His *Course of Study* is very broad-minded for it aims "not so much to impart information as to educate the senses; arouse, quicken, and develop the perceptive and conceptive faculties, teach the children to observe, and to awaken a spirit of inquiry. To this end the pupils must be encouraged to do most of the talking and acting. They must be allowed to draw their own conclusions, and if wrong, led to correct them. The books should be used only for reference and as models for the lessons to be given. Every lesson should be previously and carefully prepared by the teacher, so that he may go before the class with a feeling of ease and confidence." (*Course of Study*, Oswego School, 1859-60.)

3. He established the *first unclassified classes* for pupils not fitting the regular grades in the Oswego school (1858) and at the end of the first year of this Sheldon's grand experiment (March 31, 1860) the *Unclassified School* was pronounced a real success.

4. He established the so-called *Arithmetic Schools* for a large number of older and larger boys who were for a part of the year without employment, especially during the winter season (in addition to arithmetic they studied reading, writing, spelling, geography or bookkeeping). These arithmetic classes, evening classes, and the unclassified classes are the earliest forms of American modern part-time or continuation schools, night schools and spe-

cial classes for retarded, deficient and delinquent pupils, as it is indicated in the best study of the Oswego Movement by Dr. Ned H. Dearborn, Dean of the Division of General Education, New York University. (13, p. 8.)

5. He was first American educator to *classify and promote school children in such a way that bright ones may not suffer by going too slowly, and dull ones by being forced to go too fast*; he did it sixty years before Dr. Anton Sickinger practiced it in his Mannheim System, the first municipal school experiment in Europe.

6. He introduced a definite *system of examination* (as means rather than as the end) based on testing the acquisition of knowledges and skills (fact questions; solution of problems; spelling; definitions and rules dealing with all school subjects) and all these tests "were given orally by the teacher from marked text book copies, not placed in the hands of the teachers before the time for the test. Public recitals, including oral and written composition, and vocal music, together with the strict check upon the informational achievement of the pupils indicate the formal character of the work done during the school year. Ideals, attitudes, appreciation, individual interests, etc., were not mentioned in the reports of examinations." (13, pp. 9-10.)

7. He emphasized at the beginning the *moral training* and introduced special courses on formal moral instruction (or as we call it today character education), and later favored "more indirect methods," requiring from teachers "to be mindful of the need of rigorous discipline to the end that moral training might be effectively realized." (13, p. 9.)

8. He seriously *questioned the wisdom of having laws for compulsory attendance*, for he believed in a better coöperation from parents and for legislation.

9. He introduced a rule that *every teacher should attend the weekly conference* (Saturdays, 9-12 A.M.), led by him, during the regular term, for the sake of

"mutual instruction and improvement."

10. He established the *Training Class*, maintaining that it was the first teacher's training school ever established in this continent. Later this developed into a first-rate *State Normal School*, as it is shown in his *Sixth Annual Report*, March 31, 1859. (13, pp. 10-11.)

11. His publications of figures dealing with educational expenses did much toward starting the movement which resulted in a general increase in the salaries of teachers in the U. S. His teachers were underpaid in comparison to other cities and he had to fight for them each year. (The highest salaries paid in Oswego were \$1000 to one; \$800 to three, \$600 to one, and \$400 to two. Of the women teachers, three received the largest salary of \$325, a few \$300, and the others \$275 and \$225.) To fortify his position and to show the salaries were not extravagant, Sheldon pointed to the salaries paid in other cities at that time, 1859; St. Louis paid men from \$750 to \$2500; Chicago's highest salary was \$1800 and New York City and Cincinnati each paid what seemed the enormous salary of \$1500. Many other cities paid more than \$1000, which was Oswego's highest salary, although Albany and Detroit, at that time, paid only \$900, and Troy \$700. In contrast with those salaries are the highest paid women teachers in St. Louis, \$900; Cincinnati, \$800; New York City, \$750; Chicago and Columbus, Ohio, \$500; and so on down to \$300 in Albany and Troy. (68, p. 157.)

12. He introduced the real *Pestalozzian ideas and methods of teaching* in a unique way, indicating the necessity of preventing rather than correcting or remedying the mistakes of learning of our school population. In this respect our Wheeler, Badanes, DeGrange are right, when they accentuate the proper way of teaching (stimuli, impressions, seeds), rather than Thorndike's emphasis of pupils' responses, reactions, expressions.

13. In his own life he indicated the fact that real education is *self-education* or *self-culture*, and this is beautifully exemplified in Sheldon's lofty attitude toward life, in his superb creative imagination, and his scholarly mental freedom.

IV

The Oswego Primary Teachers' Training School and the Oswego Normal School. The first was established in 1861 for the further study of teachers of the city of Oswego schools as well as for the students who came also from other cities and other states. Sheldon, who was its principal without giving up his position as city superintendent, emphasized that it is impossible to carry out a reform of schools without trained teachers. He proposed to the Oswego Board of Education the establishing of the training school to which "graduates from our own and other high schools, or persons of equal scholastic attainments" be admitted to a special course for primary teachers which would be "strictly professional" in character, so that "one half of the time was to be given to a discussion of educational principles and their application to teaching under criticism." In 1866 the state of New York made this school a state institution, and its founder, Sheldon, resigned as superintendent, in order to give all his time to the Oswego Normal School, to continue as its Principal almost forty years. Here Sheldon established (a) a *practice school* and (b) a *model school* used exclusively for observation purposes, and (c) one school taught exclusively by the members of the teaching class (13, p. 15). Each of the members of the Training Class had to teach a lesson as a part of final examination. The period of apprenticeship for student-teachers was twenty weeks in length, ten in the primary department and ten in either the junior or the senior department. According to Dr. Dearborn (13, p. 39), the criticism was conducted in five ways: (1) private and individual; (2) general and specific suggestions for all

teachers of a given subject; (3) special lessons for training in criticism; (4) general discussion on problems of methods and administration; and (5) discussion of current educational literature dealing with the questions of teaching. This system of criticism included the evaluation of (a) the critic teachers, (b) supervisors, (c) principals of the various departments and (d) students. Such a procedure has been long ago practiced in the best European normal schools. Dr. Sheldon's views have been summarized by Dr. Dearborn:

1. Student-teachers must have a most thorough preparation.
 - a. They must have an exhaustive knowledge of the subjects to be taught.
 - b. They must have a knowledge of children and know how to study them.
 - c. They must have a clear understanding of the use to be made of the means to be employed in the training of children. This implies a knowledge of educational principles and their *application in teaching*.
2. Model teaching should be used in demonstrating all educational theories.
3. Only mature students should be admitted to the school of practice as pupil-teachers.
4. Assuming maturity on the part of teachers, the time given to professional (theoretical and practical) training should be not less than one year.
5. Observation by the student-teacher should always precede responsible room-teaching.
6. The student-teacher should assume as much responsibility as will be expected of him when given a regular appointment after graduation. To organize, control, and instruct with complete freedom is essential.
7. The student-teacher should be provided with the most competent critic obtainable. It is the business of the critic (a) to supervise and direct, (b) to give illustrative lessons when necessary, (c) to discover the commendable traits of the student-teacher and give him all possible encouragement, (d) later and always prefaced by something commendable, to bring to the attention of the student-teacher, his faults, one at a time in the order of their importance, and not to allude to a fault after the student-teacher becomes conscious of it, and (e) to be unobtrusive as possible (in fact, the constant presence of the critic is not desirable).
8. A practice school cannot be a model school. A model or demonstration school should be

maintained in connection with the school of practice.

9. Actual public school conditions should prevail in the Practice School. Tuition fees which result in selected group should not be permitted.
10. For a normal school of four hundred students (Mr. Sheldon thought there should be no more), there should be an equal number of pupils in the Practice School.
11. The Practice School should contain all grades below the high school (Mr. Sheldon believed that colleges and universities should furnish the necessary scholastic and professional preparation for high school teachers).
12. The Practice School should perform all the functions of, and be equal to, the best organized public schools.

The graduates of Oswego State Normal School have spread its Pestalozzian methods "all over the country." (11, p. 385.) When it was the Oswego Training School, the graduates of its second class taught in twelve states besides New York—as far away as Kansas, Georgia, and Mississippi, according to Winship (68, p. 159). It is claimed that scarcely a normal school in the United States has not counted one or more of the graduates of Oswego among its best teachers (68, p. 159). According to Dr. Dearborn (13, p. 101), the graduates of the Oswego State Normal and Training School taught almost in every state of the Union (except in 5 states), as well as in foreign countries: Canada (3), Hawaii (3), Japan (1), Mexico (1), Sandwich Islands (1), and South America (4).

V

The Pestalozzi Spirit of the Oswego Movement. In the summer of 1859, Sheldon saw, in the museum at Toronto (Canada) a complete set of the models, charts, objects, method materials (bells, pictures of animals, building blocks, cocoons of silk worms, cotton balls, samples of grain and specimens of pottery and glassware), and publications of *The English Home and Colonial Infant and Juvenile Society* (adopting the formal type of Pestalozzi's method introduced into England by Rev. Charles Mayo and his sister, Eliza-

beth). No one had used them! These new things had been sent over from London and had been carefully placed in the show cases. Sheldon was not long in getting them out and in finding a way to buy or borrow them, and so he went to Oswego with these fine samples of teaching. At that time there were ten state and ten private normal schools in the U. S., but none of them had such educational material. Sheldon did not put this didactic equipment into a museum; he intended to use it in the Oswego school. All of his teachers became as enthusiastic as was Sheldon, and eagerly asked how these new teaching materials could be utilized. As he could not tell them, and as no one in America could be found who knew about them, Sheldon tried to persuade the School Board of Oswego to send to Europe for a pupil of Pestalozzi, who had originated this method of teaching. Sheldon wrote to the secretary of the London Society to find out if a teacher could be obtained. The reply to his letter stated that Miss Margaret E. M. Jones, who had been a teacher with them for eighteen years in the English Training School of the Society, was willing to come for a salary of \$1000 and all living expenses.

The school board of Oswego was staggered by such high demands and refused to consider London's propositions on account of lack of money, but they said to its superintendent to do whatever he wished, provided it did not cost the city of Oswego a cent. And so it happened that the Oswego teachers offered their contributions to pay the expenses for Miss Jones, and many teachers of their own free will, gave one half of their whole year's salary (about \$150), that they might learn how to teach according to the principles of Pestalozzi who had died thirty years before (1746-1827). The self-sacrifice of these Oswego teachers in 1859 made the beginning of a new era in the American education. Miss Jones began her work in May 1861, and at the end of the year returned to England. Herman Krusi, who taught in the Home

of Colonial Infant Training College of England for five years, and who had been in the United States for ten years was secured to continue the training Miss Jones had started. None of the teachers learned so much, or won so much honor from the coming of these two Europeans, as did the Superintendent of Oswego schools, who against his own wishes, was made principal of a *normal* school. (The term "normal school" is an unfortunate misnomer, and its general adoption has led to much confusion of ideas. In England these institutions are styled "training colleges, in Germany, Russia, Finland, Norway, Sweden, Denmark and the German cantons of Switzerland, "seminaries"; "training schools" in Austria, and the Netherlands; "preparatory school" in Hungary, Serbia, and Croatia; "normal school" from the Latin *norma*, a rule or model, in France, Great Britain, Italy, Portugal, Spain, Greece, Bulgaria, Yugoslavia, Czechoslovakia, Poland, French cantons of Switzerland, and the United States.)

The spirit of Pestalozzi's teaching *credo* is expressed in the following: (1) The Knowledge of things should precede that of words, for the memory has been too exclusively cultivated to the neglect of the perceptive abilities; (2) the acquisition of this knowledge, the only effective agents, in the first stages of mental growth, are the senses; (3) the first objects to be studied by the child are those immediately surrounding it, and these, only in their simplest forms and relations, and (4) from these objects as a center, the sphere of knowledge should be widened by a gradual extension of the abilities of observation to more distant objects or things. The first instruction, therefore, according to this didactical faith, should consist in concentration upon concrete objects, in such a way as to result in a thorough training of the observing abilities, to the end that ideas with which the mind is stored may be as well defined and as true to nature as possible. So impressed was Pestalozzi with the

correctness and the supreme importance of his so-called *Anschauungsunterricht* (object teaching) that he declared that the sum of his achievements in education was the establishment of the truth that "the culture of the outer and inner senses is the absolute foundation of all knowledge—the first and highest principle of instruction." As the basis of this working hypothesis, he said that "Education has to work on the hand, the head, and the heart," and "Necessity is the best education."

Pestalozzi's method of teaching has been variously applied in various countries. In Germany by J. G. Fichte, A. W. Diesterweg, K. Rosenkranz, Froebel, and many others; in England by R. H. Quick, O. Browning, J. Leitch, Dr. Ch. Mayo, J. Tilliard, Biber, *et al.*; in France, by Girard, Compayré; in the U. S. by M. MacLure, J. Neef, J. Griscom, W. Colburn, W. Russell, Henry Barnard, H. Mann, A. Guyot, L. Agassiz, H. H. Straight, W. T. Harris, *et al.*

The Pestalozzian ideas made no deep impression, however, in the United States until Sheldon took his master command to show that Pestalozzi's method is here to *remove all arbitrariness in teaching and learning*, to use the words of learned Rosenkranz (33, p. 135), for Pestalozzi makes three capital pleas: (1) *naturalness* of methods of teaching and learning, (2) *love* as the essential for all human intercourse, hence also that of educators and pupils; and (3) the elaboration of education into a *national system* based on the fact that all culture of individual intelligence and all moral elevation of the individual will be in vain in the end if they do not issue from out of the whole (holy) spirit of a people and do not flow back into it as its original property.

In the light of Dr. Sheldon's thinking, feeling and doing Pestalozzian principles are as follows (transcribed from the original manuscript of Sheldon: 13, p. 69):

1. Begin with the senses.
2. Never tell a child what he can discover for himself.

3. Activity is a law of childhood. Train the child not merely to listen, but to do. Educate the hand.
4. Love of variety as a law of childhood—change is rest.
5. Cultivate the faculties in their natural order. First, form the mind, then furnish it.
6. Reduce every subject to its elements, and present one difficulty at a time.
7. Proceed step by step. Be thorough. The measure of information is not what you can give, but what the child can receive.
8. Let every lesson have a definite point.
9. First develop the idea and then give the term. Cultivate language.
10. Proceed from the simple to the difficult, i.e., from the known to the unknown, from the particular to the general, from the concrete to the abstract.
11. Synthesis before analysis—not the order of the subject, but the order of nature.

Accordingly the great responsibility of the teacher lies in being a guide, counselor, and inspirer of youth (rather than a mere examiner, an I.Q. giver, grader or promoter, drill master, or intellectual undertaker). Or as it is well expressed by a pupil of Pestalozzi in Europe (7, p. 231):

Be what the children ought to be.
Do what they ought to do.
Avoid what they should avoid.
Are your pupils defective? Examine what you are yourself.
Improve yourself and then improve the children.
Good will come to you through your children.
The more obedient you are to God the more obedient will your children be to you.

The Oswego method, popularized by Sheldon's speaking on many public occasions and by his professional literary work published and unpublished (13, pp. 117-118), was transformed from a local affair into national and even an international interest. It is a fact that Sheldon's "books had a large sale in America, and a good sale in England. This was really the birth of educational literature in America." (68, p. 160).

VI

Estimate of the Oswego Movement.
The Oswego movement is today represented more or less almost in all good

American textbooks on the history of education: Allen (1, p. 230), Cubberley (11, p. 385-85; 12, p. 253, 257), Duggan (15, pp. 262-63), Finney (16, pp. 169-171), Graves (18, pp. 152-53; 19, pp. 293, 413), Hoyt (25, p. 88), Knight (29, p. 317), Monroe (40, p. 666; 41, p. 344), S. Parker (47, p. 300-302), Reisner (50, p. 460), Thompson (64, p. 138), *et al.* President Butler of Columbia University (8, p. 370), claims that perhaps no school has created a greater influence on the training of teachers than the Oswego School, and that this influence "has been largely due to the practical application that was here made of Pestalozzi's ideas and methods, and to the great ability and elevation of character of its founder, Dr. E. A. Sheldon." Cubberley claims that the Oswego Normal School meant the agitation for better trained teachers (12, p. 352). According to Moore (45, p. 50) the Oswego Normal School was the first institution to introduce the object lessons as an experiment and that object teaching soon became the leading subject for discussion in teachers' institutions and spread widely in the schools; in 1870 object lessons began to develop into instruction in natural science as a systematic study for children in elementary grades. It was left to the Oswego Normal School "to become the centre of object teaching in America" (42, p. 525). Oswego methods have been well advertised, popularized and initiated by large numbers of American educators who believed in sense-perception, reason, and individual judgment as opposed to mere or mechanical memorizing (*memoriter recitation*), showing an enormous influence in shaping the quality of instruction and fixing the place of the normal school in teachers training, as is indicated by the works of Sheldon (50-58), his bright daughter (3 & 61), Miss Jones (28), Krusi (30-32), Alling (2), H. Barnard (4), Calkins (9), Gordy (17), Hervey (21), Hollis (21-23), L. Jones (27), W. S. Monroe (43-44), Colonel Parker (48), Shaw (51), Skinner (62-63), Win-

ship (68), *et al.* Of course, Oswego methods are not universally approved, as is shown by the criticism of Dr. H. B. Wilbur, Superintendent of N. Y. State Asylum for Idiots (67), Hughes (26), Kiddle and Schem (76), *et al.*

Dr. Winship compares Sheldon with David P. Page and calls this one a genius and the other one (Sheldon) master, but adds wisely: "A genius never suffers from an experiment, a master never experiments. A genius wins admiration, a master commands it." (68, p. 161). I believe that Sheldon, too, emancipated the government of children from all terrorism, for in place of compulsion and lifeless mechanism he has put the most loving treatment of the pupil, in order to habituate him to self-activity and self-esteem. In the method of teaching, Sheldon has like his Swiss ideal, substituted for the artificial and playful modes of procedures the stirring after the cheerful seriousness resulting from, and embodied in the form of development given by nature itself. That Sheldon, in this respect is right, is proven by modern Experimental Pedagogy of Dr. Ernst Meumann, and the father of modern Experimental Didactics, Dr. W. A. Lay. So, for example, Meumann says:

Everywhere in the experimental research into the child development, we meet the extraordinarily great significance of his spontaneity, his self-activity, his self-doing and his self-finding. The more the child in the acquisition of any one ability, skill, of a knowledge or a cognition is self-active and independent, the more exact will the activity be, the more sure will his knowledge cling in his memory, the more thorough will be the understanding. And the *entire mental growth* of the child appears from the first days of life *not* as a passive absorption and orienting itself upon influences of surroundings, but as the peculiar *working up of the impressions of the outside world into a personality which stamps upon all component parts of the environment, the character of his nature.*

The earliest sensory observations of the child are marked by a strong prevalence of apperception and assimilation beyond the perceptions; his observation is a constant empathy of his personality into the things in which, in turn, he recognizes his own inner life. The urge to give *expression* to his experiences and to represent them, displays itself early. Representing and forming, he stretches

his hand forth into the outside world and immediately modulates whatever he can grasp in keeping with his child-like ideas.

Too, the first *linguistic* development has this transforming characteristic. The words of the surroundings, he translates into his own manner of speech, and the speech of the grown up he only adopts when the inner conditions of their *own* development are responsive to it and throughout the entire life that only turns into inalienable possession of mind and is truly inwardly mastered which we have self-actively, independently absorbed. All practice progress depends further, as has been seen, repeatedly upon the will to progress, and only there do we find a perfecting of the mental powers where the will for perfecting has been aroused and the surrounding influences develop through the constraint of life always only just so many abilities in the child as are needful for the avoidance of disadvantages. A transcending beyond the constraints of life, we find only in proportion as the inner urge for perfecting becomes active. In this developmental process which is rooted in a spontaneous fundamental character, the surroundings also have a determining influence and with their constraints, they also force the child development into those channels which the grown-up decides to follow in keeping with his own, personal ideals and his practical and moral evaluations as determined by the educational *objectives*. But the personality of the child does not submit to this constraint passively, rather it absorbs in an original way the influences with the aid of which the grown-up transmutes his natural *development* into an *education*. The development of the child is, for this reason, *adaptation* to a minor extent only; at its core it is *spontaneity*, a *spontaneous reaction* and an *individual working up and transforming* of the environmental influences. Development is not merely *adaptation* to the environment, but rather an *individual transmuting* of the environment.*

To conclude, the spirit of Oswego Movement is a manifestation of Sheldon's profound admiration of Pestalozzi's New Gospel of Education. He showed very clearly that all good teaching is one whether found in the lowest primary or the highest institutions of learning. It is a most pernicious idea that one sort of teaching is good for ungraded district school, another for an academy or graded school, and still another for the college or university.

* See Meumann's "Outline of Experimental Education," translated into English by Natalia L. Ounkel, a graduate student at N.Y.U., School of Education, pp. 423-424 of the original, published in 1920.

Two thoughts in the mind of Dr. Sheldon are worthy of the name and these are *development* and *adaptation*. In that respect the Oswego Movement agrees with the essence of most recent progressive and experimental schools and their theories here and abroad, viz., Dewey, G. St. Hall, Tolstoy, Ferer, Lietz, Reddie, Tagore, Kerschenshteiner, Geheeb, Vidovich, Keyserling, Blonsky, Shatzky, Lay, Gaudig, Spranger, Steiner, Roerich, Binet, S. de Dominicis, Gentile, Montessori, Wheeler, Badanes, Mearns, Ferrier, Ellen Key, Decroly, Frey, Zuberbühler, Claparede, Bovet, Godin, Jan Uher, V. R. Mladenovich, F. H. Mandich, D. Katzarov, V. Ghidionescu, Piaget, Van Biersvliet, W. Mann, Joteyko, Lobsien, Martinak, Ruttmann, Tumlriz, W. Stern, Nechayev, Zachinayev, D. Trstenjak, Thomas G. Masaryk, Exarhcoupoulos, Makiyama, Naruse, Nagy, et al.

Perhaps the idea of development could be expressed better by *Gestaltists* in modern psychology and pedagogy as coordination of parts, and the idea of adaptation could be better formulated by adaptation of means to ends, but, however this may be the ideas are the same. These two thoughts become motives of great force when we hear "Grow in grace." The Great Teacher taught the second when he commanded, "Let your light so shine before men that they may see your good works." Dr. Sheldon's great work in the Oswego Movement is surely based on Pestalozzi's "consciousness as on a rock which could withstand all storms because it is an integral part of human nature."

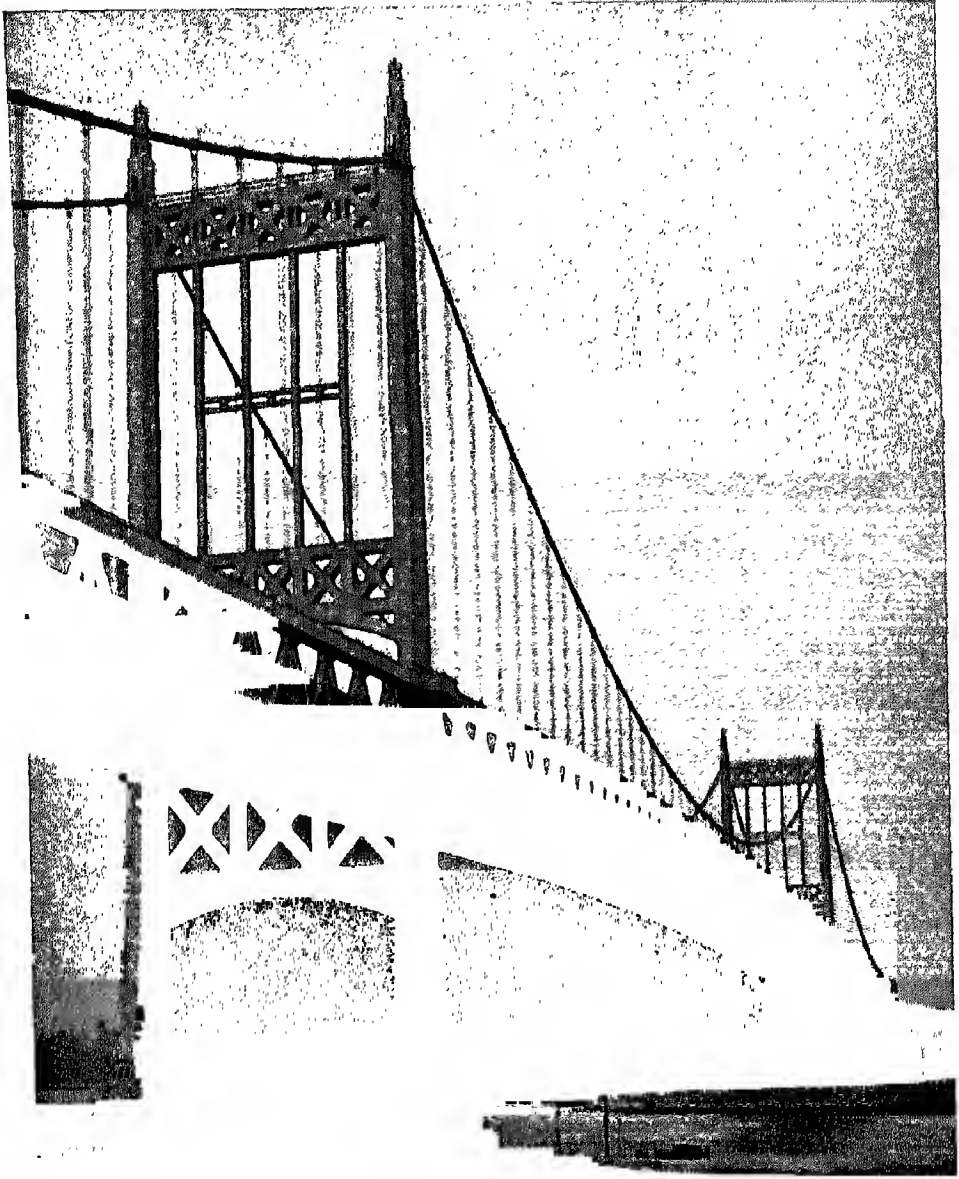
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Reinie Gehner

TRIBORO BRIDGE, "WITH ITS WEARISOME BUT NEEDFUL LENGTH" BESTRIDES THE
EAST RIVER AND CONNECTS THREE BOROUGHS OF NEW YORK CITY

BOOK REVIEWS

BIOGRAPHY

LUCIE DUFF GORDON. By Gordon Waterfield. Illustrated. E. P. Dutton and Co. 358 pp. \$3.75.

Political and literary history has much to say of the famous daughter of John and Sarah Austin. Living within the Victorian period she was a rebel toward its spirit. Her beauty and brilliance and charming womanliness brought into her circle some of the notables of history. Carlyle, Dickens, Gladstone, Guizot, Ismail Pasha, Kinglake, Macaulay, Meredith, Napoleon III, Tennyson and Thackeray were among her intimates. But the undistinguished were no less welcome. Until her advancing tuberculosis made it imperative for her to leave England her salon attracted innumerable men and women worthy of her hospitality. From her new homes in South Africa and Egypt she wrote letters which her grandson, the author of this biography, has tapped to show her fine humor, friendliness toward the non-English and her disgust with English snobbishness. Kindness toward all surrounded her presence wherever she went. Small wonder the belief that Tennyson had her as the prototype of his *Princess*. She was a messenger of good-will; a rare high light of the Victorian period. One senses this rarity in the delightful unconventionality of her speech and social attitudes. Today she would be called sophisticated and modern; in her own day she was accepted without classification and the wise and powerful paid her homage. The biography is written with restraint. The author has deftly employed his sources so that they speak far more loudly than he does, and yet with a graceful fusion with the narrative as a whole. The result is an artistic product, a biography of enduring worth.

EDUCATION

A FULL-GROWN NATION. By Edna McGuire. Illustrated. The Macmillan Co. 454 pp. List price \$1.28.

This, the third book in the unique series of history texts by this author not only maintains the exceptionally high quality of its companion volumes but reaches an unprecedented climax in artistic book-making. Bound in covers rich with gold and blue, illuminated with drawings and full-page colored illustrations, chastely printed in twelve point type with wide margined pages, and organized with deep insight into the principles of dynamic and inspiring teaching, this third volume tells the story of the social and cultural growth of the United States from 1787 to the present. Without despising its textbook parentage this daughter appears in the latest style of literary textbook writing. Artistic illustrations by George M. Richards and artistic writing by the author fuse into a text that reveals a new meaning of this traditionally somber and austere educational instrument. The book belongs in a collector's library, as well as in every school library and in the cozy nook of every young lover of books.

If the time ever comes when school boards and citizens will demand large and beautiful libraries well stacked with books educationally significant and amply spaced—for purposes of reading and study (a consummation about which we feel skeptical in view of modern Babbity) books of the kind in the present series will be demanded in increasing measure. Here is lively scholarship, history rivaling fiction, and literary quality that provides a model for all school compositions. If the critical reader finds this review too full of praise we challenge him to find a flaw in the book or in the series as a whole. Author and publisher have set a high example that

marks the beginning, we hope, of a new era in textbook making.

BIOGRAPHY OF A HIGH SCHOOL. By William A. Wetzel. The American Book Company. 326 pp. \$2.50.

The author spent more than a third of a century as principal of the Trenton, New Jersey, high school during which time he saw it grow from a small school with a few rooms to an institution with more than four thousand students enrolled. But more important than growth in size have been the internal changes in the school itself. Nowhere can the trends in education be better and more effectively seen than in a description such as this is, which portrays vividly the growth of a single unit in our educational system.

The book is more than a mere catalogue of events. Rather it is a vibrant description of a stirring school drama with a unifying interpretation. Out of the fires of experience the author has welded a democratic interpretation of life and of education. Among the topics which are dealt with at some length are guidance, school efficiency, discipline, character education, the professionalized schoolmaster. The final chapter attempts to answer the question "Is Education a Preferred Industry?" The answer is summarized:

If it is possible to conduct a laboratory for the creation of a wholesome, intelligent, socialized American citizen, then the American public school is that laboratory.

The subject matter shows wise and intelligent choice. The materials have come through actual schoolroom experiences, rather than from the armchair of a philosopher. The homely practical advice on routine management of the school is important as well as treatment of the more idealized purposes of the school. High school principals who, of necessity, have similar problems will read the book and will find a sympathetic treatment of many of the problems which they themselves are forced to face.

INTEGRATION—ITS MEANING AND APPLICATION. By L. Thomas Hopkins and others. D. Appleton-Century Co. 315 pp. \$2.00.

Sponsored by The Society for Curriculum Study and written by ten specialists: Fred M. Alexander, Sibyl Brown, J. William Buchanan, Irwin A. Hammer, Pickens E. Harris, E. C. Lindeman, I. H. Mackinnon, Goodwin Watson, Raymond H. Wheeler, and L. T. Hopkins as Chairman of the Committee on Integration these collaborators offer a timely and comprehensive study of a concept about which there is not a little misunderstanding. Defining integration as "a shorthand word used to designate intelligent behavior," and as "continuous, intelligent, interactive adjusting," the book associates the term with personality and character. After a passing and critical view of the idealistic theory of primal integration and its opposite—the atomistic as sponsored by Democritus—Professor Wheeler lists nine "neutral" laws of integration. These laws describe integration as primary, as essentially "energy potentials," the control of the parts by the whole, the emergence of wholes from wholes, transposition through "de-differentiation," the interchange of homogeneity and heterogeneity, as, further, expressive of the principle of "least action" and of "maximum work," and, finally as configuration. Other chapters discuss the philosophical, biological and psychological views of integration followed by a chapter on the psychiatrist's interest in the concept. There are chapters on the arts, the correlated, broad-field, core and experience curricula and a closing discussion of integration and courses of study.

The authors have not confined their study to theory. A large amount of material collected from school systems and individual teachers and research departments was carefully digested and is presented as illustrative of the meaning of integration unfolded in the book. The book, therefore, is the product of pains-

taking research and evaluation. Integration is expounded in terms of practices that aim to achieve such personalities as are integrated. The experience curriculum, with its guidance activities, is adjudged the most effective agency of integration. This type of curriculum is defined as "a series of purposeful experiences growing out of pupil interests and moving toward an ever more adequate understanding of and intelligent participation in the surrounding culture and group life." The book, however, is hardly an exponent of the usual activity program. The other curricula are found valuable. In fact some of the authors are critical toward much that is entitled integration in the American schools.

Curriculum makers and teachers will find here a valuable guide toward a critical appraisal of modernism in education. Many, no doubt, will agree that this study helps to remove prevailing misconceptions. If this be integration let us hope that programs of teacher education will prepare teachers accordingly.

MODERN FOREIGN LANGUAGES AND THEIR TEACHING. By Robert D. Cole. Revised by James Burton Tharp. Appleton Series in Special Methods. D. Appleton-Century Co. 640 pp. \$3.00.

In its revised form this authoritative treatise on the principles and methods of teaching modern foreign languages carries forward the material of the original text by pruning earlier bibliographies and references as guided by suggestions derived from a questionnaire, by minor emendations in the text itself, and by the addition of a final chapter on "Research and Experimentation in Foreign-Language Teaching." Still voluminous the book is a rich store of invaluable directions for beginning and experienced teachers. Meticulous scholarship underlies every page. The comprehensive bibliography in the three Appendices may stagger and bewilder the beginning student but he should find it increasingly useful as his experience grows. The product of

coöperative scholarship, the book represents the best thought in its field.

PRIVATE SCHOOLS. By Porter Sargent. Published by Porter Sargent, 11 Beacon Street, Boston, Massachusetts. 1182 pp. \$6.00.

This "coming-of-age" edition (the twenty-first) of a widely known and universally accepted authority on American private schools is more than a mere catalogue of secondary-schools, although it is the best directory in its field. Parents have eagerly searched the pages of former editions to discover the best schools to which to send their children; no less have admission officers used these volumes to evaluate admission credits submitted by applicants.

An introductory section of one hundred and sixty pages comprises an excellent critique of modern education, particularly as it applies to the private school field. The whole gamut of modern educational and social views is played upon. The topics include such juicy and spicy subjects as pitfalls for parents, the present educational chaos, gregarious learning, authority and the individual, what to do with children, damaged twigs, mystery or comedy, fetish and symbol, keeping teachers timid, the new economics, the academic mind, and the human comedy. There is a summary of the conferences held in connection with the Tercentenary at Harvard. Significant and timely books are reviewed and evaluated. The social scene is analytically revealed. A pungent style combined with fearlessness and plain speaking stimulates the thinking of the reader on educational problems. Problems of tenure, freedom of teaching, progressive thought, and democratic procedures are handled without gloves.

Private schools are "critically and statistically" presented. Full details may be secured regarding the history, age of admission, fees, courses, control, management and accrediting of the institutions which are included. Not only are American

schools described, but there is a section devoted to foreign schools which admit American boys and girls. There is a representative list of summer camps.

The volume is, of course, of prime interest to those who are seeking schools in which to place their children. But it is exceedingly valuable, also, to college entrance officers, to public school officials, and to those who wish an acquaintance with the private schools as an important sector of American life and education.

SECONDARY EDUCATION—PRINCIPLES AND PRACTICES. By Fred Engelhardt and Alfred Victor Overn. Illustrated. Appleton-Century Series in Administration. D. Appleton-Century Co. 623 pp. \$2.75.

With each appearance of a new text in Secondary Education one wonders what more can be said, for texts in this field are uniformly voluminous and, of necessity, are based upon the common professional knowledge about secondary education. In this new discussion the authors present material organized as a means of orientation toward more highly specialized study of administration, management, and teaching. The high school is viewed as a community enterprise and its meaning is interpreted within an historical and international context. The chapter on "Accessibility" stresses information and implications not usually included in discussions on secondary education. Although of wide compass the content bears evidence of careful evaluation. Here is no padding. The authors have thought through the value of their materials and selected such topics and items as contribute to a clear and sharply focused view of the purpose, problems and properties of the high school. The school is viewed as an agency of a growing society; the teacher is evaluated as a necessary leader of a dynamic institution. Excellently manufactured the entire enterprise of editor, authors and publisher deserves high commendation.

SHAKESPEARE'S SIX MOST POPULAR PLAYS. Edited by Francis L. Bacon and James D. Kirkpatrick. Illustrated. Row, Peterson and Co. 608 pp.

Designed for high school pupils this collection of the plays usually included in courses on literature is a happy combination of literary interpretation and stage directions. Following a general introduction which discusses the value of knowing Shakespeare, how Shakespeare may be read, and a more detailed preview in which appear historical, biographical and grammatical matter together with principles of prosody affecting the reading of the plays, are directive introductions to each of the plays: *A Midsummer Night's Dream*, *Twelfth Night*, *The Merchant of Venice*, *Julius Caesar*, *Macbeth*, and *Hamlet*. Footnote glossaries and end-discussions with numerous questions accompany each play. The editors have achieved a practical edition of these well-known plays, one suitable for classroom and high school stage, alike. Mechanically the book deserves high praise except for the garish red and yellow cover. Wisely the editors refer to modern productions of these plays on both stage and screen. The book deserves wide adoption.

SOCIAL LEARNING. By Donnal V. Smith. Charles Scribner's Sons. 292 pp. \$2.00.

Teachers of the Social Studies should welcome this experimentally evolved contribution to their field for here is a book on methods of teaching that is so rich with practical classroom guides that it may well be considered indispensable for the experienced teacher as well as for the beginner. The author knows what teaching the social studies means. Here are units of organization, stenographic reports of teaching by Mr. Hatch (one of the brilliant teachers of social studies), copious lists of reading references, an "interest inventory," descriptions of study procedure, and a particularly helpful chapter on study di-

reactions for teachers. The author describes what he himself has done and seen, in grades VII-XI.

THE ART OF GOING TO COLLEGE. By J. Franklin Messenger. Thomas Y. Crowell Company. 127 pp. \$1.25.

This little manual for college students is a stimulating inspirational volume. The genial Dean of the School of Education of the University of Idaho, wise in the ways of youth, does not preach at them, but rather converses in friendly tone. He immediately makes the student feel at home by his ready conversational style, his human approach and his sympathetic understanding of his problems. In his years of experience he has had close contacts with thousands of young people, and knows their moods, abilities, and problems. The personal tone, the friendly attitude, the sound wisdom which is freely offered but not forced—all of these make this an inviting volume to the student.

To make the rapport firmer between the writer and his readers, the author uses the first and second personal pronouns. Thus a more intimate effect is produced and the reader is at once made to feel at home. The student who wishes to improve his study techniques will find sound advice here. He is urged to go the second mile intellectually in his study. His selection of courses should be easier after following the sensible suggestions which the dean has prepared for him. He is given hints for improving his personality. The choice of college companions will seem more important to him after he has read the chapter on this subject.

The title itself is interesting. It is probable that few students consider college-going an art. But with the kindly counsel given in such brief compass and in such simple and direct language the student may well find his college career one which needs managing, one which is in the fullest sense an art.

THE CHANGING CURRICULUM. By Henry Harap (Chairman) and nine others. D. Appleton-Century Company. 351 pp. \$2.00.

This is the joint yearbook of the Department of Supervisors and Directors of Instruction of the National Education Association, and the Society for Curriculum Study. It is the first joint study of the curriculum by a nationally known group to be contributed in a decade.

That there is a current need for renewed interest in this problem is attested by the fact that of the school systems answering inquiries, definitely planned programs of curriculum-development are now under way in more than seven-tenths of the cities over 25,000 population, almost half the cities of 5,000 to 25,000 and at least a third of the cities with a population of less than 5,000. What is still more amazing, more than half of the studies have been begun during the last two years, and seven-tenths since 1932. Principally during the last half dozen years a new officer, that of director of the curriculum, has appeared on the educational scene.

Here one will find a discussion of the curriculum from the social point of view. Essentially the philosophy is that held by the Dewey-Kilpatrick school of thought. The authors place great stress upon education as a means for the reconstruction of American life as against a static adjustment theory; life as it ought to be under an economy of abundance, rather than as it is today; upon an interdependent society, rather than one which is individualistic; on education as carried on in the arena of life rather than that adopted to the cloistered retreat of the scholar; upon education of the whole child rather than of his intellect only; upon self-directed creative learning rather than mirror-mindedness; upon increased freedom for pupils and teachers; upon education focusing on the present and the approaching future, rather than upon the past; upon integration of subjects rather than discrete specific

knowledge; upon a "more socialized, functional, and dynamic view of the curriculum."

The theory underlying the new curriculum is elaborated at length. There are specific suggestions for developing units of learning experience, for evaluating programs of curriculum development, for organizing the staff for curricular revision, and for providing units in curricular sequence. Three chapters explain and critically analyze programs of curricular development in such states as Virginia, California, and Kentucky; such city school systems as Fort Worth (Texas), Burbank (California), and Holton (Kansas); such smaller educational units as the individual school and classroom as exemplified in the Parker School District, the Ohio State University Elementary School, the McKinley High School of Honolulu, Hawaii, and Central State Teachers College, Mt. Pleasant, Michigan. These descriptions of concrete school situations comprise one of the most valuable of the book's contributions.

In such a controversial field as that of the curriculum which cuts deeply into fundamental educational philosophy, it would be strange if there were complete agreement in a time of social changes such as characterize the present era. The extra-school turmoil is matched by intra-school surgings. Those who prefer subject matter arranged according to subjects will find themselves in disagreement with many of the main theses of the book. On the other hand those who believe that a radical reorganization of educational procedures must result from a rapidly changing social scene will welcome the pronouncements of the committee. In either event the account here given will prove most interesting and stimulating. Whether the recommendations are adopted in any school system *in toto* or not, there is much to encourage reflection upon what kind of education is needed in the present emerging social era.

THE MAKING OF AMERICAN CIVILIZATION. By Charles and Mary Beard. Color illustrations by Stanley M. Arthurs. The Macmillan Co. 932 pp. and xliii. List price, \$2.20.

Again the Beards have made a significant contribution to the general field of American history and social studies. Not intended to be a history in the accepted sense of this term the present volume is an interpretative survey of American institutions and their attending problems. The historical approach, however, prevails throughout the book. In vivid historical settings are considered the current issues of agriculture, tariff, taxation, labor and capital, money, transportation and public utilities, foreign relations, the Constitution and the Supreme Court, and social planning. Interwoven with these discussions are analyses of American contributions to science, literature, religious, ethical and social ideals. The authors remain throughout impartial and impersonal scholars; hence the text avoids propaganda. The swiftly-moving, lucid, and chase style characteristic of the authors' previous works graces this new text written for high school pupils. Pertinently illustrated and pedagogically directive by means of Aids to Topical Study, Topics for Discussion, References, and Research Topics the book appears as an inspiring instrument of directive teaching. It is not a text for the question and answer method, but instead a comprehensive guide to thinking and creative study. Typographically the book expresses inviting dignity.

THE UNITED STATES IN THE MAKING. By Leon H. Canfield, Howard B. Wilder, Frederick L. Paxton, Ellis Merton Coulter and Nelson P. Mead. Illustrated. Houghton, Mifflin and Co. 842 and xxvii pp. \$2.20.

In this text for high school pupils several features set it apart not only from the customary political and military types of history but from the recent social histories,

as well. Through coöperation by a distinguished staff of authors the book has been constructed upon an organization which omits major chapter divisions and employs eight large units with subordinate chapters. Much thought has been given to study helps with readings, suggestions for study and extensive stimuli for pupil activities. The latter have no rivals in any texts known to this reviewer. The numerous, well chosen illustrations appear at the top of the page throughout the book. Each unit is introduced with an "inspirational preview" and unit summaries are facilitated by bibliographies selected for this purpose. The heavy binding doubtless indicates the authors' and publisher's understanding of the rough treatment given school books by high school pupils. The content is delightfully readable with a vocabulary well within the high school pupil's range. Moreover each chapter opens with directive questions or problems. All in all here is a text designed to direct study. It is not merely a history by historians and teachers of history but a bracing interpretation of social problems for young people and a series of units constructed as aids to study. The authors, it would seem, have been more concerned with the latter purpose than with writing a learned history. Scholarship is here wedded to artistic form.

FICTION

OCTAGON HOUSE. By Phoebe Atwood Taylor. W. W. Norton and Company, New York, New York. 296 pp. \$2.00.

The mystery novels of Mr. Taylor have about them the tang and atmosphere of Cape Cod. Asey Mayo, the rural sleuth, shrewd Yankee that he is, uses no modern scientific techniques such as finger prints, ballistics and microscope to aid him in solving crimes. Rather, he depends entirely upon his uncanny observation of minute details, and his capacity of drawing inferences from them.

In the present mystery story the plot

centers around the finding of ambergris, the painting of a mural in the village post-office, and the activities in old octagon house. Summer boarders, the tides, a persian cat, a parrot, artists—all these are introduced into the web of the story.

Only a place such as the Cape Cod could furnish background for this story. And the reader who is acquainted with the region will soon discover that its atmosphere pervades the narrative.

But the tale of mystery itself is of more interest than its setting. Whimsical and cunning, Asey Mayo sets about solving the mystery arising with the discovery of a murder committed to secure possession of a lump of ambergris. A succession of deeds of violence create the background for the story no less than does the appearance and disappearance of the ambergris which furnishes the motive for the crimes. Time after time the reader is led to believe that a solution is just about to be reached, when a new element is introduced which pushes the final solution one more step further away. It is in his skillful use of suspense as well as in the shrewdness of the lovable Asey around which the primary interest centers. This story is a worthy successor to ten others of similar character, previously published by the author.

THE SHARE-CROPPER. By Charlie May Simon. Illustrated with woodcuts by Howard Simon. E. P. Dutton and Co. 247 pp. \$2.50.

Regional novels during the past few years have cumulatively filled in the broad and all too frequently chauvinistic interpretation of American life with realistic details which cannot be overlooked in appraising the canvas as a whole. Allowing for artistic distortion these novels reveal conditions that brand as a lie the eulogism—"all men are created free and equal". The unvarnished fact is that children of the share-croppers are not so born. There are ugly stains upon social America, none more hideous than those of the conditions

within which tenant farmers in the South are born and imprisoned for life. These conditions are vividly sketched in this novel. Nature and man here play brutal rôles. Did one not know through other sources that the share-cropper is the victim of profound social injustice this novel would have no documentary value. Bill and Donie, however, are only fictive in name; the lengthening hopelessness of their lives; their experiences with overseers, company stores, debt, floods, evictions, whippings etc.; their laboring determination to get along somehow—all of this and more is a phase of this land of the brave and home of the free. The tale is told with bare simplicity as becomes the theme. There are no heroics in this story, only the depressing, trudging rhythm of lives that move up and down the minor scale. The novel, however, has a literary beauty that by contrast makes its theme the more biting and tragic.

GENERAL LITERATURE

ROADS TO KNOWLEDGE. New Enlarged Edition. Edited by William Allan Neilson. W. W. Norton. 419 pp. \$3.75.

It is a pleasure to review again a book that has met popular need in a manner that amply justifies a popular presentation of academic knowledge. The new edition contains three additional chapters on Geography by Wallace W. Atwood, Physics by Harvey B. Lemon, and Politics by Charles A. Beard. There are slight emendations of earlier chapters. In its present form the book, therefore, comprehends many roads to knowledge: art, biology, classics, economics, geography, history, modern languages, literature, mathematics, music, philosophy, physics, politics, psychology, and sociology. These main roads provide for branchings into extensive country where the reader may study in detail by means of the carefully evaluated lists of references supplied in each chapter. The book is more of a tour guide than a summarization of knowledge. The reader is

directed into progressive study on his own but he may do so knowing that each author has guided him into the best. The book may be said to be a series of previews and backgrounds. The title, however, is more vivid. Because of its scholarly authorship and content and capable editing it would seem to belong to survey courses in progressive college and university programs as well as to the layman's own program of self-education.

THE AMERICAN MIND. Edited by Harry R. Warfel, Ralph H. Gabriel, Stanley T. Williams. The American Book Co. 1520 pp. \$4.00.

Among anthologies this work will surely enjoy undisputed supremacy for a long time to come. The book is an exhibit of acknowledged masterpieces and minor writings as illustrations of American literary progress in relation to American intellectual progress. The selections "clarify changing American concepts of religion, political independence, democracy, economics, humanitarian striving, education, and literary theory." The editors have sought to provide a vehicle for a clear understanding of present-day trends of thought and action within a rich historical context and to this end have included writings which cannot be entitled to the classification *belles lettres*; hence there are items from sub-literary books, magazines and newspapers. Three criteria of value were emphasized by the editors: interest and clarity, representative content, and degree of availability, i.e., is the chosen item the best of its kind in relation to the editors' objective? The general and chronological order predominate but unit groupings are also evident. Wisely the editors have not hesitated to excise irrelevant or uninteresting passages from selections otherwise appropriate.

In addition to the organization of the material selected the editors have composed valuable brief introductions and biographical matter. The book contains, also, a bib-

liography, chronology, and index.

To cite in detail the range of authors and selections is obviously impossible even in an extensive review. It may be said, however, that the anthology begins with extracts from "A Description of New England" by John Smith (a sort of promotional pamphlet) and closes with "The Emperor Jones" by Eugene O'Neill. More than three hundred pages are devoted to contemporary writings by David Cohn, Thorstein Veblen, John L. Lewis, Herbert Hoover, Horace M. Kallen, Franklin Delano Roosevelt, John Dewey, James Weldon Johnson, George Santayana, Harry Emerson Fosdick, Joseph Wood Krutch, Van Wyck Brooks, Sherwood Anderson, Henry Louis Mencken, Waldo Frank, Edwin Arlington Robinson, Robert Frost, Vachel Lindsay, Edgar Lee Masters, Carl Sandburg, Sara Teasdale, Elinor Wylie, Stephen Vincent Benet, Ezra Pound, T. S. Eliot, Archibald Macleish, Theodore Dreiser, Ring Lardner, Sinclair Lewis, John Dos Passos, William Faulkner, Thomas Wolfe, O'Neill, and others—all of them, in their fields, representative of thinking and feeling peculiar to American thought at this time. The more conservative mind of the present seems to be less emphasized than the liberal or radical. But, then, these are iconoclastic times.

YOUTH AT THE WHEEL. By John J. Floherty. Illustrated. J. B. Lippincott Co. 168 pp. \$1.75.

Here is one more attempt to promote safety consciousness on the part of automobile drivers, especially the youth of today. The author has done a commendable piece of exposition employing photographs and drawings together with lucid writing. It is, as he calls it, a "reference book on safe driving," and, as such, includes detailed descriptions of car structure and roads. Here one finds cold, hard, and imperious facts. Various states now require drivers' licenses but any one who spends much time on the road well understands

the insignificance of such licenses. There is a wide diversity of local regulations throughout the United States and, however safety conscious a driver may be, he will need to exercise caution as he passes through communities with differing light signals and traffic regulations. This is especially true of the coal regions of Pennsylvania which contribute the highest number of accidents in the United States. The little volume before us should be required study by all applicants for drivers' licenses. Soon or late the Federal government will need to be concerned with automobile driving. The states and local communities have proved ineffective in their conflicting regulations. Reduction of speed is not the answer. Better surfaced and graded roads with scientifically determined curves, uniform regulations, better marking, divisional lines between right and left traffic, and informed drivers who know the mechanism of the car are all-important safety factors, as the author clearly shows. We need many books of the kind written by Mr. Floherty, and schools or courses that are supervised by intelligent and capable experts on driving.

HISTORY

MARC ANTONY: HIS WORLD AND HIS CONTEMPORARIES. By Jack Lindsay. Illustrated. E. P. Dutton and Co. 330 pp. \$3.75.

After reading this unique biographical history one is compelled to reflect upon the rôle that bias has played in the writing of history. The author writes with the pen of a Marxian devotee, and one of the surprises he springs is the interpretation of Julius Caesar as a friend of the proletariat of ancient Rome. Cicero is recast as at least a near-villain and Cataline at long last is counted among the heroes of Rome. Cleopatra is dealt with kindly as more of a shrewd ruler than a voluptuary—quite a regal lady, in fact. Perhaps historians of the more conventional type have failed to interpret the politics of Rome correctly;

perhaps Marxian imagination discovers in ancient intrigues motives and methods which if given less conventional labels would reveal social problems of the past as essentially those of our present economic unrest. If all of history were to be written against the background of modern ideologies there can be no doubt that our understanding of the past would be subject to profound revision. Mr. Lindsay may be wrong but he gives sources and with dramatic vividness he paints familiar scenes with new colors, new groupings, new emphases, and in so doing is within his rights, for the more one reads history the clearer is one's conviction that all history is a distortion of original data, that the data themselves doubtless in large measure were first recorded with a biased and partisan pen. A frame of reference surrounds all histories.

The open minded reader will enjoy this novel view of old acquaintances, not only the chief characters but others, such as Alexander, Brutus, Cassius, Cato, Clodius, the Gracchi, Augustus, Pompey, Plutarch. Would Shakespeare recognize them, or Gibbon? Here they play in toga garb the rôles of modern politicians and proud Rome appears as the stage of a tragic conflict not between patricians and plebeians but between capitalists and farmers or the common people, the ruling classes and the proletariat. Marc Antony "booze" much of the time; a devoted companion of Caesar he follows the latter's fortunes with often hesitant loyalty. Cleopatra, too near to Rome, thinks of her treasury and throne and of her loving Egypt. Diplomacy hires Aphrodite in behalf of the Caesar-cult but she soon learns that love has its Actium. Mr. Lindsay writes with arrows and darts of lightning. No involved sentences, no long philosophical asides, but crisp, rapid action awaits the reader. Rome is here alive, sordidly awake again in a drama which cannot be forgotten. It is a valuable check on history written with conservative pens.

MATHEMATICS

MATHEMATICS FOR THE MILLION. By Lancelot Hogben. Illustrations by J. F. Horrabin. W. W. Norton and Co. 647 pp. \$3.75.

Can mathematics provide fun? The author states that he wrote this book during a long illness in a hospital "for my own fun." He makes no pretensions of being a specialist and as the author of one of the best sellers of contemporary publishing insists that he wrote simply as a private citizen interested in education. It is stimulating to know that his purpose was chiefly to write an understandable book to the end that the long existing sense of inferiority of the typical man and woman toward mathematics might be removed. Whatever specialists may think of the book (and many of them have praised it) there can be no doubt that if the intelligent reader will follow the author's suggestions in reading it the book will give him a clear and confident attitude toward a subject that academic treatments have made a terrifying experience for most young students. The account and exposition here given appears in an illuminating historical setting beginning with prehistory and moving into the development of the main mathematical concepts. The book abounds with humor, drawings, analysed formulæ, and numerous exercises or problems by means of which the reader may work out for himself the application of the author's expositions. It should be known that the author has not attempted the impossible, i.e., he has not written a book that is obvious. He well knows that mathematics, however lucidly explained, needs individual testing and frequent application in order that understanding may be established. So viewed the book is a masterpiece of educational technique. Teachers of mathematics can here see in detail the artistry of previews and the skillful use of vocabulary.

The author wisely directs that the book be first read as a continuous narrative. With

this comprehensive introduction the further readings should proceed slowly and minutely with frequent re-readings and meticulous study of the text and the exercises. It is not a book for those who run and read. It is a comprehensive study manual, a masterpiece of exposition, and an unusual example of literary popularization.

PHILOSOPHY

THE QUESTIONING MIND. By Rupert Clendon Lodge. E. P. Dutton and Co. 312 pp. \$2.75.

The author of this series of interpretations of the three major systems of philosophy—realism, idealism, and pragmatism—has achieved a notable popularization intended to stimulate meditation and the building of an intelligent, personal philosophy. Brief in its exposition the book considers such questions as knowledge, the good life, mind, self, immortality and education, each of these studied through the answers given them by the three major philosophies. Not a text book and not a philosophical treatise *The Questioning Mind* is a layman's guide to the implications of philosophical theories. It is written in impeccable English. Impartial, it is fair to each of the philosophies expounded. Perhaps it is too simple to be exact and in its meditational treatment not sufficiently analytical. But this criticism is hardly just in view of the author's commendable purpose. It is worth reading and many a reader might be persuaded to engage in more technical study of philosophy by his introduction thereto in this commentary.

PSYCHOLOGY

CHILD PSYCHOLOGY. By Fowler D. Brooks. Houghton, Mifflin Co. 600 pp. \$3.00.

Although the author evidently intended this comprehensive survey of the principles and phenomena pertaining to the first twelve years of the human individual's development to be a text it is essentially a

treatise on child psychology in which a vast amount of research matter has been evaluated and closely organized for the purpose of presenting a coherent picture of childhood as a whole. The content is interpreted biologically and psychologically. Beginning with a discussion of the problems and methods of child psychology the book contains scholarly chapters devoted to the origins of child behavior, principles of learning, the behavior of infants, growth in bodily size, the development of psychical and motor capacities, language, the development of mental functions, the growth of intelligence, emotional behavior, problems of emotional behavior among children, motivation during childhood, social development of children, children's character and religion, personality traits, personality adjustments, child hygiene, the organization of traits, the prediction, guidance and control of child behavior. Diagrams, graphs and tables (142 in all) illustrate this extensive content. The numerous references, glossary and detailed index are additional reasons for adjudging this as an invaluable guide to a deep understanding of the meaning and problems of child psychology. It represents prodigious labor. Teachers in this field will doubtless regard it as indispensable. Intelligent parents will profit by its clearly presented array of data.

INTRODUCTION TO EDUCATIONAL PSYCHOLOGY. By William Clark Trow. Illustrated. Houghton, Mifflin Co. 417 pp. \$2.50.

The author states in his Preface that he has aimed to provide an introduction to the science of psychology and to its applications in the field of education. He has wisely emphasized basic agreements among the several schools of psychological thought, but has not omitted reference to especially significant differences. An important differentiating feature of the book is the prominence given emotion and personality. The usual topics: intelligence, measurement, individual differences, sensation, perception

and meaning, motor response, the acquisition of knowledge, insight and thinking, mental imagery and thinking, transfer and the school subjects are treated with scientific content amply illustrated and enriched with excellently annotated reference lists. There are several sketches and cuts of outstanding psychologists, a supplementary book list, glossary and an index. Written in simple style it is a clear and authoritative introduction to a field that over a generation has made notable progress in developing a content distinctly its own. The book is teachable and readable. The author knows how to boil down.

NEW FRONTIERS OF THE MIND. THE STORY OF THE DUKE EXPERIMENTS. By J. B. Rhine. Illustrated. Farrar and Rinehart. 274 pp. \$2.50.

Many readers are already familiar with most of the material of this arresting book through the pages of *Harper's Monthly*. Discussion of the Duke experiments and their significance have been and doubtless will continue to be wide-spread both in scientific and lay circles. Man's long curiosity about what the author calls "parapsychological" phenomena and the layman terms the occult, and the centuries old credulity toward the unexplainable will persist until the mystery is solved. Professor Rhine set to work seven years ago to solve it at Duke University under the direction of Professor McDougall whose interest in psychic phenomena for many years has given him questionable standing among behaviouristic and organismic psychologists of the present time. Professor Rhine's account of the experiments by three colleagues and himself aided by numerous subjects at Duke and elsewhere bears the verisimilitude of a scientific report. Carefully planned and administered tests are described. Statistical treatment is given the results. The subjects were required to name figures on decks of cards, each card presented face down; others were required to name such figures as were merely thought

of by the experimenter. The first kind of tests sought to determine the fact of clairvoyance; the second, of telepathy; both of them the fact of ESP, i.e., extra sensory perception.

The need of scientific investigation of extra sensory phenomena has long been felt and not a few reputable scientists have had the courage to explore in fields that most scientists scorn to enter. The anecdotal literature on the subject is voluminous. Various explanations of the anecdotal reports have referred to illusions, coincidence, chance or heated imagination. The long prevailing skepticism not only toward the accounts of these "spooky" incidents but toward any avowed "scientific" explanation of them will not, we believe, be lessened by the present book, with all of its authors' zeal for scientific accuracy. Based upon the theory of statistical probability and its findings valuated in terms of such probability the validity of the experiment stands or falls on this base. Probability, however, involves error. It may be questioned that the aggregate scores of numerous subjects are as reliable as the same number of scores by one and the same subject under approximately the same conditions for seven years. If the assumed psychic power does exist why does it fail to operate in every test? Is it a talent? Then the experiment hardly falls within "parapsychology." To argue from statistical averages that a particular psychic fact exists falls far short of the standard upheld in physics and chemistry or biology. What is a modal psychic fact, or a mean psychic fact, or a psychic fact so called because it occurs more often than a probability formula predicts? Is it scientifically adequate to definite psychic "facts" in terms of central tendencies and standard deviations? If every subject had been in every test 100 per cent accurate the findings would be impressive evidence of the existence of a power extra sensory in fact.

New Frontiers of the Mind, however, is not to be discarded as valueless. Psychic phenomena deserve scientific study. The author

is an excellent reporter. He is an indefatigable investigator. His thousands of scores conceal a meaning. Our only question at present is: Can psychic phenomena be explained by an instrument which in all too many instances has shown itself unreliable? Doubtless the Duke data have a meaning, but is it extra sensory perception?

SCIENCE

ASTRONOMY FOR THE MILLIONS. By Prof. Van Den Bergh. Translated from the Dutch by Joan C. H. Marshall and Th. de Vrijer. Illustrated. E. P. Dutton and Co. 370 pp. \$3.50.

Any effort to give astronomy popular exposition deserves commendation to the degree that the effort involves a reliable interpretation of the principles of astronomical science. There are many books on descriptive astronomy. Professor Van Den Bergh does not confine his exposition to surface astronomy. He offers clear statements of the mathematical meanings of this science and, while instructing, entertains with engaging analogies. There are detailed and lucid explanations of the calendar, light-years, parallaxes, the tidal-theory and tides, eclipses and solstices, the technique for estimating the distance of the moon from the earth, the size of the moon, orbits, etc. The author writes in masterly style of the stars and solar systems and planets. None of this material is superficial. The reader is in the presence of a well known Dutch scientist gifted as an expositor. To be sure it is not a book for the unintelligent reader. But the wide popular interest in astronomy today and the numerous devices for instructing the layman about the heavens doubtless will at-

tract a large circle of readers of this authoritative guide.

MAN'S PHYSICAL UNIVERSE. By Arthur T. Bawden. Illustrated. The Macmillan Co. 812 pp. \$3.50.

Here is a vast text for survey courses in physical science, designed for general or liberal education. Its style makes the book a valuable possession for the intelligent layman. The author chose phenomena of the physical universe with particular reference to man's immediate environment and in a setting of continuity and panoramic completeness he describes the more important principles and relations of these phenomena. Divided into units and sections the text is not intended for snap courses unless by this term one means courses which "stimulate their students to further self-propelled study in their field," a description which the author quotes from Dr. Monroe. The several units, ten in number, comprehend content drawn from astronomy, meteorology, geology, physics and chemistry but as here organized such scientific knowledge appears in an untechnical running narrative and series of descriptions so absorbingly interesting and so understandable that the reader will be loathe to lay the book down even after several hours of reading. The author without intending to do so has written a popularized interpretation of scientific data. Excellently printed and generously illustrated with photographs, drawings, charts and tables the volume is unique. It may prove heavy for the school bag but if any one head can store away all of its encyclopaedic contents the owner of this head will be able to find his way about the universe as a citizen of the spheres and in particular of the earth—above, upon and within.

REVIEW OF CURRENT PERIODICAL LITERATURE

ABBOTT, ALLAN. "The Intellectual Content in Poetry." *Teachers College Record*. 39:1-15. October, 1937.

The fundamental concept upon which the poem is based, the underlying attitude of the times, the philosophy of the author—all of these must be considered in intellectual content. Philosophy, social problems, science, politics—all these have secured the attention of the poet, who has treated them intellectually, often radically. The teacher must give this interpretation to her classes, too, if she wishes the highest results from her teaching.

ALEXANDER, CARTER. "Library Aladdin Lamps for Schoolmen." *The School Executive*. 57: 62-63ff. October, 1937.

Here a foremost expert on library work gives practical suggestions for using the devices and aids now so abundantly provided for the student who wishes to amass information on any subject. The article will well repay reading by the student who wishes to make the most of his time, and who wishes rich results from his study.

ANTHONY, KATHERINE. "An Early American Educator." *The North American Review*. 244:172-183. Autumn, 1937.

This is really a book review and criticism of Odell Shepard's book, *Pedlar's Progress*, which is a biography of Amos Bronson Alcott. This educator is seen as a pioneer in modern education.

BUTLER, NICHOLAS MURRAY. "The Paradox of Despotism." *School and Society*. 46:424-427. October 2, 1937.

There is a complete breakdown of moral standards and moral conduct on the part of governments and of many men of influence in political and economic life.

Despotism can be brought to an end only by free people aroused to recognize the problem.

DALE, EDGAR. "New Understanding Through Visual Aids." *Education*. 58:65-69. October, 1937.

A pertinent and critical article with wise suggestions for using visual aids. But it is not merely adulatory. Follow-up of the teaching, avoidance of mere entertainment, ossification of an unworthy curriculum—these and others are presented with unusual clarity.

FRIEDRICH, CARL JOACHIM. "Education and Propaganda." *The Atlantic Monthly*. 159: 693-701. June, 1937.

The propagandist "inclines toward a manipulative view of all matters touching his creed." Its aim is "at getting people either to do or not to do some very particular thing." But, the educative process is concerned with moulding and developing a human being in terms of an ideal as far as his nature allows it. "Both seek to mould the individual, the former to a particular point of view, the latter to perfection as a human being."

GEYER, DENTON L. "What is Progressive Education?" *Educational Method*. 17:8-11. October, 1937.

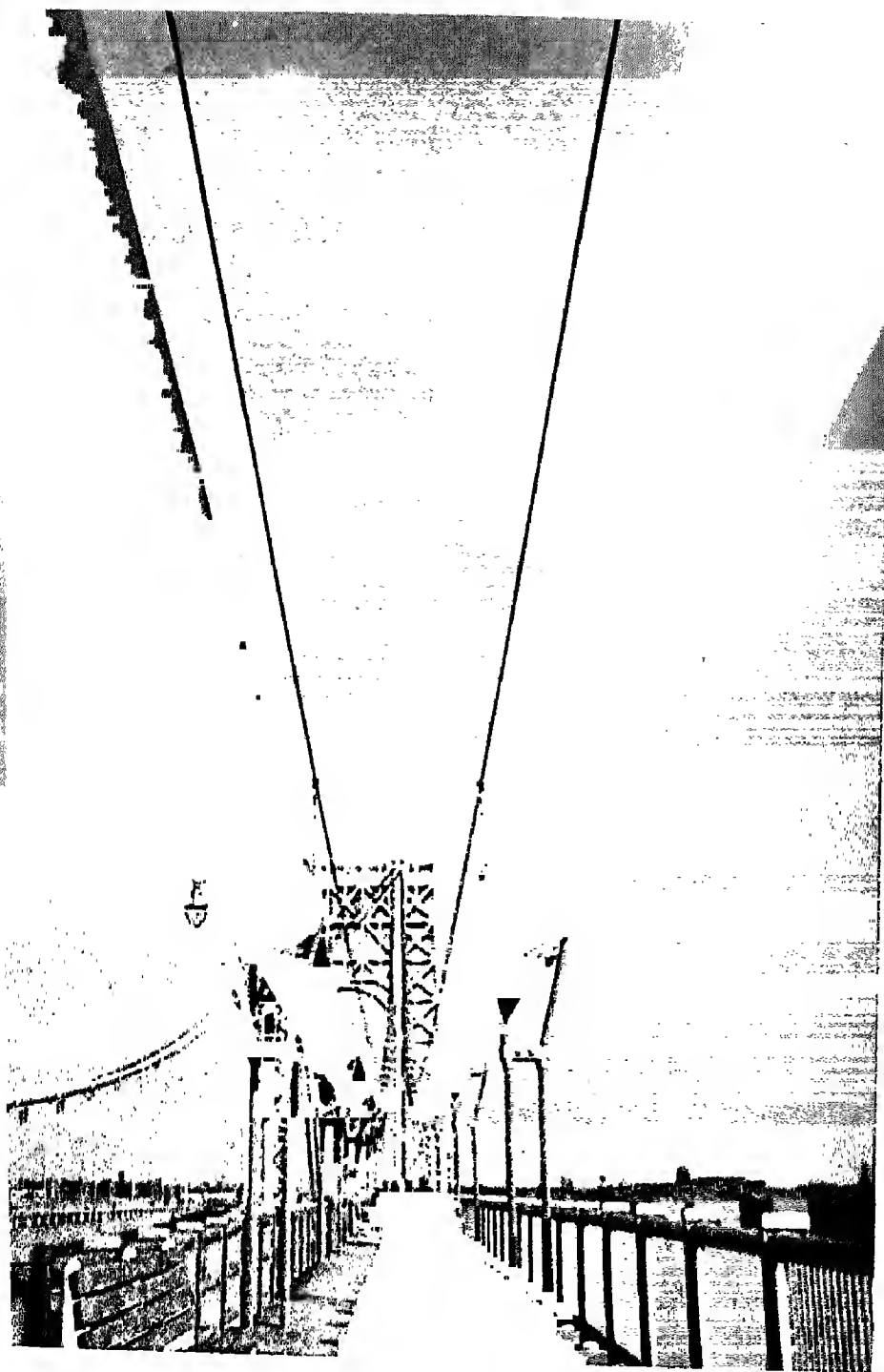
Progressive Education is the kind of education advocated by John Dewey. Freedom in education must be allowed but we cannot turn the child loose in aimless activity. Growth must be directed. Interests must not be followed but led. The progressive teacher is interested in construction rather than memorizing; in assisting the educative process rather than "transmitting the race inheritance." Progressive education is child-centered in emphasizing the interest of children rather than of groups they are called to serve, in using children's interests as a starting point, but not their interests as an ending point.

RANDALL, OTIS E. "Are We Losing Sight of Worthy Ideals in Education?" *The Educational Record*. 18:496-505. October, 1937.

"Teachers and professors boldly assert that it is no part of their task to look after the spiritual welfare of those who come to them for education." The author pleads for the use of spiritual resources equal to those of the mental.

SEYMOUR, CHARLES. "Inaugural Address at Yale University." *School and Society*. 46:481-485. October 16, 1937.

Intellectual freedom is necessary. But an atmosphere must be maintained which is dominated by spiritual values. "We are consecrated to a scholarship that seeks the truth and illumines the truth with the light of freedom and spiritual faith; we must ask whether for the fulfillment of that obligation we shall not need something more than purely intellectual weapons."



"ITS STRENGTH SEEMS INFINITE"

Reinhold Gehring

STOLZ, HERBERT R. M. D. "Where Is Education Going?" *Progressive Education*. 14:408-412. October, 1937.

Education follows and mirrors the group culture. Schools are taking larger responsibility and developing better understanding between teachers and parents. The child is now seen as a person, and consequently, the single-track curriculum is being abandoned. Through guidance there is emphasis upon emotional security.

GENERAL AND CULTURAL

BARTON, BRUCE. "Must We Have Sermons?" *The Forum*. 98:190-191. October, 1937.

The time was that the sermon was the great feeder of the mind. But now the press, the lecture, the motion picture, the radio, compete. The "something within" is stirred by music, quiet, incense, candlelight, silent prayer, meditation. Perhaps the sermon is now less essential.

CENTER, ROBERT I. "The Halt of Racketeering." *The Atlantic Monthly*. 17:447-457. October, 1937.

A vivid intelligent description of the crusade waged by Dewey, New York's young prosecutor, against the rackets, loan-shark, prostitution, bakery, numbers, restaurant and food. The grip of the underworld is at last being loosed and the rackets are being stamped out.

COLTON, F. BARROWS. "The Miracle of Talking by Telephone." *The National Geographic Magazine*. 72:395-433. October, 1937.

This illustrated article reveals the mystery of the modern telephone. It is likely that few of the moderns who use this instrument understand it. With half of the telephones in the United States, our countrymen ought to understand the working of this Aladdin-like device. There are side-lights on radio and television.

DONOVAN, H. L. "Making the Constitution." *The Journal of the National Education Association*. 26:229-234. October, 1937.

Many feel that our pupils should know the Constitution better than they do. In sixteen pages the author shows clearly how the Constitution as a living organic document grew out of the needs of its day, and how the document fits into the life of today. There is a good list of references for reading.

GESELL, ARNOLD. "Early Evidences of Individuality in the Human Infant." *The Scientific Monthly*. 45:217-225. September, 1937.

As a result of the studies made, the author concludes: "They strongly indicate that certain

fundamental traits of individuality, whatever their origin, exist early, persist late and assert themselves under varying environmental conditions." While environment, of course, modifies later behavior, there is a "certain nature!" which is basic.

HALDANE, J. B. S. "A Biologist Looks at England." *Harper's Monthly Magazine*. 175:283-293. August, 1937.

A description of the English customs and people. The article gives interesting side-lights on racial factors. "Diversity within unity" is a phrase descriptive of the racial character.

HAMILTON, DON A. "The Harem of the Turkish Sultans." *Travel*. 70:18-21ff. November, 1937.

Here is a vivid description of this peculiar social institution of another day, since it has now passed away in Turkey. The article is from a new book, entitled *The Harem*, which has recently been published. The article is illustrated.

HIGH, STANLEY. "Roosevelt: Democratic or Dictatorial." *Harper's Monthly Magazine*. 175:480-487. October, 1937.

The President is democratic by philosophy. But he is impatient by temperament. "The unresolved issue of the Second New Deal does not concern the President's philosophy and objectives so much as his temperament and his tactics."

HOOVER, HERBERT. "The Crisis and the Political Parties." *The Atlantic Monthly*. 160:257-268. September, 1937.

This is an analysis of national problems in view of the events of the last few years. It is a stringent criticism of "planned economy" and a laudation of spiritual and intellectual liberties. "America needs a new and flaming declaration of the rights and responsibilities of free men."

JOHNSON, GERALD W. "The Necessary Dash of Bitters." *Harper's Monthly Magazine*. 175:175-181. July, 1937.

Most men cannot retire at fifty because they do not know what to do. Music is a good hobby which always leads on. However much one succeeds there is always something on ahead which he cannot do right, furnishing the dash of bitters in the mixture necessary to bring out the flavor of the rest.

LEHMANN, JOHN. "Vienna—a History Written in Stone." *Travel*. 69:23-27ff. October, 1937.

The article depicts in word and photograph some of these symphonies in stone. It is historical as well as descriptive.

THE EDUCATIONAL FORUM

CONTRIBUTORS AND CONTRIBUTIONS

(Continued from page 4)

State Teachers College, Pittsburg, Kansas, does not think this is a reading age. He believes that culture through books is on the decline. Somebody, however, reads the ten thousand books published every year in the United States, alone. It is a fact that there are comparatively few readers save of the pulps and "pops." Serious reading is for the few. Perhaps it has always been so. But Professor Eaker puts his sensitive finger on a defect in modern education in *The Revolt against Reading*.

In this issue we take pleasure in opening a new department devoted to *Education Abroad*. Professor Michael Demiashkevich of George Peabody College for Teachers and a member of the Editorial Board of THE EDUCATIONAL FORUM will undertake to supply our readers with translations of foreign documents pertaining to education in as many countries as offer materials of interest to American students of education. The documents on education in Nazi Germany are startling but one is impressed with the reference to such schools as Eton which the Germans rightly regard as nationalistic in purpose. If one reads about education abroad with impartial and critical, objective eye it may be difficult to find justification for condemnation. Efforts to militarize American secondary schools are well known. The spirit of nationalism is everywhere alike. Its methods may vary; its purpose is self preservation and exaltation.

Another innovation in this issue is an editorial by a member of the Editorial Board. Professor Kandel of Teachers College, Columbia University, believes in democracy and its destiny. Strangely

enough all countries believe in democracy as defined by the respective isms. "Democracy is on the march," says Professor Kandel.

From time to time we shall endeavor to publish studies in the history of American education. Professor Paul Radosavljevich of the School of Education, New York University sent us some time ago an appreciation of the Oswego Movement as a contributing factor in modern education. The work of Dr. Sheldon deserves repeated study. *The Oswego Movement and the New Education* have much in common.

There is beauty in *Rover Love* by Helen I. Sempill, who has often sung for our readers; autumn mood in the lines by Carl K. Bomberger, another of our familiar contributors; and wisdom in *The Goodly Portion* by Garrett Oppenheim. *Of One Stupendous Whole* by Margaret E. Peck has special interest for the Editor because it appeared in one of Miss Peck's assignments written in a course on philosophy taught by the Editor last summer at The University of Washington. Miss Peck has had many poems published. In 1931 she was awarded first place in a poetry contest judged by Mr. Frederick Lewis Allen, editor of *Harper's Monthly*. One of her poems was chosen to represent Iowa in the "State Book of Star Poems" at the Century of Progress. At present Miss Peck is a Senior at the University of Washington.

The illustrations in this issue are a series of views of New York bridges. The photographs were taken by Mr. R. Gehner whose artistic photography is commanding attention in the east.

The
EDUCATIONAL
FORUM



January • 1938

Volume II

Number 2

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Vol. II

January Contents

No. 2

TOWERS OF THE SUMMER PALACE IN PEIPING	Frontispiece	
THE ORIENTAL MELODRAMA.....	Bunji Omura	121
JAPANESE BRIEFS (Poem).....	Elsie Yehling	134
GREAT WALL OF CHINA (Illustration).....	facing page	135
EDUCATION IN THE NEAR EAST.....	Paul Monroe	135
WHERE THE GODDESS OF BEAUTY PREVAILS.....	A. Gordon Melvin	149
NAGASAKI HARBOR (Illustration).....	facing page	155
MEDICAL EDUCATION IN CHINA.....	Randolph T. Shields	155
THE YIN AND THE YANG, AND MODEL FOR DEMONSTRATING ACUPUNCTURE (Illustrations).....	facing page	160
A WARD IN CHEELOO UNIVERSITY HOSPITAL AND HEALTH POSTERS (Illustrations).....	facing page	161
TRAILING ARHUTUS (Poem).....	Catharine Bryant Rowles	164
PRIESTS OF SHINTO BUDDHIST SECT AT PRAYER (Illustration).....	facing page	164
DEMOCRACY AND THE STORY.....	John Paul Scott	165
BALLAD OF A WOMAN'S WORLD (Poem).....	Ruth Shriver Yeokum	172
EDUCATION IN MEXICO.....	I. W. Howerth	173
LEADERSHIP AND EDUCATION.....	Edmund deS. Brunner	181
TO SHAKESPEARE (Poem).....	Sylvia Lien	186
WE GET ALONG WITH 'EM.....	Augusta Klontz	187
JOHN MILTON MEETS GALILEO (Poem).....	Anna Rosilla Crever	191
THE INSPIRED IDIOT.....	Ruby Goddard	196
FUJIYAMA FROM LAKE SHOJI (Illustration).....	facing page	199
EDUCATION ABROAD: SPIRIT OF ROERICHS CULT-UR OR VENERATION OF LIGHT IN MODERN EDUCATION.....	Paul R. Radomiljevich	199
LIKE A JAPANESE PAINTING (Illustration).....	facing page	210
A MESSAGE TO YOUTH.....		220
BOOK REVIEWS.....		223
FUJIYAMA, THE SACRED MOUNTAIN OF JAPAN (Illustration).....	facing page	238
REVIEW OF CURRENT PERIODICAL LITERATURE.....		238
OUR MAGAZINE RACK.....		243

CONTRIBUTORS AND CONTRIBUTIONS

The eyes of the world are shifting across the stage of the current war drama as it is unfolding in Europe and the Orient. At present there probably is more interest in the Sino-Japanese scenes of the drama than in the more slowly moving business of the European episodes. For this reason it has seemed appropriate to devote the present issue of THE EDUCATIONAL FORUM to various themes associated with the Far and Near East. We feature, for obvious reasons, the article by Bunji Omura. He calls the undeclared war between Japan and China *The Oriental Melodrama*. Others, no doubt, would pronounce it "The Oriental Tragedy." Mr. Omura was born in Fukuoka Prefecture, Japan, but has been resident in the United States since 1919. He graduated in Political Science from the College of the Pacific, and received his Master of Arts degree in Public Law from Columbia University. He has been a journalist, writing in the Japanese language, and has had published articles by "Asia," "Travel," "Current History," "Esquire" and a Japanese academic quarterly sponsored by Waseda University, Tokyo. His first novel, *The Last Genro*, based on the life of Prince Kimmochi Saionji, will be published by the Lippincott Company in March, 1938. Mr. Omura has traveled extensively—in Korea, Manchuria, China, Siberia, the Philippines, and the South Sea Islands. His present article is a frank analysis of the Sino-Japanese relations. He writes objectively.

Education in the Near East by Paul Monroe reviews educational conditions in Turkey, Iraq, Egypt, and Palestine. Dr. Monroe needs no introduction. No American knows more (if as much), about the intimate educational conditions in the Near East than he. The westernization of the countries in this area is noteworthy.

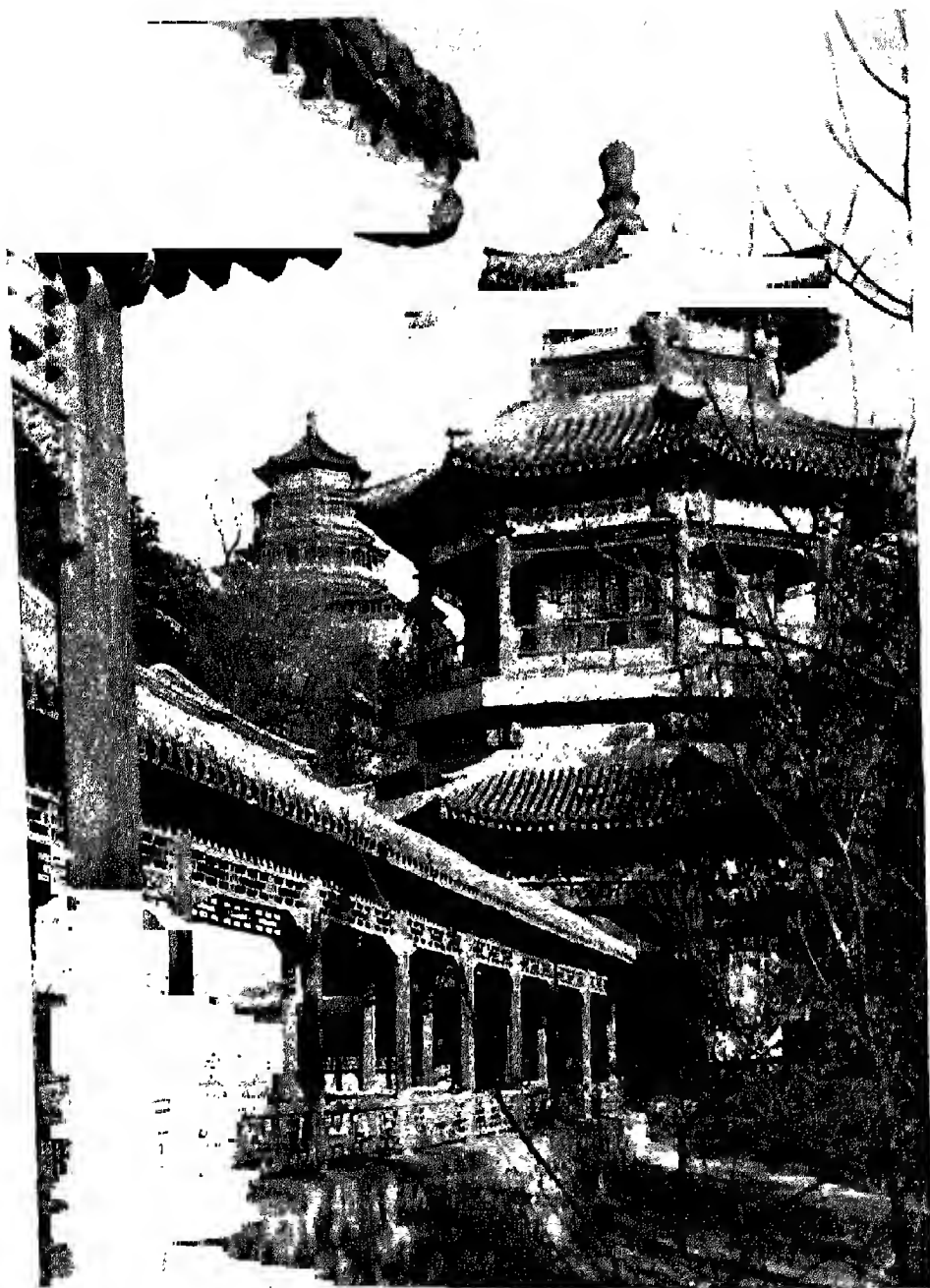
Professor A. Gordon Melvin of the College of the City of New York has contributed to *The Kadelgian Review* and he is widely

known for his books on the activity program. *Where the Goddess of Beauty Prevails* voices his impressions received during his recent travels in Ceylon. It is good to know that a near-Paradise still exists in this madly rushing age.

The article, *Medical Missions in China*, by Dr. Randolph Shields is deeply significant. Written several months ago, before the outbreak of present hostilities in north China, the article could not be re-read by the author because his present whereabouts are unknown. No news of his hospital is at present available. Perhaps it is now in ruins. Dr. Shields is a graduate of Washington and Lee University. His medical degree was earned at the University of Virginia and at Harvard University. He began his medical career in China in January, 1905, engaging in service first in Dongshang. After four years of general practice he entered teaching in what came to be the Medical Department of the University of Nanking, in 1909. In 1917 he became Professor of Histology and Embryology at Cheeloo University School of Medicine. He became Dean in 1925. Dr. Shields has served also as Assistant in the Department of Anatomy at the Johns Hopkins School of Medicine. He is a member of the American Medical Association, American Association of Anatomists and other professional societies.

The author of *Democracy and the Story* is Associate Professor of Zoology at Wabash College. He was a Rhodes Scholar in 1930 and for three years an assistant at the University of Chicago. He confesses that "intimate acquaintanceship with academic life (my father is a well known zoologist) has left me with little awe but much sympathy for teachers and their institutions. Long service as a pupil has given me an intense dislike for textbooks and lectures, and it is my ambition either to remodel or destroy both." We doubt that his ambition will be realized.

(Continued on page 237)



By Ewing Gallo way, N.Y.

TOWERS OF THE SUMMER PALACE IN PEIPING, A VIEW FROM THE LAKE SHORE LEVEL, WITH THE MAIN PALACE TOWER IN THE DISTANCE. THE SUMMER PALACE, ONE OF THE MOST INTERESTING SHOW PLACES IN ALL THE ORIENT, WAS BUILT BY THE LATE EMPRESS, THE ONLY WOMAN RULER CHINA EVER HAD.

THE EDUCATIONAL FORUM

JANUARY
1938



VOLUME II
NUMBER 2

THE ORIENTAL MELODRAMA

BUNJI OMURA

I

WHY the Sino-Japanese conflict? How is it progressing? What will be the result? What forces, domestic and external, brought about this sudden revival of the undeclared war? Was this hostile descent on her neighbor backed by the people in Japan and what will they get from another conquest?

These questions have been asked again and again since last summer. They are made more complex by the accusations of the Chinese and their sympathizers and the defense arguments of Tokyo representatives presented to the American public in speaking and pamphleteering and the like, not to mention the daily outpour of scary newspaper headlines of a great variety.

An American friend of mine said that when he listened to a Chinese he was told nothing but the shortcomings and aggressiveness of the Japanese and when he encountered a Tokyo spokesman the charges were reversed.

As a result he did not know what it was all about. Yet all he wanted to know from the speakers was what factors and forces in their own countries caused the present state of affairs and, in particular, what Japan really wanted from China.

To me this situation itself gives a graphic and conclusive portrait of the general aspect of the Oriental international melodrama. The participants, right or wrong, have grudges against each other and the listening Westerner, judging in his own way, tends to over-simplify the matter. He wants to give his judgment on the problem after attending, for an hour at most, a debate or symposium on those questions which have a long history.

The easiest and simplest way to grasp the contemporary situation in the Orient is to accept it as a struggle between a strong and weak nation with the traditional desire and justification for settling their arguments on the battlefield instead of in an international conference.

What are these arguments?

Primarily Japan contends that China must go as she wants her to for the sake of peace in the region, for the Rising Sun is the master in the Orient and is responsible for the good order and prosperity of the peoples concerned.

More precisely, Tokyo wants Nanking to dissociate with the Communists, who have terrified the Japanese officials for many years, whether at home or outside, and join the German-Japan Anti-Comintern Pact. Chiang Kai-shek, the Chinese leader, who until last year concentrated on killing off the Reds, now befriends them. Secondly, Tokyo is attempting to induce the Chinese authorities to recognize the State of Manchukuo as a *fait accompli*; Nanking grumbles that until 1931 the new State was part of China's domain. Thirdly, Japan's solicitation for a better trade and cultural relationship between the Republic and the Empire is received in China with more anti-Japanese boycotts and hostile propaganda spreading from the grade schools to universities and from the Mongolian border to Canton. All these demands point one way: Japan's intentions to gain economic and political supremacy over China and the rest of Asia. China defies Tokyo.

The cold Chinese reception of the Tokyo proposals was not unreasonable from their standpoint. For instance, one of the major demands, recognition of the State of Manchukuo, was impossible for the Nanking officials. They had pledged to the people that they would bring the lost territory back into the shadow of the Republic's flag. With that in mind, they continued to direct the spearhead of

anti-foreignism taught in all schools for many years and the anti-foreign movement fostered for decades against Japan.

That attitude was largely responsible for the temporary curtailment of Sino-Japanese trade, which Japan was anxious to multiply in order to maintain her economic balance. Since Western Powers in recent years had increased the trade barriers against their commerce, some Japanese resented meeting a similar rebuff in Asia itself.

Despite these facts, many liberals in Tokyo advocated what was loosely termed "re-recognition" of the China Republic, hoping to establish a sounder basis for Sino-Japanese mutual friendship. In the meantime Generalissimo Chiang Kai-shek and the Communist leaders came to terms at Sian last winter in order to oppose Japan by force. This move was motivated by the fact that the Communists and Chiang's young foreign-trained followers assumed that a seeming disunity of the Japanese was a sign of her weakness and they also counted on a support from the Western nations which often criticised Japan for her startling advance.

A similar miscalculation on Japan's national unity by Li Hung-chang over forty years ago led to the Sino-Japanese War, 1894-95, resulting in an unexpected easy victory for Tokyo and in the subsequent rise to her present greatness. In another instance, Chinese contempt for Japan because of her liberal policies towards China under the leadership of the former Foreign Minister, Baron Shidehara, from 1927 to 1931, aggravated the outbreak in Manchuria in September

1931, ending in the loss of the three Northern Provinces, which now constitute the State of Manchukuo.

But, like some Japanese in the early 1860's when they swung their drawn swords against Western warships and guns, the Chinese still had not learned that the velvet glove sheathed claws.

After the Chiang-Communist Sian peace, according to the Tokyo findings, the Chinese became again contemptuous of Japan and attacked the Japanese rights and nationals legally there. These violences resulted in the initial armed conflicts in North China and at Shanghai, respectively, occurring in July and August, 1937. The Japanese garrison and marines promptly took defensive measures to eliminate further perils, of whose gravity and importance the Tokyo government was the sole judge, as would any other governments which station their troops and marines in China under the treaty provisions. And ever since the commanding officers of the garrison at Tientsin and the marines at Shanghai gave firing orders, reinforcements have poured in, against what was for a time increasingly formidable Chinese armies estimated at two million strong. The undeclared war has been in full swing. At the time of this writing in the beginning of December, Tsinan, the provincial capital of Shantung, is the only remaining local political center not subjugated by the Japanese soldiers in the North; the Central Government has been already scattered throughout the unconquered territory, leaving Nanking in the hands of the defense forces with the invading war machine within the vicinity of the former capital.

Although Chinese officials and pro-Chinese Western writers still maintain that China will ultimately win, it seems unlikely. What will happen after the capture of Nanking will depend on daily changing circumstances. Probably, however, the means by which the 1931-32 Sino-Japanese undeclared war was brought to its conclusion will be brought into play once more. There in Manchuria the natives who had opposed the traditional rule of the war lord, who was Nanking's ally, organized their autonomous government under Japanese protection, independent of the Nanking Government and called it the State of Manchukuo. Tokyo was not anxious to promote the autonomous movement into statehood but the circumstances compelled the Japanese to go to that extreme. The chief factor was China's refusal to negotiate directly on the settlement with Tokyo. She depended upon the Western Powers for their material assistance, which never came. Another strong factor was the attempt by the Powers to invoke the League Covenant, Nine Power Treaty and Kellogg-Briand Pact into the situation. This interference excited the aggressive Tokyo leaders and they decided to foster a new state, somewhat short of an outright annexation.

Here the Tokyo leaders referred to the action of President Theodore Roosevelt in a similar situation. Back in the beginning of this century the United States bought from France the rights and franchise to build the Panama Canal. Within a year from the transaction a revolution broke out in that part of Central America in the presence of the U. S. Navy in the territorial waters. Ten days after the

violence broke out the Washington Government recognized the *de facto* regime on November 13, 1903. The Foreign Office spokesman in Tokyo said in effect that his government was in no hurry to recognize the new State of Manchukuo organized by the Manchurian people (on March 1, 1932, almost six months after the first outbreak of trouble), because there was no canal to build. Tokyo honored the New State on September 15, 1932.

Various reports from China indicate that there has been a similar autonomous movement already under way among the anti-Nanking local Chinese in every Northern province after the Imperial troops cleared the ground for them.

The peace terms of the present conflict demanded by Tokyo, it is reported, are the recognition of Manchukuo, the suppression of the anti-Japanese movement, general Sino-Japanese economic and cultural coöperation, the recognition of the prospective new autonomous regime covering the five North China Provinces, and China's adherence to the Berlin-Rome-Tokyo Anti-Comintern Pact. If the Chinese Government should agree to these proposals, the Imperial military headquarters may withdraw its expeditionary forces without imposing much permanent burden on the Central China section.

Although the conference of the League of Nations and the Nine Power Treaty signatories on the Far Eastern turmoil at Brussels ended like a bubble, moral and material support has been given China by the governments of the majority of the Brussels representatives, particularly by Soviet Russia. Furthermore, Gen-

eral Chiang Kai-shek, whose ability and loyalty to the Republic won praise even from the Tokyo leaders, is determined to resist Japan until the last man. These two factors encourage China in her continued resistance and thus cause Japan further expenditures for the undeclared war. In that case, Tokyo's military strength may foster the independent movement and the eventual creation of an autonomous regime in the Shanghai-Nanking area, too, and may also seize every possible economic resource, like Shanghai's customs revenue, and strategic points. The regimes in the North and in Central China may then be combined, with Peiping as the most likely seat of the new Central Government. Tokyo may acknowledge it as such and simultaneously withdraw her ambassador from the former Nanking Government, now dispersed.

II

The immediate future course of China seems to depend entirely on Generalissimo Chiang. Will he surrender and go into a self-imposed exile abroad with an ample supply of funds as many of his war lord predecessors did in the past when they lost out at home? Will he be willing to go down with the Republic he helped to build this far? All indications point to the latter; in any case, his successor is already a matter of conjecture.

Among those most frequently mentioned is General Ho Ying-ching, Chiang's War Minister. General Ho is a year younger than the Generalissimo. Like Chiang he was trained in a military school in Tokyo, joined the revolution under Sun Yat-sen and remained with Dr. Sun and then with

Chiang ever since. He was first heard of when he and General Umezu signed the Ho-Umezu agreement in June 1935, terminating the 1935 version of the Sino-Japanese incident in North China. His popularity and ability are testified to by the fact that while many pro-Japanese officials were banished during the anti-Japanese agitation, General Ho was able to keep his high post.

But at the present moment General Chiang still has the situation in hand. One of the most fiery generals in the Japanese military camp is Baron Sadao Araki. As the War Minister he executed the Manchurian affair, 1931-32, and in so doing brushed aside the League Covenant, Nine Power Pact and Kellogg-Briand Agreement. General Araki publicly admired General Chiang and sympathized with his difficult position in an open letter to him published in a leading magazine last summer after North China heard the roar of hostile cannon.

Chiang was educated at a military academy in Tokyo, later trained in the Red Army in Moscow. Under Dr. Sun Yat-sen his talent was given free recognition. After Sun's death in 1925 he marched from the South to Nanking where he founded the seat of the Republic. He married one of the daughters of the Soong family, the richest financial house in the region. One sister-in-law was married to Sun Yet-sen and the other is the wife of Nanking's Finance Minister Dr. Kung; T. V. Soong, the former Finance Minister and one of the ablest Chinese financiers is his brother-in-law. To what extent Chiang's policies were motivated by his private relationship with the big financial mag-

nate no one knows. Some critics attributed his frequent campaigns against the Reds until the winter of 1936 as a fulfillment of his obligations to the Soong interest and its wealthy allies for their financial support of the Nanking Government.

In spite of such criticisms the Republic under his leadership was about to enter a new united national life, at least outwardly. Agriculture, industry, finance, education and national defense were given a new promise. In the movement for social reforms Chiang led by his example. On his 50th birthday last year the people responded to his efforts by presenting him with 81 war planes as a token of their gratitude and appreciation. This huge gift was bought with funds voluntarily contributed by people of all classes throughout the country. Such an honor had never been accorded to any Chinese leader in modern times save perhaps, Dr. Sun Yat-sen, the founder of the Republic.

Like General Araki many Japanese well informed on Chinese affairs hail Chiang as the Republic's man of destiny. One Japanese writer went so far in praising him as to say that the continuation of friction between Tokyo and Nanking was partly due to the lack of real statesmanship in Japan, equal to General Chiang's. He believes the Generalissimo to be one of the greatest among the contemporary statesmen; taking China's perplexing domestic and international problems into consideration, he rates Chiang above Hitler, Mussolini and others.

Chiang's singular devotion to his country is evident in his diaries which he wrote when the rebels held him in

captivity at Sian last winter. Despite threats he wrote that he was willing to follow the dictates of his country even at the cost of his life. Thus he rejected the eight demands made by his captors for he foresaw that some of the Communist proposals would lead to swift national death as is now happening. In part, these demands were: to cease the civil wars and concentrate on opposition towards external enemies, to complete the preparation for armed resistance against Japan, and to acknowledge and include the Red armies in the national defense force.

While he at that time declined to accept these terms, he made a general compromise with the communists for his release. This compromise tied his hands and gradually compelled him to yield to their demands after all, a step which has proved to be the fatal mistake of his public career. Through clever publicity his army was made to sound invincible at the beginning of the 1937 combat. Although that propaganda won world sympathy for his country, the wheels of his war machine were set in motion too soon. China's two million soldiers could not meet the exaggerated hopes of the public. The Japanese offensive by one-fourth of the enemy figure, when seriously begun had the benefit of a better training and equipment, and the weather conditions were in its favor.

III

Glancing over Japan it is found that one of the dynamic forces which caused her advance into China is the natural growth of the Island Empire's national vitality, owing first of all to the increase in her population.

In 1872, when the first census was taken, there were 33 million people in Japan Proper, the area of which is 149 thousand square miles. Less than 20% is arable. The State of Montana is almost equal in size with its 147 thousand square miles, but while Montana has 540,000 people, Japan now has 71 million, where 33 million lived until 65 years ago.

As a handful of European colonists on the Atlantic Coast of the New World acquired an area over 3,000,000 square miles in their westward expansion, by wiping out the original settlers, Japan acquired some territories during those 65 years, namely, Formosa, Pescadores, half of Saghalien Island, Korea and the Mandate in the South Pacific with a total area of 115,000 square miles. The new possessions were neither fertile like California Valley nor unpopulated like Texas. They were either bald mountains or coral reefs and already thickly settled for the major part like Korea.

When the Japanese began to migrate from their native land of standing room only to other countries on the vast Pacific basin, Canada, America and Australia slammed their doors against them.

Increasing foreign trade is another indication of Japan's growing vitality. In 1872, the country exported 17 million yen (the yen is nominally \$.50, now \$.29) and imported 26 million yen of goods. The same country in 1936 sold 2,764 million yen and bought 2,693 million yen.

This startling expansion is a result of progress in all related activities, such as the improvement in technical skill and in financial, commercial,

and industrial organizations, and the growth of national defense, the Army and the Navy.

No one would have believed 65 years ago that one day Lancashire cotton mill owners would lose their trade to the Japanese; any Englishman would have exploded if someone had suggested that he would buy a better cotton spinning machine from Japan to modernize his antiquated mills. No Western admiral or naval designing expert however broad minded would have entertained the thought that the Japanese, whom he forcibly woke to the reality of industrial civilization in the 1850's, might be his keenest rival. Nevertheless, that is what is taking place today. When the Western Powers in the hope of checking Japan's navy and eventually her foreign trade expansion of the high seas, proposed to limit her in the building of big battleships, Japan built better and more convenient small drafts than theirs to elude the scheme forced upon her in the name of international peace.

The Occidentals taught her the means to increase national strength. They did not stop there; they showed her by example how to apply her might in her territorial acquisition and to hoist the national emblem ever higher.

Their powerful navies and armies had always made might right. The last World War was no exception. Suddenly, however, the victorious nations which had extended their arms over territories of rich natural resources struck out a new note for the losers and the then minor members of the world society. The conqueror never failed to emphasize the

idea of peace in some form after he got what he wanted from the defeated, and in this respect the new approach to international problems was identical. Instead of building a better and bigger military machine the major powers, content with their plunder, decided to limit ships and guns by an agreement.

Furthermore, they solicited the others to sign on the dotted line not to use force as a national policy, and exacted a promise from them not to take the territory in question at the moment, though they had become great and powerful by that very use of military suasion.

This utopian scheme would have worked, if the war losers and the secondary nations had been contented with their rice, spaghetti or potato pancakes while the others lived on juicy beefsteak, or if the big brothers as they preached the new doctrine of humanity had distributed their enormous holdings to the less fortunate in the form of free migration of the people and free access to raw materials.

This was not the case. On various excuses migration was barred as has been mentioned and trade was interfered with by the self-sufficient countries.

This is the situation as the "have-not" nations see it—Japan, Italy and Germany.

The practice of the unique doctrine hit Japan most, for it was aimed to apply to the affairs which vitally concerned her. The Washington (1922) and London (1930) naval limitation treaties clamped down on her navy growing since her victory over the Russian armada in 1905; the Nine

Power Treaty (1922) and also in a general sense the Kellogg-Briand Pact (1928) were designed by the Westerners to forestall Japan's future expansion on the continent, particularly into China.

The Tokyo officials agreed to these treaties and faithfully carried them out for some years. Because of their acceptance of the plans of self-denial, which at the time appeared to be sensible measures, Premiers K. Hara and Y. Hamaguchi lost their lives at the hands of "patriotic" assassins. The rest of the group of those men and their political parties which indorsed these ideas have been swept away into the land of political non-existence, if not entirely ostracized by the new force.

The rise of that force was a challenge to the so-called "democracy" of her adopted form and also to the world order imposed upon her by the profiteers of the World War. The emerging spirit which was largely reaction against the post-war cosmopolitanism among the aggressive young army and navy men, and militant politicians and business men has finally risen to dominate the nation.

As they saw it, Japan was left with two choices: one was to starve herself to death by abiding by the restrictions on migration, military power and trade, and the other was to break this cast sooner or later.

This movement was accompanied by the growing national vitality and it aimed at the weakest and most logical spot, China. And possibly it was executed at the most opportune moment, too, according to the principles of military strategy. Since the Big Powers were badly entangled in

their own problems and diplomatically divided into three groups, the United States-Britain-France, Italy-Germany, and Soviet Russia which no capitalistic nation can take into her bosom, they could not successfully attempt their intimidation of Japan as they did effectively in 1895. When China ceded Liaotung Peninsula to Japan as her spoils in the victorious war, France, Germany, Russia forced the return of that territory to China on a twenty-four hour notice.

That is the portrait of the Japanese official mind. She has come of age among the civilized nations, with her world heritage of good and evil, and a weak adversary conveniently near. But China scorns Tokyo using her undeveloped backyards as Japan's practice field for subsequent domination of the Far East, so the war goes on.

IV

What of the Japanese people themselves? Are they at variance with officialdom? These are intricate questions. Although at this time the country is solidly united for the speedy and decisive punitive expedition against her "disrespectful" neighbor, until the beginning of August the people in different walks of life still expressed opposition towards the proposed military campaign.

At that time in a special session of the Imperial Diet Premier Konoe made clear his desire to restrict the warfare to the then affected area in North China. The Cabinet's attitude was no doubt a reflection of the public feeling towards a big scale invasion. The young Premier insisted that his mission was to launch a program of "social justice" at home, which he

planned to translate into various measures, including the creation of a Health Department and the tightening and expanding of labour legislation.

The liberals agreed with the Premier, for they failed to see any sound justification for a renewed attack on China. They saw China and Chinese as neighbors who must be accorded respect and consideration as in the period from 1927 to 1931 when Baron Shidehara was the Foreign Minister. Their voice had no weight because the so-called Shidehara policy was doomed, due to the lack of sufficient Chinese response and coöperation. Shidehara liberalism invited Chinese defiance instead and caused a reaction in Japan, ending in the last Manchurian conquest, as was said before. At the same time China was already determined to decline any Japanese overture. But despite these arguments, the Japanese liberals insisted on a friendly attitude and with Konoe pointed out the need of domestic economic and social readjustment which would necessarily be ignored in the case of another overseas expedition.

Small and middle class people in the cities were not enthusiastic about aggression. They were afraid of the much talked-of stricter government control of their business. The emergency had already brought about regulations on profiteering on fund readjustment, on the selling of government-owned rice, on fertilizer distribution, on shipping, on foreign trade and related industries, on special taxes, and on armament industry mobilization. Some of them were old statutes reintroduced with modifications and revisions.

These laws either forbade completely or curtailed private transactions. In the field of foreign trade for example when the revised trade regulations went into effect suspending the importation of many kinds of merchandise, those whose livelihood depended upon the handling of these forbidden commodities suddenly lost their jobs. However patriotic they might be, they could not heartily shout "Banzai!" for military mobilization.

Working classes too were thinking of their own plight. In the booming war industries, which snowed under many ordinary manufacturing enterprises, the factory operatives received a larger wage than in the depression days but their working hours were increased on an average of two hours over their former 12 hour day schedule. The striking blow to the lower economic groups, particularly in cities, was the fast rising commodity prices. Most of the necessities jumped 50 per cent and some went up nearly 100 per cent. The slight increase in the usual earning power of 1.20 or 2 yen at best was drastically offset by mounting expenses.

The little men in the country section also suffered from the military adventure; they demanded the continuation of relief programs. Many national and local projects formerly undertaken for the benefit of these people are now suspended or abbreviated because of the lack of the funds thereby closing the source of their extra income on which they managed to live. The rise in the prices of necessities pinched them almost as hard as it did their urban comrades.

Wealthy people too had some cause for uneasiness at that time, it was re-

ported. Taxation which is quantitatively and qualitatively increased was losing its traditional regard for the sensibilities of the rich.

Critics, commenting on the extensive tax evasion of the big men, remarked that if taxes should be collected with the same care from them as they were from the little fellows, nearly three times as much revenue could be realized from this source.

Whether accumulated wealth should bear the most financial burden of the military expansion or not has been considerably discussed in certain influential quarters. At any rate, a greater tax on the moneyed people at this time would make the war chest last longer than many outside experts predict when they analyze Japan's financial strength. On the other hand, it may kill the goose altogether. This does not mean that the burden on the lesser ones will be lifted or diverted. They have been already carrying more than enough. The disparity of the tax burden and also the division of benefit derived therefrom between the "haves" and "have-nots" has been one of the strongest points advanced by the aggressive leaders for a drastic change in the political and economic systems of the country.

In short, almost everybody had some reason for his hesitation to support the undeclared war, which had been fermenting for some time. And these protests appeared in liberal periodicals.

Like the Chinese leaders some foreign observers took the prevailing situation as a sign of Japan's disintegration and ultimate revolution. Their imagination was merely overworked and their eyes did not penetrate into

the country's past records on national crisis and the other side of the Japanese mentality, patriotism.

Immediately before the Sino-Japanese war when the country suffered the first serious depression after the installation of the Imperial Government in 1868, the Representatives demanded that the Government reduce the budget and lift the tax burden. As a result the Diet was repeatedly dissolved. That outward confusion misled Li Hung-chang, and resulted in his defeat. During the Russo-Japanese war, 1904-05, the Socialists protested against that conflict. When the 1931-32 campaign in Manchuria began, foreign experts predicted bankruptcy and financial chaos in Japan in six months. In each instance when the Japanese faced a real crisis, they united against the foreign enemy and reaped victory as a reward, by unanimously voting a huge war fund and rallying behind the Government.

Outsiders are unable to realize the essential homogeneity of the Japanese, a characteristic which has been guarded by their geographical and social conditions.

But the greatest characteristic that forges the Japanese together in time of a crisis is their sense of loyalty to the Throne and to their country, which is constantly stressed through public school education and all other means. The degree of intensity of their patriotism could never be analyzed or understood by foreigners. It is a religion. Only a sublime religious experience could equal their patriotism in war time.

When they assemble at the call of the Emperor as the Commander-in-Chief of the Army and Navy, they see

no social and economic discrimination among them. They are willing to sacrifice everything they have; they even forget themselves for the sake of the Ruler who represents the entire people. Thus however paradoxical, the middle and lower economic classes, who strongly protest against the war as individuals, for instance, bravely march under the colors of the Rising Sun under fire or in water when the command is given. Members of the Imperial Family, sons of the rich, former Communists, peasant brothers are fighting side by side for their country.

Moreover, the Japanese seem to have discovered sound moral grounds for their Chinese expedition, which altered the complexion of the whole case.

The menace of Communism in the early months was vague to some. Now it has become a real nightmare, and therefore delivering a blow against the Communists and their allies is self-defense and moral. For shortly after the struggle began the Red army was found to be fighting at Chiang's side and the word Communism filled the Japanese with horror. The rumors that Nanking and the Communist leaders were presenting a united front against Japan brought a common danger beyond the China Sea. The fact that the Communists had mobilized along with national troops against the Empire's men, and the Chinese announcement of the Sino-Soviet Non-aggression Pact, and also Moscow's active assistance of the Chinese by sending war planes and other military necessities completed the horrid picture of the Red ghost hovering over the Far East. And it banished all individual concerns of the Japanese; it made them solidly one.

In the meantime, although President Roosevelt pronounced Japan as the aggressor and animated the half-hearted European Powers towards intervention and temporarily boosted Chinese morale, another development took place in Japan's favor. The Italian Government joined the German-Japan Anti-Comintern Pact, which was originally entered into between them on November 25, 1936, and which by the way was said to have been partly responsible for the fall of the Hirota Cabinet in the spring of 1937. Further moral fortitude was given when the Roman Pope blessed Japan's action in China.

A young seminary student recently arrived from Tokyo told me that Japan was fully justified in the present war and that the Christians there are waxing enthusiastic about the expedition because the Catholics of the country give their full support. The Papal Court which gave its blessing on the Italian campaign of "civilizing" the Ethiopians in Africa, and which encourages General Franco's revolution against the Socialist Spanish Government, has been the ardent opponent of Moscow and its comrades the world over, and with its untold influence now upholds the Oriental venture, later press denials to the contrary notwithstanding.

The effect of these external developments seems to have bolstered the civilian morale of the Japanese. Besides these, the news of smashing victories from the North and Central China has greatly lifted the public spirit despite the loss of lives and the enormous expense for war materials. Japanese loyalty and pride will guarantee a united Japan.

V

What course does Tokyo expect to follow after the conquest? And what will be the effect on the international situation in the Far East and on her domestic affairs?

Ostensibly Japan wants China to comply with the major demands mentioned above. Most urgently, however, she wants various raw materials and markets. China is rich in all natural resources such as coal, iron, and cotton which Japan needs and which she badly lacks. China will be flooded with "made-in-Japan" goods which the Chinese heretofore had boycotted with effective frequency, and will see Japanese financiers expanding their already existing enterprises and establishing new ones there.

Japan's mastery over China may logically carry the idea of the "Monroe Doctrine," which has been often mentioned, into reality in the Far East under Tokyo's guardianship, thus stabilizing the status in that part for some years. It may also hasten the execution of the Berlin-Rome-Tokyo Anti-Comintern Pact. Tokyo may not close China's "open door" to the rest of the world but it may be as a clever American reporter expressed it in speaking of the Manchurian trade condition after Japanese took control of the area. He described the door as being open but added that the inside was filled with Japanese merchandise, and no room was left for goods from other countries. A similar situation may develop there.

Should Japan consolidate the gains thus made to her own advantage, she will become one of the mainstays in international equilibrium. The Powers could no longer induce her into vari-

ous doubtful schemes by empty threats as they have done in the past. Only a genuine invitation to coöperation will convince Japan that she should return to the normal pursuit of international dealing. First with China which she has chastised to her heart's content and from which she must gain true confidence. Then with the rest of the world. Although the leaders, chiefly for home consumption, defended Japan's action, and the Powers have been unreasonable in discriminating against the Oriental Empire, the country can not prosper without friendly relations with those whom Japan has defied and made resentful. In other words, the Tokyo leaders will face the tremendous task of restoring the country to her place among the nations.

How will the conquest affect the Japanese at home? The degree of effect will vary according to one's position. However, one of the inescapable results will apparently be the general loss to the average man. For instance, among the Japanese investments in China, excluding Manchuria and Mongolia, totalling almost 325 million (American) dollars, the cotton spinning industry in and around Shanghai is the largest single group of enterprises. This will give the best illustration of the little man's lot in the Chinese conquest.

The Japanese mills in China furnish in the neighborhood of 37 per cent of the total cotton yarn production in China. The Chinese were formerly the consumers of the cotton goods made in Japan. These Japanese owned mills would receive better protection and more favorable conditions under the Japanese sponsored new régime, and

thus produce more and more cheaply than ever. If so, more and more cotton mill operatives in Japan will be out of jobs and drag down the meagre wage of the remaining workers, for Chinese labor is cheaper than Japanese. In addition to those better terms, since Japanese investors in China manufacture goods in the place where they are consumed, they can undersell merchandise from Japan. Many big mill owners in Japan are also owners of the Shanghai mills. They may transfer the bulk of their home establishments into China to take advantage of the favorable conditions there. As in this instance, the loss in many other cases will be sustained by the average man. Furthermore, those who are at home must share a tremendous outlay for the upkeep of the Japanese garrison and coastal and river patrols in China.

Another result of the conquest is Japan's coming into closer contact with Soviet Russia. The new Japanese borders stretch from the shore of the Japan Sea to Outer Mongolia, embracing several thousand miles, with Japan securing many strategic points. Whether this will mean that the long-expected explosion between these two countries will be quickened or that the peaceful settlement on pending questions as was done in the case of transfer of the Chinese Eastern Railway a few years ago, is a matter of conjecture.

Still another possible effect is the advance towards the realization of the totalitarian state in Japan. The conquest of China was a cherished project of the aggressive military and certain civilian groups, termed as the Japa-

nese Fascists, whose star had been dimmed for a while. Now that great project is achieved, their prestige is restored and they have come back with greater ambition, energy and self-respect. The reappearance of the strongest advocate of the plan, General Araki, now a member of the council to the Cabinet, into public limelight seems to presage a definite trend. Should their ideal of totalitarianism be brought into concrete form, the power of the Imperial Diet and the Cabinet, the essential part of Japanese constitutional government, will be curbed to a negligible quantity and the state ownership of major industries, financial organizations and other important means of production and distribution will be extended under a single strong man in the name of Emperor. Thus shackling the moneyed interests, who were the sole beneficiaries of the past conquests, the Fascists supporters insist, is one of the approaches to provide a better life for now destitute millions and to draw millions of yen for armament.

Premier Konoe may not be the man for that job, for he is too polished and lacks the audacity for such a step, and he is more inclined to bring the general affairs of state back into the fold of normal constitutional practice. However, this scheme will be automatically and swiftly carried into effect regardless of other developments, should the Tokyo army general staff suddenly decide to mobilize against the Soviet armies in the Far East. Beyond any doubt Japan marches toward a destiny which today casts before it the rays of a zenith sun!

JAPANESE BRIEFS

ELSIE YEHLLING

I

Night's altar
Hears the song
Of ten thousand stars:
My praise is unnoticed,
Unheard.

II

Her hands
Are yellow as parchment and more
 wrinkled,
With gaunt bones and meshing veins;
Must hands be pierced with nails
To be crucified?

III

My love
Is a silent candle,
Hidden
That no unkind wind
May blow it out.

IV

My song
Lacks the harmony of thought
To blend its rhythm
With the silence
Of time.

V

The candle of your love
Will always burn;
There are no gusts of passion
To extinguish it.

VI

The trees
Show no such fear as I:
Time will be kind to them;
I must die.

VII

My clock runs fast;
Shall time be slowed
Because my hours are filled
With nothingness?

VIII

Night was created
That stars might teach their silent
 wisdom
To man,
Who has none.

IX

Time
Keeps no records;
Man,
Being finite,
Records the little that is his.

X

The birds of Night
Have flown,
Leaving a midnight feather
Of thought
To be stroked and smoothed.



R. Miesler from Facing Gallery, N.Y.

GREAT WALL OF CHINA, 1,500 MILES LONG, CLIMBS OVER DESERT HILLS NEAR NANKOW PASS WITHOUT MAKING A STRAIGHT LINE FOR FIFTY FEET. BUILT BY PRIMITIVE METHODS, IT MUST HAVE COST A BILLION DOLLARS IN LABOR AND MATERIALS, AND IT HAS NEVER BEEN OF ANY REAL USE.

EDUCATION IN THE NEAR EAST

PAUL MONROE

I

THE educational problem of the Near East is that of all oriental peoples: namely, to adjust the new education of the West to the traditional social structure of the East, and through this adjustment or substitution to create the basis for a modern national state in a unified nationalistic culture; to substitute a realistic education for a verbalistic one which found all of culture in a religious literature; to affect the entire mass of the population through the technique of modern elementary and popular education; to create and develop a technical education which will affect the fundamental life needs of the people as they now exist.

In every instance the traditional education of the oriental peoples was bound up with their sacred literature. The sacred literature was embodied in forms that were extremely complex and difficult to master. Consequently, the mastery of them was limited to the few of superior, intellectual ability who could through interest and economic independence devote a life time to this task. The technique and procedure of this education was committed to an ecclesiastical class, or to a class of scholars that in the case of China was the social substitute for an ecclesiastical class.

The first phase of the adjustment of the modern education of the West to the traditional education of the East is the substitution of the ideals of a secular education for one religious in content and control. Consequently, in

almost every instance the first step of the Eastern peoples in making this adjustment to the new is to decree that education should be secularized. This involves the building up of a school system which is secular in content and under the control of political rather than of ecclesiastical authority. As the modern education of the West was first carried to the peoples of the East by those representatives of the West who were moved by religious motives, this transfer involved a conflict which in recent years has become acute in a number of Eastern countries. In the suppression of the traditional education it has been necessary to suppress the established ecclesiastical institutions and the traditional procedure and thus run counter to a large element of public opinion backed by powerful institutions and influences. Consequently, there have been among all oriental peoples periods of somewhat acute hostility upon the part of the authorities toward those bearers of Western education who first brought its ideals and practices among them.

But it should be realized that this hostility upon the part of the oriental authorities or public toward the religious embodiment of education of the West, or toward those who first brought it amongst them, is not due wholly or in a large part to a hostility toward Western religion, that is to Christianity, so much as it is due to a hostility to ecclesiastical control of education.

A second phase of this difficulty in

the substitution of the modern Western education for the traditional oriental one is that the traditional education of the East relates primarily to forms of conduct, to social rites, especially as established by the various clerical classes. Education is concerned with meticulous control of the conduct of the masses of the people. The ecclesiastical interpreters of the social literature pass on this knowledge of the forms of conduct to the illiterate masses of the population. The religious discipline of the peoples was concerned very largely with the interpretation and application of these precepts in the minutiae of conduct. In China this was accomplished largely by the selection of magistrates from those who had proven themselves, by examination as well as by practice, most thorough masters of the traditional literature. In the Moslem countries of the Near East this was accomplished largely through the inclusion of all forms of what in other countries would be civil law, within the limits of the ecclesiastical law; and, through giving into the hands of the educated ecclesiastics, the scholars of the mosques, the interpretation of such law and its application to every phase of conduct.

Modern Western education concerns itself little directly with forms of conduct; that is, with daily relations of the individual components of society. It has concerned itself with the understanding and interpretation of the natural environment and with the control of the natural forces. This difference in major point of interest has presented another most difficult problem in the substitution of modern Western education for the traditional

one. In the East as elsewhere, with the breakdown, or at least the weakening, of the traditional ideals much of the control of conduct exerted over the masses tends to disappear. It is true that custom, habit, and tradition have profound influences and that their control lingers; but, in the East, these tend to disappear with the permeation of oriental societies by Western or modern thought. The new education which replaces the old is far less concerned with forms of conduct; so much so that the Orient is prone to look upon the West as more or less barbaric. The Westerner is not concerned with the cultural forms of conduct, which the oriental has been accustomed to look upon as the important content and the chief concern of education. Such a substitution does in fact leave a large gap which becomes apparent when the secularization of the culture of the East has proceeded far enough to break down regard for and even knowledge of forms of conduct; while the new education has supplied a substitute which is wholly inadequate.

The tendency of the leaders of the oriental peoples is to attempt to fill this gap by emphasis upon the national or political aspects of modern education. The ideals and the technique of the political education they have borrowed from the West. But such a substitution proves a very inadequate one because a general political and nationalistic motivation has no such control over the minutiae of conduct as had the old religious forms of education. Furthermore, again borrowed from the West, this emphasis upon national motivation depends to a large extent for its efficiency upon the culti-

vation of rivalries, if not downright animosities, towards other similar groups. Consequently, even to the extent to which this elaboration of nationalistic education solves some problems, this procedure creates other problems quite as dangerous or as limiting in their nature and quite as difficult of solution as those which they replace.

II

The second major problem of the education of Eastern people takes its rise from the point just discussed. One major reason for the adoption of modern ideas and procedures in education by the peoples of the East is the necessity of finding a new binding force to hold their social structures together. Particularly does this need become apparent in the commingling of the East and the West. To those of the East there is apparent a strength in those of the West, in their organization, which the Eastern peoples do not possess. Whether this strength lies wholly in militarism or in the economic or industrial systems or in the nationalistic organizations and the correlative sentiments which imbues the people or in the modern education, the Eastern peoples are not certain. Some leaders have believed one, some another of these various forces to be the secret of the power of the West. The Sultans of Turkey, perhaps up to the 20th century, believed this superiority of the West to be almost wholly of a militaristic nature and that such power could be borrowed by exchanging the militaristic education and organization of the West for the traditional one of the East. But the repeated defeats of the

Ottoman Empire, after the substitution was made in the early 19th century, proved the fallacy of this view. The Japanese leaders were more astute. They sought to borrow not only the militaristic education and power but the economic structure, upon which the militaristic power is based. How much more successful this policy is has been demonstrated by the events of the last few decades, as well as by the world attitude of the present. But, again, whether this interpretation is adequate remains for the future to disclose. It may be, as most leaders of the various Eastern countries now believe, that only as the entire cultural system of the West is borrowed can any kind of a workable equality be established. With such a consummation the distinction between the East and the West disappears. But what these leaders do generally accept along with the prevailing thought of the West is nationalism and the nationalistic conception of education. If the correlative patriotic fervor can be developed along with the militaristic and economic skills, the survival of these and the assurance of growth will follow. Hence the emphasis on popular education for nationalistic ends; for popular education has now become the process of shaping attitudes of mind. These leaders of the East are correct in their analysis in assuming that the modern popular educational system which influences the masses of the people is the most effective influence for the development of nationalism. Hence practically all of the Eastern peoples have turned toward the development of a modern school system, chiefly concerned with attitudes as objectives.

Now it may be a moot question whether it is an easier and a more secure process to shape the forms of conduct through meticulous training and thus to determine attitudes; or to determine attitudes and thus anticipate forms of conduct which are esteemed essential; or to leave the direction of that conduct in the hands of those who are charged with the task of shaping the attitudes of youth. It is not without penetrating significance that it is very common among the Eastern peoples as well as among many of the Western European peoples to speak of these forms of education which aim at shaping attitudes chiefly, as "propaganda." Nor, is it without significance that some of the Western peoples are very little ahead of the East in the tendency to establish "ministers of propaganda" as well as ministers of education; and have given these "ministers of propaganda" far more authority and responsibility than heretofore has been given to the minister of education. In other cases the task of shaping the attitudes has been given to a people's party. So far as the modern school systems are used by the Eastern people to develop a uniform nation, a common language, a knowledge of history of the people, a knowledge of geographical environment and civic rights and obligations, they are following the well beaten paths of Western education. As in the West so undoubtedly throughout the East this procedure will result in developing, more or less universally, a common nationalistic motivation and common loyalties. It is from such material that nationalism is constructed.

Few if any of the Eastern peoples,

other than the Japanese, have succeeded in going very far with this program; but a number of them have made as much progress in the last two decades as did the people in the West in a century of the early history of their public school endeavors. If there are difficulties, failures, or questionable results in the efforts of the Eastern peoples such failures certainly have been no more conspicuous than in the experience of Western peoples.

A mixture of motives or purposes enter into the effort to reach the entire body of people through the introduction of a modern educational system. Undoubtedly one of the chief motives is that just discussed in laying the basis for national strength. The major motive, however, is that of bettering the welfare of the masses of the people. As these common domestic ideals have generally permeated the East there is a concern for the improvement of the condition of the masses of the people that has never existed before. The chief forms which this interest takes are in elaborating the details of universal education. There is much emphasis in all of these new endeavors to improve the health conditions of the masses. There is a new interest in the welfare of the common man, consideration for his well-being, intelligence, and in his ability to participate in community or political achievements. This interest on the part of the ruling class in the other classes is quite modern. Ability to read, to participate in the intellectual life of one's generation and in the inherited culture is one of the new objectives and furnishes as in the past the basic ideal of the new educational

endeavor. But closely tied up with this, as was not found in any period of the past, is the common belief that the physical welfare of the people can be greatly improved by these same procedures. That is, that economic betterment can be secured through school procedures; that through such educational opportunities the common man may be enabled to participate in the common life and thus in the political experiences and the ambition and ideals of his people. It is the general assumption that if the common man has intelligence, and physical health, material well-being, and the ability for social expression and the opportunity for participation in the social life of his fellows that the moral and spiritual welfare of the individual will develop of itself.

Practically all of the countries of the East have laid the ground plans of a modern educational system; some have built substantial structures. Japan probably has as high a percentage of literacy and school attendance as any country of the West. The Russian educational system is working out along novel lines and furnishes to countries of the West as many suggestions as it has received from them.

III

In the Moslem lands of the Near East beginnings of modern educational systems have been received directly from the West; in Egypt from France; in Iraq from western Europe through Egypt and Turkey; in Turkey and Persia from western Europe, chiefly from France. These Near East systems are most successful when they deal with the well formulated subjects and procedures

of secondary schools; and they handle most efficiently languages and those subjects which lend themselves to verbal treatment. They are weakest in dealing with the experimental science and those subjects which concern the less well formulated social phenomena. In Turkey, also, there is evidence of an independent grappling with the fundamental problems confronting the merging of the old education of the East and the new education of the West. This is revealed in the quite realistic handling of a number of the outstanding problems.

The greatest obstacle to the introduction of the teaching of modern education and to the application of the forms of that education to the masses of the people is the character of the oriental languages. The Turkish educational and political leaders have met this issue squarely by the substitution of the Latin alphabet for the traditional cursive one; and by the introduction of new alphabetic forms which make the new language practically phonetic. To this change is added the present movement to purify the language by the removal of the many words of Arabic and Persian derivation and the substitution of pure Turanian derivatives. The compulsion necessary to make these substitutions effective was supplied by the government through various external requirements. While the immediate effect was the diminution of reading and a great difficulty on the part of the adult generation to adapt itself to the new forms, on the other hand the changes added a year to the progress of children in schools. Also there resulted the extension of school facilities to many to whom under the old

circumstances it was officially denied.

Turkey also gave numerous other evidences of effective ways of substituting new cultural methods or ideas for the old; thus a new calendar and a new method of recording time was borrowed from the West. The introducing of the metric system, the opening of occupations and employments to women, the greater freedom allowed to women in public appearances as well as in the home; such general changes, though many of them had little direct connection with school procedure yet were very significant so far as the masses of the people were concerned and assisted greatly in replacing the Eastern traditions and procedures with those commonly prevalent in the West. Consequently, no country of the Near East has made such progress as has Turkey in the adaptation of general forms of Western culture and of identifying itself with European rather than the Asiatic cultural traditions.

None of the countries of the Near East has proceeded far toward establishing universality of education. Russia claims to have replaced an 80% or 90% illiteracy with 80% or 90% literacy. But the thoroughness of this change is yet to be demonstrated. It is questioned by many observers whether the institution of reform has not here substituted the ideal for reality. Whether this claim is somewhat roseate may not be of major importance, for of greater significance than the number is the quality of the new ideas that have developed from the Russian educational experiment. One procedure of educational significance which several countries of the

Near East have adopted is that of instructing all army recruits in the elements of literacy as well as in other subjects.

IV

The last of the major problems which the educational leaders of the Near East confront is that of establishing an effective and adequate technical or practical education. The difficulties of this are great because nowhere, West or East, has there been worked out any satisfactory solution of this technical or practical problem. The traditional social structure of the Near East provides for a very adequate training of the great masses of the population through some forms of practical education. Even when the practical education takes a technical form, the handicraft system of the East provides adequate training for the number of practitioners that society needs and can support. The superior quality of the handicraft products of the East maintains the tradition of excellence they have borne for centuries; while the handicraft products of the West have all but disappeared before the advance of the machine. This machine production furnishes the visible and daily evidence of the superiority of traditional education in this field of activity. Modern education has done little in respect to technical education of a popular nature and has done little to replace the old handicraft system of apprentice education. It has brought nothing to the East to replace the traditional.

What the East needs and consciously craves is the kind of practical training in the daily activities of life

through the introduction of modern scientific ideas and modern technique into those great realms of activity where most of the people live, such as in agriculture and in the home. Around these two institutions, agriculture and the home, center most of life's activities of the great masses of the people in all of the countries of the East.

In the Moslem Arab lands of the Near East this educational problem is greatly complicated by the fact that a large proportion of the population still leads the pastoral Bedouin life, not settled in villages nor pursuing agriculture. In Iraq this nomadic population constitutes fully 50%, in Arabia an even greater proportion, of the population. The problem is not so much to bring the modern technique of industry to the nomad as it is to enable the nomad to advance from the pastoral to the agricultural stage and thus fit himself into the modern social structure as this is now developing even in these arid lands of the Near East.

If these peoples of the Near East are to develop into a modern industrial population like those of the West, as Russia and Turkey seem to be doing, perhaps they can at least avoid many of the social and cultural drawbacks which attended the industrial development of the West. To accomplish this purpose many of the novel features of the Russian educational system have been developed. It is possible that the Russian experiment may show the way, or at least make great contributions toward the introduction of an adequate technical education, or of the essential cultural education to accompany the technical

education furnished by the factory discipline. If so the Near East will be the first to profit, because it is nearest to Russia geographically, and the nearest related in social inheritance and methods of life. At least for the present the West has little to offer the East on this particular subject; and the East, outside of Russia has made no particular progress of its own toward a solution of this need.

It is quite probable that the advance in the West to meet this need will not be so much along the line of technical education, which may be furnished indirectly and as a byproduct of the factory system itself, as it will be by various forms of adult education which may be more cultural than technical in character. In other words we may escape the problem by assuming that there is little need for technical education of a formal character, but that what is needed for adult and youth alike is a cultural education, through which all can use profitably the increased amount of leisure which the greater modern technical efficiency places at their disposal.

V

The educational system and the recent educational progress of Egypt are in closer accord with the systems of Europe than are those of any other countries of the Near East. This is due in part to the more favorable economic condition; in part to the influence of the English and French elements in the government for half a century; in part to the presence of reforming and progressive elements of the Azhar, the ancient University which yet remains the center of Arab learning and the home of the reforming ele-

ment in the Islamic religion as well as of the conservatory reactionary force; and in part to the fact that Cairo is the cultural center of the Arab and Islamic world.

The great achievement of recent years was the decision to make elementary education from 7-12, universal and compulsory for both sexes. However, the economic depression has retarded the consummation of the plan and it has now been decided to progress with the plan more slowly and to provide for the ultimate consummation of it by 1947. Meanwhile, other marks of educational progress are to be seen in the establishing of a research institute for the investigation of educational problems, in the creating of an experimental school, in the definite plans for extending to the social influence of schools, and in the development of various aspects of programs of social activities in the schools. Progress in the non-academic field of education is to be seen in agricultural education, technical education and the use of the radio.

VI

Aside from extent and diversity the fact that the school systems of the Jewish organizations in Palestine represent the contribution of voluntary and private initiative, makes this system of great significance and constitutes more than any other feature a contribution to the needs of the East. Both the government and the Jewish schools embody the endeavor to substitute a realistic for verbalistic education. The government schools include instruction in hygiene, nature study, physical education, agriculture, drawing and handwork. Most village

schools have a garden plot and a medicine chest. The students are trained in a practical way to look after their physical well-being; in the cultivation of crops and gardens, to a less extent in the care of animals. While the Jewish schools show a wide diversity in program the emphasis on the real subjects is as pervasive as in the government schools. This realistic type of education is the most valuable contribution of the Palestine schools to the progress of education in the Near East. The development of a system of training teachers for such subjects and of a system of supervision by those who have had expert training is a necessary adjunct and also constitutes a valuable contribution.

Some schools of secondary grade are devoted to technical work; one at Haifa, supported for many years by a German philanthropic organization, has a good physical plant, fine equipment, and is of outstanding achievement. Several of the schools of the Jewish colonies are of a technical character. While many of these are more or less of an experimental character yet this phase of education in all countries both East or West, is little beyond the stage of experiment. The great contribution of the Palestine system is, first, that a private voluntary system can be built up and can function efficiently along side of a permanent government system; and, second, that the government has worked out a practical elementary system to which the older population unaccustomed to formal education except of a verbalistic and religious character, will respond. In this combination of achievement have entered

other factors particularly that of the advantageous economic situation of Palestine as well as the able, intelligent government policy and administration.

VII

With the recognition of the complete independence of the government of Iraq, through admission to the League of Nations in 1932, attempts at the solution of its major problems of education were undertaken immediately. The two most important and closely related problems are: first, the formation of some kind of effective education for the nomadic population; and, second, the creation of a more realistic type of education for the elementary schools. The settlement of these two problems necessitates, as preparatory steps, the reorganization of teacher training and the reinvigoration of the teaching profession. The first step to the solution of a number of these problems had already been taken some years previously in the dispatching to the West of a number of young men and women graduates of their educational system in its earlier years, for teacher training. The conduct of the education is now wholly in the hands of specialists so trained. The curriculum of the elementary schools has been improved greatly by the substitution of realistic subjects, such as applied agriculture, science, health and hygiene, hand work, and physical education, for an unduly large amount of verbalistic subjects. Efficient normal schools are largely attended. The teaching profession has been given a new professional outlook, pride and ambition through a curtailment of the in-

spectorial system in favor of the supervisory one; through professional reorganization and reformation by means of teachers meetings, summer schools, and camps; through devices for training in service.

The greatest accomplishment, though yet in the experimental stage, is a new type of school for the Bedouin people. A large percentage, almost one-half, of the total population still lives in the nomadic stage. But the nomadic life is now becoming untenable due to substitution of settled forms of government which forbids the laying of tribute on travelers; through the introduction of automobiles which greatly depreciates the value of the traditional form of wealth (the camel) of these people. In recent years a settled agricultural life has become a necessity if extermination is to be avoided. But the nomad must be taught agriculture. Furthermore, the settled life on the land requires information in regard to health and hygiene in order to adjust to novel conditions of life with which the Bedouin is unprepared to cope. All of these changes require a new type of school content. Furthermore, since the Bedouin does not easily receive an outsider or townsman into his life and is just as adverse to sending out his own youth into the cities or foreign lands, a new type of organization is demanded.

The Iraq educational ministry is experimenting with both a new organization and a new curriculum in the training schools for the Bedouin youth or young married couples. A few such experimental schools are now being developed in selected regions on the edge of the desert

where irrigated lands are available. The demands of the Bedouin chief, and of the people for schools is one of the surprising changes of the time. The government has appointed four cabinet members to lay out a program of expansion including training schools for teachers for the tribes and a type of perapatetic elementary schools for the tribes themselves. What Iraq succeeds in working out in this respect will be of great value to her neighbors as well as to herself.

New industrial and commercial courses in the secondary schools of the market towns have been initiated as well as in the secondary schools of the traditional type which have long existed in the three large cities of the country. A special survey of technical education leading to improvement in technical schools has just been made. A new home arts school has just been established at Baghdad and a new school of sewing at Mosul. Agricultural education and technical education both received a setback several years ago with the closing of schools established earlier. Such schools are now to be reopened.

Law and medicine are the only two faculties of the University that are being developed; but it seems wise for a population of about three million to avoid the early formation of an intellectual proletariat which so new a country and so limited a population does not need and cannot support.

A campaign against adult illiteracy has been initiated and now enrolls over ten thousand students, chiefly in cities. Hygiene, civics, economics, and arithmetic as well as reading and writing are included in the program. The use of these adult illiterate classes as train-

ing classes for the students of the normal schools is an interesting experiment.

A new educational law which will reorganize the educational system upon the basis of 5, 3, 3 years instead of 6, 3, 2 respectively for elementary, intermediate, and secondary schools is being presented to the parliament. This law will also give a further freedom in the administration of schools and will provide for further extension of schools to the tribes.

VIII

In an area of 628,000 square miles and an estimated population of 12 to 15 million, Persia has one of the largest areas and the least density of population of the countries of the Near East. Situated more remote from contact with the West and with most difficult communications it has been less influenced by contact with Europe than the other countries of the Near East. Hence, the recency of development of the modern educational system. This system in fact owes its development almost wholly to the present government which has had control since the revolution in 1925.

The most notable effort of the Persian system is the extensive development of technical schools. Among these are a technical school with a German faculty, a secondary school of commerce, a school of dyeing, a school of arts for girls, a school of modern and ancient art for boys, a school of music, and a school of Post and telegraphs. Pupils of these schools must have finished the elementary school and in several instances the intermediate school, or first cycle of the secondary school. Each school possesses its own

organization and rules of procedure but in general the courses of instruction are from 2 to 6 years.

The second notable feature of the Persian development is the rapid extension of the elementary school system during the recent years and the enlargement and improvement of the training institutions preparing teachers for these schools.

IX

The formal educational system of Turkey has a history which extends to the decade of the seventies in the 19th century. The effective development has been in the recent period of the Republic, since 1922. There is great enthusiasm for education; there has been great development of the school system during the years of the Republic. Many new school buildings of a modern character have been erected and paid for out of the current budget. There is no scheme of bonded indebtedness, such as the West has by which the cost of the school plants can be distributed over a term of years. The city of Istanbul has erected 99 school buildings during the last few years. While these buildings will not compare in elaborateness and cost with those of the Western countries they are all modern concrete buildings erected on a school architectural plan, and would be a credit to any country. A professional class with a complete normal school training has been built up and a professional spirit developed. The number of secondary schools established has been decreased somewhat by the closing of a number of them during 1933-34, due to the budget restriction and to the increase of military needs. The enthusiasm for educa-

tion among the people, especially for the secondary schools, has increased to such an extent that there is danger of producing an unemployed proletariat class. This danger has been met by restricting the number of schools. The schools are the center of the new language study and the new history study and hence are the central means for carrying on the cultural program of the government. The present restrictions promise to be temporary affairs. One other reform that is agitating the profession and the educational authorities is the character of the lycée, or of the secondary school curriculum. At present there is but one curriculum, heavily loaded with science, mathematics and languages so that there is little room for other studies. Completion of these courses and the passing of a rigid baccalaureate examination based on these courses is a prerequisite to entrance into the University. There is a great demand and a recognized need for some diversification in the curriculum of the secondary schools so that there should be some preparation for other callings, especially technical, and for a course of terminal character. In other words the secondary education is entirely monopolized as a preparation for the one University.

A second problem of administrative reform is the University. Among the steps taken to bring about a change was the recent discharge of all members of the faculty and the reconstitution of a new faculty. Many of the new professors were brought from Germany and Switzerland. Such radical changes naturally produced resentment and reaction. Another reform that has been announced recently, is that the students at the University should give

their entire attention to University work. As very many, if not the majority, are engaged part time in employment in schools, law offices and in business, such a reform necessitates either a great curtailment in the number of students or a complete change in the character of the student body as well as in the character of the institution. What the result will be of such a proposed reformation is not now apparent.

What is apparent with all of these changes and professional reforms is that the educational system is very much alive and that there is a vital interest in educational questions of all kinds.

Of greater interest and also of greater immediate importance than the development of formal education through the schools, are the steps taken by the various authorities for cultural change in the entire social structure. These changes constitute a fundamental program of adult education quite as profound and far more logical than those introduced in other European societies since the War, such as those introduced in Italy, Germany and Russia.

Several of these reforms were initiated some years ago and are now quite well known throughout the world. One of the best known of these, and perhaps the most important was the establishing of a secular state and the various moves for the suppression of the power of the Moslem ecclesiastical organization. There followed the adaptation of codes of law based on the European system; civil law from Switzerland, criminal law from Italy, and commercial law from Germany. These replaced the traditional legal

system incorporated in the Moslem ecclesiastical law drawn from the Koran and ecclesiastical tradition. The suppression of the various monastic orders by indirect rather than by direct methods revealed the clever social handling of such difficult problems. For it was decreed not that the orders should be suppressed but that no one should enter such orders until his military service had been completed. As military service is required until 56 years of age, the emasculation of the orders was effective. Just recently, (December 1934) a further step has been taken of a similar social and psychological cleverness. It is ordered by parliament that the wearing of clerical garb outside of the buildings used for religious purposes should be forbidden. This applies to Moslem, Jew, and Christian alike.

The visible evidence of the presence of Christian minorities, of the Greek and Armenian, is that of the special garb of the cleric as they appear frequently on the streets. As the maintenance of foreign schools is chiefly in the hands of the monastic orders of the Roman Catholic church, whose members take as a part of their vow the renunciation of the use of secular garb, the proposed law will eventually complete the elimination of the remaining influence of the cleric and of the foreign school as well. And yet there is no direct suppression.

The change in the character of the garb of the ordinary citizen was made some years ago, immediately after the establishment of the Republic. The wearing of the fez was prohibited, the wearing of the veil was discounted, and the general introduction of European type of clothing followed as

a matter of popular custom. Along with these changes in external appearances went the other change of greater significance, especially in the life of the women. The absence of special character in dress made possible a greater freedom of movement in public and a greater freedom of association in the home. Special provisions for women in public transportation disappeared. Women hitherto secluded entered into business and professional activities. The University, as well as the lower schools, was opened to women. Many appeared and prepared for the profession of medicine, or law. The greater part of law students are preparing for government service. Many have become prominent in literature and some in public life.

With the emancipation of women went the prohibition of polygamy sanctioned by ecclesiastical law and long established in custom though not widely followed. Also the restriction of divorce followed. Control of divorce is now in the hands of the secular courts instead of in the sanction of religious custom.

Of greater significance to formal education than either the cultural changes with regard to religion, or the enlargement of the sphere of women's activities, or the changes in dress are the changes in regard to the language. The first, made some years ago, was a prohibition of the use of foreign words and scripts. At first there was no actual prohibition but a heavy tax or fine discouraging public use of foreign languages. Then in 1928 came the adoption of the Latin script instead of the cursive Arabic form of letters. Along with this the addition of several letters was made so that the written or printed

language became phonetic. Thus that great obstacle to the wider use of English or French in the diversity between the written and the spoken word was removed from Turkish. The change was profound and effected all literature. Much of the ancient literature now becomes available to the scholar only. Newspapers for a time lost most of their circulation and were kept alive by government subsidy. The law courts and legal documents were put in the new alphabet and use of the new language forms was made compulsory as a matter of business and of daily routine. School books had to be reconstructed entirely. But there has been a gain of much time on the part of the pupil. It was estimated by many school men that there was a saving of about one-half of the time in the first few years of the school.

The language reform did not stop at that point. A language reform commission was appointed by the government and several congresses on the language have been held. The head of the government who has been back of and responsible for all of these modern reforms is particularly interested in this language reform. The chief object now is to purify the language by the elimination of words of Persian or Arabic origin and the substitution of words of Turkish or Turanian origin. To this end there is a great searching of ancient literature and a great study of local vocabularies in regions where the countryside population is purest in its racial composition, the writing of new texts, the construction of a dictionary and similar activities.

Other changes of a general character have been introduced from time to time. The western calendar was intro-

duced as the official one, the western method of computation of time, that of beginning the day at midnight was substituted for the Turkish one of beginning the day at sunrise calculated from sunset. In January 1934 the metric system was introduced with very little discomfort to the ordinary citizen.

The spirit of reform and change is in the air and seems to arouse extraordinary interest on the part of the legislators (deputies) and of the government in general and even greater interest on the part of the educated citizenry and

little or no opposition on the part of the non-educated.

It is surprising to note the amount of interest and enthusiasm and the lack of criticism and opposition that is created by these cultural changes. The public recognizes such changes as of importance for the welfare of the people, as they are accepted as steps toward complete parity with European culture with the decided advantage of being increasingly in possession of a culture that is unique and their own possession and achievement.

One day as I came to my classroom I found two-thirds of it in tears. Rows of children sobbed at their desks, their heads buried in their arms. A quavering voice in one corner trailed away unsteadily, but no one was paying any attention to the parsing of verbs.

"What on earth has happened?" I asked.

The teacher smiled apologetically.

"It is nothing," she said. "It is the quarterly exam. It is always like this. We have had the results this morning."—FREYA STARK in *Baghdad Sketches*, 1938.

WHERE THE GODDESS OF BEAUTY PREVAILS

Cultural Renaissance in Ceylon

A. GORDON MELVIN

STIRRINGS of deep old consciousness are awakening the peoples of the East. Ceylon is no exception. Pendant from India at the south the "pearl" glistens in the sunshine. If ever there were a glistening isle it is this. Of India, yet not of it. Tangled with it racially, and by the trade and wars of many centuries, yet separate. Separate in government, separate in history, separate in race. Ancient and very ancient, newly discovering its old ancients. Bound there in the mighty growths of the jungle lies buried a whole civilization. There it rests, its location lost, attested to by early records in the *Mahavamsa*, but still undiscovered by modern man. It awaits a new generation, a generation now rising in the youth of Ceylon.

Cultural renaissance is afoot in Ceylon. There is a new youth and a new education. One of the most striking proofs of this which I found in the marvellous isle is *Sri Pali*. Twenty miles from the great port of Colombo by automobile one reaches the rural village which possesses this school among the palms. Call it an educational "experiment" if you will. Really it is an educational adventure. For men like its founder and principal, Wilmot Perera, are not experimenters, they are great teachers, men with a vision, men who know the ways and the needs of the young, and who tread with confidence of knowledge the

paths of their adventure with new awakening of youth.

Briefly, *Sri Pali* was inspired by Tagore's great school at Santiniketan. Tagore came from India by special invitation to lay the cornerstone. Yet the school is distinctly and distinctively Ceylonese. Into it is poured the fortune and the life of its founder. It was opened in the belief that the boys of Ceylon, for it is a boy's school, need a thoroughly indigenous education, one based on the ancient arts and culture of the country.

Into the life of such a school Nationalism must enter. But Nationalism in Ceylon is a vastly different thing from Nationalism in India. Ceylon is said to have a larger measure of autonomy than any other British possession. Since the advent of the new Constitution in 1931 the island is virtually self-governed. The Constitution granted universal adult franchise, an amazing innovation in an oriental country. Numerically the Singhalese form the largest group of the population, and in the first election in 1931 a large majority of Singhalese were returned to office. Ceylon's Nationalism is that of a self-governing democratic state. It is therefore very different in emotional fervor and in aim from the Nationalism of India. Indian Nationalists are frequently sending calls across the water stimulating the Ceylonese to join their Indian brothers

in the struggle for their Nationalism. They are accused by certain of the Indian leaders of being strangely cold, almost traitorous to their race, in the lack of enthusiasm of the Nationalistic movements of India. The word of denial goes back again to the Indian cousins, but it comes from a minority, and is strangely unconvincing. Behind the scenes in Ceylon I was told by many Ceylonese that they regarded themselves as distinct and separate from India, not bound to her. Anti-government feeling there is, as everywhere in the East, especially in that part of Ceylon nearest to India. For the most part, however, I sensed a feeling of superiority over their less organized neighbors of the north, a consciousness of security and satisfaction with things as they are. One leaves Ceylon with the impression that it is definitely British. A traveller to Europe and the orient becomes strangely sensitive to the matter of human freedom. In the course of his travels he beholds many lands where this freedom is fading. In Ceylon he cannot but feel that there the winds of freedom blow as they seldom blow today outside the British Empire and the United States of America.

Nationalism in Ceylon is very largely cultural renaissance. In physical size India overshadows Ceylon. But in historical and cultural traditions Ceylon seems to loom larger. There is probably no country which can tell so completely the essentials of its past history. It has a wealth of native chronicles of unusual antiquity and authenticity. The *Mahavamsa*, which is "The Genealogy of the Great," contains a history of the early kings from 543 B.C. to 301

A.D. When Sri Wickrama Raja Singha was deposed by the British in 1815, after enduring for twenty centuries the oldest dynasty in the world came to an end. Picturesque and always gorgeous in its history Ceylon is reputed to be part of the Ophir and Tarshish from which Solomon's navy supplied him with "gold, silver, ivory, apes and peacocks." The Greeks called it "the land of the Hyacinth and the Ruby." Marco Polo spoke well of it. Fa Hien, famous Chinese traveller who visited it in 413 A.D., praised its gemmed and golden shrines unstintingly. He told of the ancient bo-tree, even then seven hundred years old, and exclaimed upon a great image of "blue jasper" inlaid with jewels, holding in one hand a priceless pearl.

With such a history and such a tradition, with its ancient manuscripts still untranslated and undiscovered, with its buried cities, though but half uncovered, reflecting stupendous things, Ceylon has a culture to re-discover, and a past to awaken pride among her people.

Sri Pali is devoted to the preservation and development of Ceylonese cultural tradition. It is a small school with about fifty boys, most of whom come from the village. There are ten outside boarders. The buildings are not numerous but the grounds are extensive. The whole outdoors is a classroom, and here the climate is ideal for outdoor learning. The main building, which houses the looms and the craft rooms, is built in pure Singhalese architecture, so that it resembles one of the local temples to be found here and there about the island. The four acre farm is developed by the stu-

dents in part of their time. Each boy engages in practical agriculture for four hours a week and thus is able to produce some of his own food.

Considerable emphasis is laid upon the arts and crafts. While due attention is given to the customary work in the ordinary school subjects, such as reading, writing, and arithmetic, each student spends a considerable part of his time in mastering one or more crafts. The chief crafts which receive present emphasis, and for which the school is best equipped are (1) Handloom Weaving, (2) Leather Working, (3) Carpentry, and (4) Bookbinding. The school is equipped with several large wooden handlooms. Working at them the boys develop varying degrees of skill in the weaving of cotton fabrics, usually with a white background and colored decorative designs. These fabrics are saleable, and, like the product of the other crafts, have economic value in the communities in which the students live. The handtooled leather work is made into bags, pocket books, bill folds and other useful articles. I am very proud of the signed leather purse made for me by a superb craftsman at leather work and at the loom, the lad Apanike, and presented to me by the school. Bookmaking and bookbinding go on together, and the boys learn to make many attractive pieces. The carpentry and woodworking is carried on in a special shop, one of the most popular places in the school. Woodcarving in Ceylon is an ancient and highly developed art. Magnificently carved pillars and capitals are the glory of Singhalese architecture. Fortunately the art of carving has not died out, and

men are at work today producing work which is unexcelled. It is being used to decorate a vast new shrine which is even now being built on the grand scale as an addition to the famed Dalada Maligawa, the Temple of the Tooth at Kandy.

Wandering one morning about the lake at Kandy, one of the prime beauty spots on earth, I stepped aside into the cool shade of the temple. There I saw one of these superb craftsmen at work. He was chiselling, with unexampled skill, the arch and doorpost of a huge new door for the main entrance of the temple, a masterpiece which is to cost five hundred thousand rupees. Such carving the boys at *Sri Pali* emulate, and it is the hope of the school to secure as teachers some of the craftsmen of living arts in woodworking, stone carving, and hammered brass. Kandyan brass work is unsurpassed, and genuinely Ceylonese. Its motifs are based on those ancient "moonstone" stepping stones which, carved two thousand years ago, are still in place in the ruins of the ancient cities. When teachers are available the boys will be trained in these things also.

Art, music and dancing hold a firm place in the life of the school. The drawing and painting follow local tradition, and seem to find inspiration in the famous frescoes on the rock at Sigiriya, one of the ancient cities. Music on individual and orchestrated instruments is to the Western ear quaint and delicious. At the school the boys' orchestra is highly skilled with native instruments. They sing with excellent sweetness and charm native ballads, and the more difficult classical songs. The concert of music and dance

ing which the school gives in the Y.M.C.A. auditorium in Colombo annually, is a treat much relished by those in Ceylon not blind to the beauty around them.

Most thrilling and satisfying of all to the Western visitor is the dancing. Kandyan dancing is one of the exotic beauties of Ceylon. Associated largely with the pageant of the annual festival of the Perehera at Kandy, this form of costumed dancing is distinctively Ceylonese. At the school the boys put on their handsome costumes, white and silver against their dark skins, and danced for me. The background was the open air, and a superb 16th century doorway to the school residence. This was a token presented to the school in acknowledgement of relief work done by the boys in a neighboring town. First danced Nimal, biggest and most skilled of the dancers, a master of the art. Next little Amarasena, whose huge silver headdress looked too heavy for his sweet nine year old face. Then Bandusena, thirteen, danced with his bare torso and white sarong. This lad, son of a teacher, is a veritable genius of the dance. To the gentle chanting of his own voice he moved through verse after verse of some rhythmic ballad, with such grace, such fullness of participation, that his whole being and every muscle seemed permeated by a peculiar rhythm. Thus do the boys keep alive a distinctive custom and an entrancing music. It haunts my memory as I write.

The community responsibility of the school is not forgotten. It is a joint interest of teachers and pupils. The school is equipped with a reading room open to the whole village. Any day,

almost at any time, one may find local readers in this open library—villagers who have some leisure, lads from other schools; all receive welcome. Part of the school property serves as a playground for the village, and there the young people of the neighborhood play volley ball, or football or what they have a mind to. The whole neighborhood for some distance around looks forward to the periodical open air concerts of music and dancing given by the pupils as a contribution to the general welfare.

Thus the school serves as best it can the community which nourishes its life. Intimately related to the cultural life of the school is the artistic background of Ceylon's ancient monuments. The great work of Ceylonese archaeologists has been a powerful stimulus to cultural renaissance. It was the belief of early Western conquerors of Ceylon that she had not authentic history and no monuments worthy the name. For so rank and luxuriant is the jungle growth of Ceylon that trees find their root in the mightiest monument of stone, and vines entangle and bury from sight whole areas of forgotten civilization. The Portuguese writers DeBarros, De Couto, and Valentyn, who wrote about the year 1725, said no reliance could be placed on old Singhalese books with their records of ancient glory. Since the end of the last century, however, British archaeologists have been at work and much that was lost has been uncovered. Many treasures have been bared by the clearing away of the relentless growths of time. Proudest and most ancient of the uncovered cities, Anuradhapura, is now a great mass of tree covered plain.

This amazing city, a great capital for eleven hundred years, is reputed to have covered an area as great as present day London. It is said that a hen could have crossed over the roof tops from Anuradhapura to Polonnaruwa, a straight thirty-five miles distant. All that remains of this civilization, defeated by Tamil invaders and malaria, is a tiny village, and by its side the most impressive group of ancient monuments in the world. Infinitely more interesting than the pyramids, and almost equalling them in mass, these ancient dagobas stand in the heavy heat. The Jetawanarama (330 A.D.) alone is two hundred and forty-nine feet high, with a diameter of three hundred and sixty feet. The cubic contents of its platform and semi-spherical dome of brick exceeds twenty million cubic feet. To build it today would cost five million dollars. It is estimated that with its brick might be built eight thousand houses of twenty foot frontage to line thirty streets half a mile long.

Anuradhapura boasts of many wonders. Hidden in its forests stand many lonely Buddhas, forgotten and in turn forgetting. The stepping stones to ancient buildings, uncovered in far away clearings, where the monkeys have taken chattering possession, are Ceylon's famous "moonstones." No concept of Ceylonese art is complete without a mental picture of these epics of carving. Two thousand years of exposure has not dimmed the exquisite delineation of their processions. Parading around the moon rim, marching in concentric circles are elephants, horses and the sacred geese of old. They seem alive today, and they

are alive in the continuing inspiration of Ceylonese craftsmen who use these same motifs in brass, wood and stone, and to the boys at *Sri Pali* who follow in their footsteps.

In Anuradhapura flourishes the most ancient tree in the world, the aged bo-tree with an authentic history in Ceylonese chronicles. This tree is reported to have been grown from a branch of that tree in Indian under which Buddha received his "enlightenment." It was planted in 288 B.C., and is consequently now well over 2000 years old. The superb Thuparama Dagaba, with its great white dome restored, is the oldest structure in all Ceylon and India.

Many are the tales of this ancient city to fire the imagination and stir the aspiration of youth. The story of Duttha Gamini, fierce prince, who as a lad begged his father for permission to march against the Tamil invaders. When refused he sent his father-king a piece of female jewelry. Later on King Duttha Gamini met the leader of the Tamils, Elara, in single combat. Each on his favorite elephant they fought a bloody fight to the finish when Elara was killed. King Batiya-Tissa (19 B.C.-A.D. 9) once covered the dome of Runaweli Dagaba with a paste of red lead, into which were stuck innumerable flowers kept wet with water raised by special machinery. The Thuparama Dagaba was once covered by a devout king with a covering of gold banded with silver, which soon went to the hands of invaders. Many are the tales of marauding troops, of battling kings, of Buddhist sages. A Buddhist monk was once put to the test by a Singhalese king.

"How deep is the sea?" asked the king, sure that the monk could not answer.

The monk paused to meditate, then gave this reply.

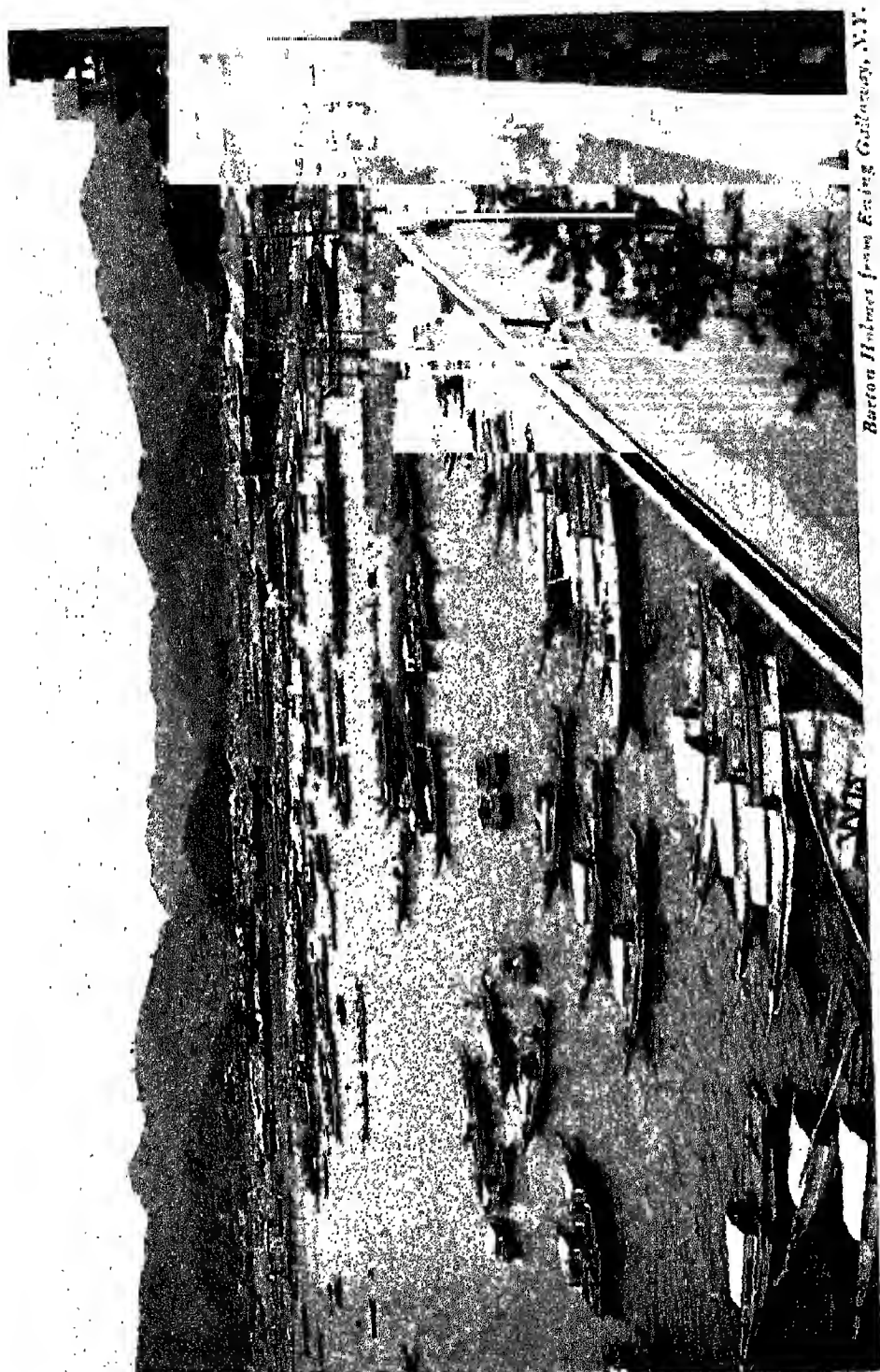
"If you step into the sea, it is at first knee deep; as you go on, it is waist deep; and further on, it is up to the neck; and further on, over the head." All of which would be hard to gainsay.

Thrilling consciousness of these ancient things is awakening the Ceylonese to a new realization of their cultural possibilities. With increasing governmental and economic stability comes the tendency to cultural self-realization. *Young Ceylon* is the title of a magazine only recently appearing in English. It contains discussions of such subjects as "Local Government in Ceylon," "Finance, Insurance, and Banking," "Lagoon Development," and even a timid article "On the Eve

of a Renaissance." This does little more than point somewhat mildly to the hidden store of manuscripts in Singhalese and ancient Pali. Certain it is that in the many Buddhist monasteries of Ceylon, written on palm leaves, are unknown writings to tax the labors of youth for many a long day.

We are witnessing the beginnings of Renaissance in Ceylon. In this land of the lotus eaters there is every natural beauty, enough and to spare. But that in days gone by men have made in Ceylon a great literature, a great architecture, a great art, that is only coming into realization today. Ceylon is before all lands the land of beauty. Surely "*Sri Pali*" is a name fit not only for Ceylon's pioneer school, but for the whole great isle. For "*Sri Pali*," being translated, means—"Where the Goddess of Beauty Prevails."

Enviably Singhalese! You have no care for the morrow or for the more distant future. All that you and your children need to keep you alive grows under your hand, and what more you may desire by way of luxury you can procure with the very smallest amount of exertion. You are, indeed, like "the lilies of the field" which grow around your humble homes. "They toil not, neither do they spin," and their mother, nature, feeds them. You, like them, have no warlike ambitions; no anxious reflections on the increasing competition in trade, or the rise and fall of stock, ever disturb your slumbers . . . you enjoy life! . . . You are quite content to be simple human souls, children of nature, living in paradise. . . .—ERNST HAECKEL in A Visit to Ceylon.



VIEW OF THE HARBOR AT NAGASAKI

Barton Holmes from Flying Gallery, N.Y.

MEDICAL EDUCATION IN CHINA*

RANDOLPH T. SHIELDS, M.D.

I

THE EARLIEST chapters of the history of medicine in China are shrouded in the mists of four thousand and even five thousand years ago.

The first treatise on medicine¹ is said to have been written in the twenty-ninth century B.C. by the legendary emperor, Sheng Nung, now revered by the Chinese as the God of Medicine.

About two hundred years later another legendary emperor, Huang Ti, is believed to have written of diagnosis and the pulse. By careful observation of the rate and character of both radial pulses various diseases were diagnosed and proper medical or surgical remedies applied. To Huang Ti are also ascribed works on acupuncture, which is discussed more in detail later.

Until the establishment of the Chou dynasty in the twelfth century B.C. there are no authentic medical records, only legends. During these ancient days medicine was mixed with reli-

gion, the priest and the doctor being usually the same individual.

By the time of the Chou dynasty, priests and doctors were separate people. Medicine was still dominated, however, by philosophical speculation and not by scientific observation. About the middle of the Chou dynasty there lived three of the greatest Chinese philosophers—Confucius, Mencius, and Lao Tze.

During this period the "science" of medicine was mixed up with the principles of "yin" and "yang," a position which even Confucius accepted (Fig. 1). It is impossible for us to understand all the intricacies involved in the "yin" and "yang" concept. They were opposites—they were complements—the male and the female principle. The universe is made up by the union of "yin" and "yang." All life consists of "yin" and "yang" principles. Some organs of the body are "yin," and others "yang," and therefore diseases are classified as "yin" and "yang" diseases.

In addition to "yin" and "yang," the "five elements"—metal, wood, water, fire, earth—all entered into the composition of all substances. The body was an harmonious mixture of the five elements.

The "Nei Ching," or canon of medicine, is traditionally ascribed to the emperor Huang Ti, though it was probably written at the end of the Chou dynasty in the third century B.C. It is interesting to note that the Nei Ching states that "the heart regulates all the blood of the body" and

*The position of medical education in China, as described in this article, is based upon the situation prevailing during the first half of 1937, before the development of the present conflict. Just how seriously this conflict will disrupt the whole program of medical education in China it is still too early to predict. During the last half of 1937 practically all medical schools and hospitals in the bombed and invaded areas were affected by these military developments. A number of the hospitals and medical schools mentioned herein have been so seriously injured that they have been compelled to close temporarily and transfer students and staffs to locations further inland. The author, who is Dean of the School of Medicine, Cheeloo University, Tsinan, was in Tsingtao during the bombardment of Tsinan, but returned to Cheeloo about January first.—EDITOR

¹The historical facts in this article are taken from Drs. Wu and Wong's *History of Chinese Medicine*.

that "the blood flows continuously in a circle and never stops." There are other ideas in the Nei Ching in regard to anatomy and physiology, and one authority gave measurements and weights of the different organs of the body though there is no direct evidence that dissection was actually practiced.

As far back as the Chou dynasty there seems to have been some attempt at organization of medicine. There were physicians, surgeons, dietitians, and veterinarians. One finds references to preventive medicine in such sentences as: "The sage does not treat those ill, but those well." Hospitals for various classes of sick people are also mentioned.

During the Han dynasty (206 B.C. to 220 A.D.) more emphasis was laid on observation. In this dynasty lived three great Chinese physicians whose names are revered to this day. Ts'ang K'ung wrote case histories, though they are not to be compared with those of Hippocrates for they have little scientific value. He used drugs, acupuncture, and hydrotherapy. Chang Chung Chin composed volumes on typhoids and other fevers, wrote regular prescriptions, and advised enemas of pig's bile. He evidently had keen powers of observation and very high ethical ideals. After his death scientific medicine degenerated and there were no later writings of any value until the Sung dynasty (960-1279 A.D.) Hua T'o, often called the God of Surgery, is credited with many remarkable operations, as well as the use of "narcotic wine," and "effervescing powder" as anaesthetics. He probably used species of datura, rhododendron, jasmin, and aconite in his anaesthetic mixtures.

Acupuncture, as mentioned above, was probably practiced in very ancient times. In the T'ang dynasty (619-907 A.D.) there is reference to a professor of this subject. The practice of acupuncture was carried to Japan at an early date, and in the seventeenth century was introduced into Europe. Acupuncture is practiced by driving long sharp needles into the part of the body where there is pain or where the seat of the disease is supposed to be located. The favorite locations for this operation are shown in the accompanying photograph (Fig. 2) of a model used to instruct surgeons in technique. The depth to which these needles are driven depends upon the nerve of the operator and the courage of the patient. As these needles are never sterilized, serious and sometimes fatal cases of joint and abdominal infections are often brought into modern hospitals as a result of the treatment.

Early Chinese practitioners also used counter-irritation by burning on the skin a cottony material, moxa, prepared from *Artemisia* moxa. Massage was also employed in ancient times.

The "Pen Tsao Ching" is a remarkable set of books. The first edition is ascribed by tradition to Sheng Nung, twenty-ninth century B.C. Various treatises or commentaries on this were written later. In 656 A.D., the Emperor appointed 22 men to revise the Pen Tsao Ching and they produced a work of 53 volumes. In the Ming dynasty, the Pen Tsao K'ang Mo was begun in 1552 and finished in 1578. This work, consisting of 52 volumes, was done by a father and son and published in 1595. The substances treated in this book are divided into 16 classes, such as water, fire, earth, metals, vegetables, insects, fish, birds, beasts and

men. There are 1871 different individual substances mentioned: 1074 from plants, 443 from animals and the rest from minerals. There are also 142 drawings and 8160 prescriptions in this work, which is now the *Materia Medica* of Chinese doctors of the old school. Part of it was translated by Dr. George Stuart, who, however, died before he had finished the whole work.

In the Ming dynasty (1368-1662 A.D.) medicine was divided into five sects which may be called the Yin, Yang, Radical, Conservative, and Moderate schools. The decline of Chinese medicine began in this dynasty. The profession was divided into still more sects during the Ch'ing dynasty (1662-1911 A.D.).

Medicine was one of the phases of Chinese culture which greatly influenced the surrounding nations of Asia. There were many translations of Chinese books made in Japan, for example. In 982 A.D., Yashuyori wrote the *I Shin Ho*, said to be the oldest Japanese book in existence. This book gives symptoms, diagnoses and carefully written prescriptions which remind one of the prescriptions given in western textbooks 30 years ago.

The coming of Buddhism into China in 67 A.D. brought many medical as well as new religious ideas to be mixed in with the Taoist practices of incantations, magic, etc.

II

Medical education in China may be said to have started in the T'ang dynasty (619-907 A.D.) during which period an Imperial Medical College was founded with a staff of officers and 300 students. This school was abolished in 1166 and reestablished

in 1191. Other schools were established by imperial edict in the Sung dynasty (960-1279 A.D.).

Medicine, surgery and acupuncture were taught, the curriculum consisting of diseases of adults and children, midwifery, fractures and wounds, acupuncture, charms and incantations. Students were supposed to know the structure of the body and *materia medica*, an assumption which seems fallacious because there is no record of their having studied dissection, or chemistry or botany. Examinations consisted of written, oral and clinical parts. State medical examinations were in existence as early as the tenth century B.C. The work of doctors was examined and their salaries fixed according to the results shown. If only one out of ten patients had died, for example, the attending doctor received a good mark and correspondingly high compensations; contrarily, if as many as four out of ten died his grading and salary were low. In 1317 A.D. competitive examinations similar to those held for literary and official appointments were first applied to the medical profession. The examinations were conducted over a three-year period in progressively difficult stages, the last stage eliminating the majority of candidates. The survivors of the final examination were then divided into three grades: court physicians, assistant examiners, and teachers. Medical candidates, including women doctors, who were first recognized by the profession in the early fourteenth century A.D., had to be over 30 years of age, of good medical knowledge and of high moral character, and esteemed by their friends.

The teacher-student relationship in medical schools carried severe penal-

ties for the former: If students did not attend school regularly, the teachers were fined. If the teachers were lazy or incompetent, they were either fined or dismissed, or both.

Despite state and competitive examinations and the establishment of medical schools by imperial edict, there was very little regulation of practices by the profession, and no attempt was made at government supervision until recently. As Morse says, it was "one grand free for all profession, with no registration or code of ethics whatever." Medicine was looked upon as a more or less secondary business. No ethical standards were followed, though formerly there were some very good rules, such as the "Five Don'ts," which applied to such things as the avoidance of delay in paying a call on poor and rich alike, the propriety of having a third person present when attending a woman patient, and care in compounding prescriptions, not substituting other substances for pearls, etc., given by patients to be dissolved in the medicine. Coolies, old women and incompetent men started medical practice on the slightest provocation and usually supported only by one or two old medical treatises. But there was, of course, more confidence in those who had descended from medical families. The patient called one or more doctors depending upon his economic status and each doctor prescribed his medicines without consulting the other attending doctors.

As we have stated, there has been a distinct decline in Chinese medicine from the time of the Ming dynasty (1368-1662 A.D.). At present, anyone may prescribe drugs, which are readily

accessible in the old-style shops dealing in all sorts of vegetable, animal and mineral substances. The drugs are used according to the ancient methods, with incantations and a good amount of magic and superstitious practices involved.

III

Modern medicine may be said to have begun in China in the early nineteenth century, but the Western influence on Chinese medical history was first noticeable in the sixteenth century with the coming of the Jesuit missionaries. One of the first of the Jesuits was Ricci, to whom may be credited the introduction of modern medicine along with religion and science. It is a well-known fact that the Jesuits cured Emperor K'ang Hsi (1655-1723 A.D.) of malaria by the use of quinine. Father Parrenim translated an anatomy in the seventeenth century and also works on chemistry, toxicology and pharmacology. Several other priests practiced medicine in the seventeenth and eighteenth centuries, but the Catholic missions did not send qualified doctors, the priests doing what they could to aid the people medically. It is interesting to note that inoculation with human virus was used by the Chinese for smallpox about 1000 A.D.

In 1805 Dr. Pearson of the East India Company first introduced vaccination and later opened an ophthalmic hospital in Macao. These were the beginnings of true "modern" medicine. Some fifteen years later the first dispensary was opened in Macao by Dr. Livingstone of the East India Company and Morrison, the first Protestant missionary to China.

Dr. Peter Parker was the first regular medical missionary to come to China. He was sent out by the American Board Missionary Society to Canton in 1834 and founded the Canton Hospital and, with Bridgman and Colledge of the East India Company, started the Medical Missionary Society of China in 1838. He also opened a hospital in Macao and began the teaching of students.

The London Missionary Society in 1839 assigned Dr. Hobson to medical work in China. Dr. Hobson is known as "the first medical book-maker for China." His "Outline of Anatomy and Physiology," published in 1850, was the first book of its kind written in Chinese.

Dr. John G. Kerr of the American Presbyterian Mission came to Canton in 1854, taking charge of the Canton Hospital when Dr. Parker was appointed American Minister to Peking. Dr. Kerr was connected with Canton Hospital for thirty years during which time he produced a prodigious amount of work: Over 500,000 patients passed through his, or his assistants', hands; he is credited with having performed over 1000 operations on bladder stone; he had more than one hundred students, and translated or compiled twenty-seven books, including the six-volume "Manual of the Theory and Practice of Medicine"; he also founded the first Refuge for Insane, in 1898.

There are many others who were outstanding in clinical work, but in this brief article, we must confine ourselves to the educational leaders. Passing mention also should be made to Dr. Osgood, who published the first large translation of anatomy; to Dr.

Mackenzie of the London Missionary Society who in 1881 with Li Hung Chang, his patron, founded a medical school in Tientsin; to Dr. Combs, who came to Peking in 1873 as the first woman medical missionary.

Besides the teaching work done by Dr. Kerr and others, schools were founded between 1880 and 1900 in the following places: Tientsin, Shanghai (later the medical department of St. John's University), Soochow, Mukden, Hangchow, Nanking, and Hongkong.

The Medical Missionary Association was founded by the Protestant missionaries in China in 1886 and a journal begun, first as a quarterly, then as a monthly. This is now amalgamated with the *Journal of the Chinese Medical Association*.

From 1834 to 1887 there had been 150 medical missionaries all told in China. Between 1887 and 1890, 46 more arrived. The pages of the medical journal after this period are full of articles dealing with medical education. A much disputed question was whether English or Chinese should be used as the medium of instruction. Translation work and the need of a uniform terminology was emphasized. In 1890, Dr. Kerr wrote a paper in which he outlined the need for medical education: (1) to provide qualified physicians for the mass of the people; (2) to train assistants for mission hospitals; (3) to train teachers. He said: "The education of physicians and surgeons for the people of this great empire is a subject of the utmost importance and one which may well engage the attention of the medical profession of the world," and he advocated that teaching should be

carried on in the Chinese language.

After 1900, there was a marked increase in the number of medical schools. The Hackett Medical School for Women had been begun in 1899. A school was started in Hankow in 1902. In 1906, the Union Medical College and the Women's Medical College, as well as a School of Nursing, were opened in Peking. The Hankow College became the Union Medical College in 1908. Nursing schools in Nanking and Anking were opened in this year. The Kung Yee Medical School in Canton was started in 1909. 1910 saw the opening of the Tsinan Union Medical College and of the Medical Department of Nanking University. In 1911, the Mukden Medical college was opened and steps were taken to organize a medical college in Chengtu, Szechuen. The Harvard Medical School, Shanghai, was started in 1912. The Pennsylvania Medical School joined St. John's University Medical School in 1914 and the Hunan-Yale Medical School was organized the same year. At this time, the nine leading mission medical schools in China had 300 students. At the conference of the Medical Missionary Association in Shanghai, in 1915, there were over 100 medical missionaries present and several important events occurred during or following this meeting. The Joint Terminology Committee was formed at this time and the first meeting was held in August, 1916. This committee was composed of representatives from the Kiangsu Educational Association, the Chinese Medical Missionary Association, the National Medical Association, the Medical Pharmaceutical Association (students returned from

Japan), and the Chinese Chemical Society, together with a representative of the Education Department of the Government.

In June 1915, an agreement was made between the Rockefeller Foundation and the London Missionary Society, in regard to the Union Medical College in Peking, and the Rockefeller Foundation took over this institution on July 1st, 1915. The National Medical Association (a purely Chinese body) was formed in 1915, and, at its first meeting, held in February 1916, there were 55 members present. In 1932, the National Medical Association and the old China Medical Missionary Association, amalgamated to form the new Chinese Medical Association, whose membership is not limited to any nationality. At the 1935 meeting there were 2400 members reported as belonging to the Association. This Association has the usual councils on Medical Education, Hospital Standardization and Publication, etc.

In 1916, the Rockefeller Foundation, in addition to their school in Peking, planned to start a school in Shanghai. For this and other reasons, the Medical Department of the University of Nanking closed in 1917, some of its teachers and students going to Tsinan. The Hankow Medical College did the same thing in the following year. Three classes of the old Union Medical College, Peking, and one teacher were already in Tsinan, so the School of Medicine of Cheeloo University is practically a combination of the Nanking, Hankow and Peking schools, with the original Tsinan school. Later, in 1923, the North China Women's Union Medical Col-

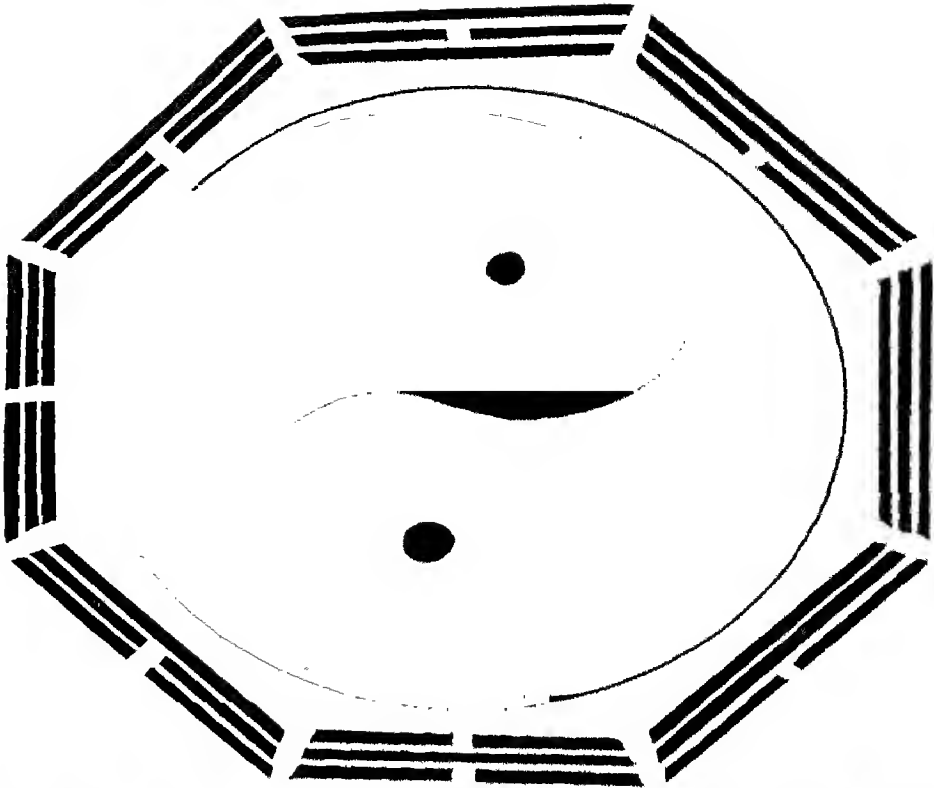


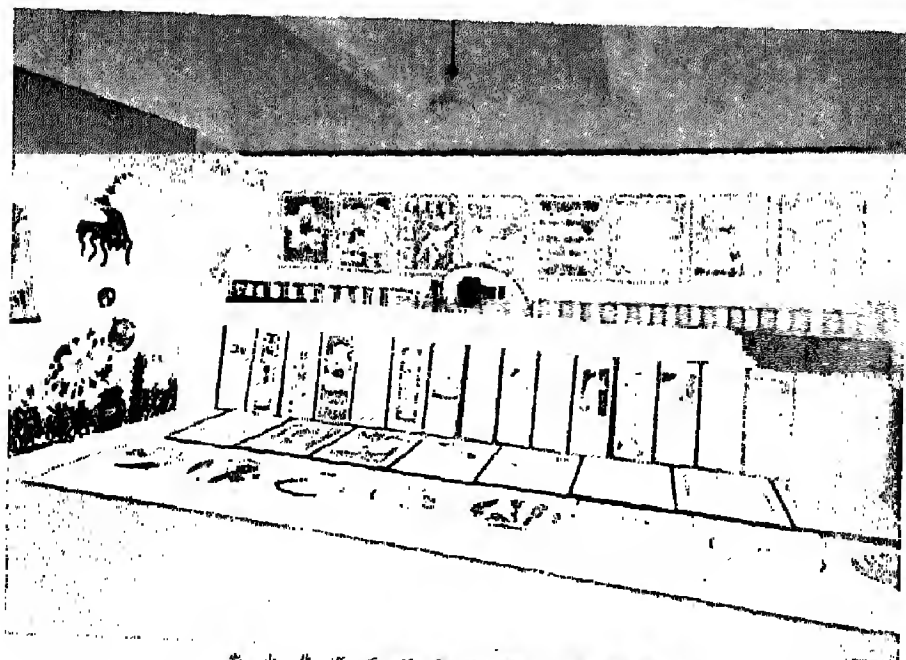
FIG. 1. THE YIN AND THE YANG, SURROUNDED BY THE "PA KUA"
(THE EIGHT SYMBOLS) CHIEFLY USED IN DIVINATION.



FIG. 2. MODEL FOR DEMONSTRATING ACUPUNCTURE, AS USED BY THE OLD-
STYLE CHINESE PHYSICIANS. SOME OF THE ACTUAL INSTRUMENTS USED ARE
SHOWN ON THE SHEET.



A WARD IN CHEELOO UNIVERSITY HOSPITAL



衛生教育系編製之衛生標語圖畫
HEALTH POSTERS PREPARED AND PRINTED BY THE DEPARTMENT OF
HEALTH EDUCATION

lege united with the Cheeloo School of Medicine and transferred teachers, students and funds to Tsinan.

At present, there are three foreign-supported non-mission medical schools in China: the Peiping Union Medical College, of the Rockefeller Foundation, the Japanese school in Mukden and the Hongkong University School of Medicine.

In 1935, the *China Medical Journal* reported 30 medical schools in China, of which 15 were listed as private and the others as government. (Of these the Medical Department of Hongkong University is purely British and the Japanese Government has a medical school in Mukden.) The curriculum, as prescribed by the government, requires six years after graduation from a senior middle school, for the higher grade colleges, and four years after high school, for the second grade medical schools. The majority of colleges listed claim to belong to the higher grade. It is interesting to note that the language of instruction in these schools is given as follows: Chinese, 14; English and Chinese, 7; English, 4; German and Chinese, 1; German, 1; French, 2; Japanese, 1. All except three of these schools have been founded since 1900, and 13 of them since 1920. Only eleven of the schools have more than 30 teachers, and in only three schools are all teachers on full time. Registration in 28 medical schools show enrolments totaling 3616 students, of whom 636 are women.

With the present irregularities as to legal requirements and registration of doctors and of hospitals, it is impossible to obtain accurate statistics, but the most reliable figures available list

430 hospitals in China. Probably one-third of these would not be recognized as hospitals by an investigating committee. The majority of the hospitals are well-equipped and staffed, with a bed capacity of approximately 20,000. The number of doctors is given as between 5000 and 6000, but there are hardly that number of properly qualified modern physicians. The tragic piece of data is that there is *one doctor to every 80,000 persons* in China. About 90 per cent of the total doctors are Chinese. The old style non-scientific medicine is still practiced by thousands of "doctors" throughout the country. Time and the growing education of the masses will no doubt ultimately eliminate these practitioners.

IV

The Protestant missionary societies conduct six medical schools, the scope of whose activities is too great to chronicle here. We may take the Cheeloo Medical College, with which the writer is connected, as an example of what such international medical missionary institutions are doing. Although only 350 doctors have been graduated from this school in twenty years, their influence cannot be estimated by the smallness of their number. They are helping to operate over 60 of the best mission hospitals in the country and in many cases they are acting as superintendents of these hospitals. Since the Government has begun its program of public health work, an increasing number of Cheeloo graduates are going into school and rural public health activities. One is in charge of the model centers for rural and school public health work near

Nanking. Another is head of public health work in Kansu province. Still another is the head of the Isolation Hospital in Nanking. One young woman graduate is in charge of a large maternity hospital in Nanking, and is also head of the Midwifery School of that city.

In 1935 there were 260 mission hospitals reported, 325 medical missionaries (practically all British and American), and 271 foreign nurses. These hospitals employed 530 Chinese doctors, 1000 Chinese graduate nurses, and had nearly 4000 pupil nurses in training. These figures are remarkable when one considers that thirty years ago there were probably no properly trained Chinese nurses. There are five institutions in which a regular course in pharmacy is offered.

Private practice as understood in the West is not practicable in China, except in the large cities. Doctors usually have to run their own hospitals where they can control the medical and nursing care of the patients.

There is much that could be criticized in regard to the program of modern medicine as it is seen in China today, but when one considers the vastness of the country and population and the tremendous social and economic handicaps, one cannot but be surprised at the really worthwhile progress that has been made; and most of this progress, as far as the indigenous institutions are concerned, has been made since the reorganization of the Government in Nanking in 1928. The Central Health Administration and the Ministry of Education are going ahead energetically in tackling their vast problem. There is a Commission on Medical Education of the

Ministry of Education, and it has drawn up elaborate programs for the training of physicians, public health officers, school health workers, midwives, nurses, pharmacists, technicians and second and third grade medical assistants, to be used especially in rural areas. The plan is to have an intelligent assistant available for every village in the country. There is also a program for the post-graduate training of specialists and research workers.

The economic condition of the agricultural classes especially, and the fact that probably 85% of the people of China live in rural areas, makes it obvious that state medicine is the only way in which to deal with the problem. The Government has invited experts from the League of Nations as advisers on its various educational and health programs, one of the first reports on medical schools in China being that of Dr. Faber, in 1931. This report has been the point of departure for the national medical policy. The Rockefeller Foundation has also assisted in medical education, research and public health work, besides having built and endowed the Peking Union Medical College. The Henry Lester Institute for Medical Research, in Shanghai, built and endowed by a legacy from Mr. Lester, a British business man, is devoted, as its name implies, entirely to research, both in purely scientific and clinical work. The Public Health Administration is carrying out research along various lines, especially in regard to diseases found in Asia, such as Malaria, Schistosomiasis, and Kala-azar. The Government has already set up institutions for the production of various vaccines and sera.

The central offices of the National

Health Administration and Central Field Health Station are located in Nanking, but their activities along the lines of training personnel, setting up health stations, curative and preventive medicine, extend throughout the whole country. Nine provinces alone recently reported 144 health stations. Millions of people are being treated by vaccination and inoculation.

It is impossible in a short article to give a description of the work now being undertaken by the central and provincial Government authorities. In no other country and in no period of history has such a nationwide program on such a vast scale been undertaken for the urban and rural reconstruction of a nation.

The medical needs of a population of 450,000,000 are tremendous and, though hundreds of students are now being trained in the various types of institutions, it will be many years before these needs can be adequately met. Even if funds were available for buildings and equipment, the lack of a sufficient number of trained teachers is an insuperable handicap at present. But when we realize what remarkable

progress has been made in so few years, we can readily see that modern medicine is ultimately going to fulfill the same important function in China that it does now in Europe and America.

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Medicine in China had its beginnings before recorded history, and produced great physicians long before Hippocrates. Under the Chans the state held yearly examinations for admission to medical practice, and fixed the salaries of the successful applicants according to their showing in the tests.—WILL DURANT in "The Story of Civilization," Vol. I, "Our Oriental Heritage."

TRAILING ARBUTUS

By CATHARINE BRYANT ROWLES

"It's wild arbutus in the snow!"
A day came back from long ago
When she had seen it first one spring . . .
She caught her breath remembering.
The same cool leaves with wax-like sheen
Satin smooth and silver green
Hiding blossoms pink and shy
Far below the miles of sky.
Heaven seemed its rightful place
But in this dark and woodsy space
It lay there delicate and sweet
Across the path of straying feet
With fragrant petals wet with dew.
Her eyes were dreamy and she knew
How once a child's light heart was stirred
As if a miracle occurred.



Ewing Galloccay, N.Y.

**A STRIKING CLOSE-UP OF PRIESTS OF THE SHINTO BUDDHIST SECT AT PRAYER IN THE
SAM BUTSU-DO TEMPLE, IN NIKKO**

Nikko is the principal center of worship in Japan. Pilgrims from all over Japan go to Nikko to worship. Many walk hundreds of miles. To them a visit to the shrines at Nikko means a sort of sanctification—raises them above the level of ordinary people, as a visit to Mecca blesses a Mohammedan for the rest of his life and in whatever life there is to come after this one.

DEMOCRACY AND THE STORY

JOHN PAUL SCOTT

THE DEPRESSION is over, displaced by Recession. Newspapers are more concerned over the number of slaughtered Chinese than the number of unemployed, and capitalists emerge from their retreats to proclaim that all is (really) right with the world. But, as a footnote to an era, it may be remarked that scientists, who largely created the machine which our capitalists failed to control, staunchly stood their ground through the darkest years. Even in 1932 Professor Bergen Davis could say, "It is unphilosophical to set a limit to the conquests of physical science. Man has not exhausted the secrets of nature in a few centuries. . . . I would say that it is a great thing to be young in this year. . . ."*

There is a hardened optimism peculiar to the retiring officers of scientific societies. Nevertheless, their refusal to admit the existence of social problems is more alarming than the average man's despair of finding a solution. The search for truth has brought to most people perplexity rather than assurance, and the removal of simple difficulties has only made a place for vaster ones. Still the scientist recommends—to others—the hair of the dog that bit *him*.

A return to the simple life is preferred by many of us, especially those who spent a happy early childhood where things were what they seemed and any trouble could be passed along

to Father and Mother. But it is only an imaginary remedy. This living world is one which continually becomes more intricate during the development of individuals, races, and societies.

Almost any animal begins as a single cell, uniform in appearance and performing only one special function, that of dividing rapidly into cells which are gradually transformed into distinct types, each with a different activity: protection, support, movement, transportation, and control. The different kinds of cells are combined and recombined in an endless variety of ways and proportions, producing form and function impossible for the original cell. Age is an inevitable march toward a more complicated but safer existence.

Development is at first controlled by the most rapidly growing area, and other functions are regulated automatically. Then, as maturity approaches, more and more activities pass under the sway of the nervous system. The simpler the latter, the more vegetable-like is the existence of the animal.

So far as it can be determined, evolutionary history exhibits the same progress from independence to involvement. To put it succinctly, the free, one-celled Protozoan changed to the worm, to the fish, to the reptile, to the ape, to man, whose cells are regimented and controlled but who can as a whole do many things a Protozoan cannot.

There are apparent exceptions to the rule of progress. The tapeworm lives in eyeless, gutless ease, one vast re-

* Address of the retiring vice-president of Section B of the American Association for the Advancement of Science.

productive organ undulating amid a world of warm, sticky, and predigested food. His forbears probably sailed the open water and attacked their food as they found it, and, like all parasites, he appears to be degenerate. On the other hand, the youthful tapeworm leads a life of desperate adventure, being swallowed (in one case) by a tiny crustacean which must be eaten by a fish which must be eaten raw by you or me before he reaches his adult haven. Life, even for a hanger-on, is not a simple affair.

Indeed, the parallel development of complexity in an embryo and in the animal kingdom is so striking that it led 19th century scientists to consider one the living record of the other. The fossils of social orders are so recent as to mar all perspective, else one might also be able to say that the development of the individual recapitulates that of society.

The most ancient commonwealths are neither human nor sub-human, but insect. The late William Morton Wheeler once delivered a remarkably pessimistic address before a scientific body, to whom he acclaimed the superiority of termite society. He pictured a happy, stable system in which soldiers, workers, and reproductive members combined to do their respective tasks for the good of all. Echoing the day-dream of the underprivileged educator, Dr. Wheeler attributed the success of the termite state to a beneficent dictatorship of scientists.

Actually, of course, heredity controls the insect society, each member performing the task allotted him at the fertilization of the egg. This makes for a stability so great that it probably benefits man more than it does them.

Were termites able to change their ways we should make little use of wood.

In human society the individual is limited by heredity but controlled by what he hears. This unique method of coördination makes possible organization on a vastly superior level. The jump from man to society is a greater one than from single cell to many cells, for the large animals have done little more than to improve the capabilities present in the Protozoa. Individual man still does the same general kinds of things as *Paramecium*. Society, however, is freed from many of the limitations of an organism, such as a particular size, sexual reproduction, and (possibly) death. The evolution of species is so slow that few changes are known to have occurred in historical time, but society improves or at least changes with such dizzy speed that most of us become slightly seasick.

With all these differences it is still obvious that simple cultures tend to get complicated and that, even where civilization breaks down, the succeeding structure starts at a higher level of intricacy. Where simple organization competes with complex the former is likely to disappear, as did that of the American Indian. It is the nature of life, in whatever form, to get organized.

One common principle behind this is easily apparent: that division of labor results in more efficient function and hence an increased chance of survival. Different tasks are divided among specialists, who, whether cells or human beings, may also combine in certain activities. At first glance this seems to be only sub-division of labor. But all the cells found in a muscle are

not merely different kinds of muscle cells. There are nerve cells, supporting cells, and blood cells. Likewise, all the men found running a modern coal mine are not miners, although the majority may be. That is, the benefits of organization are derived not only from division of labor but from *coöperation*. Without the latter only a very simple kind of organization is possible (this seems to be the essential defect of insect societies). Mere subdivision of function gives returns inversely proportional to the fineness of subdivision.

It is recognition, however unconscious, of the second principle which gives strength to the totalitarian state. One may deplore the condition of the German intellect, but German citizens have at least given up the unfriendly pastime of exchanging flower pots and revolver bullets, nor do a large proportion of them remain unwillingly idle at the expense of the others. The regrettable thing is that they could coöperate only in an aim inimicable to their neighbors and themselves.

It is the natural reaction of an American to abhor all dictatorships and especially fascist ones. But it is important to remember that what is wrong is not the principle of each for all that animates them, but the well-known defect of autocratic government.

Whenever man has entered into social life the problem of control has at once become acute. The simplest solution is to try to make society function like an organism, to set up one individual as a nervous system and let him tell the others what to do. George the Third effectively convinced our forefathers, and incidentally the English,

that the idea has its faults. For the benefit of their forgetful descendants it may be stated that autocratic government creates excessive stability, cannot cope with foreign instability, and is itself unstable.

A single individual has only a limited set of ideas, most of which are not modified after maturity, and a country which he may rule is apt to remain much the same during his lifetime. But such a nation is resisting the tendency toward higher organization and is destined to lose when outside conditions change, as when the British lost America. Finally, the "Leader" must die, and few kings have chosen their successors wisely, even when able. An autocracy can neither change in a year nor stand still forever. It can exist only in an intellectually backward nation, as modern dictators seem to realize. Men more intelligent than the ruler will inevitably appear, but they must be suppressed instead of used.

A democracy, on the other hand, rests on the axiom that the more complex a situation the less likely is a single leader to understand it. Government by the people is an attempt to pool intelligence. Such a mass mind requires that individuals be free to contribute to it and thereby largely eliminates force as a method of control. It is flexible, adapted for changing situations and complex organization, and it does not die. It is an eminently suitable controlling system for the super-organism we call society except that it does not possess infinite power of expansion.

Numbers and distance are barriers to common understanding. Unless its people are close enough together to know each other and few enough so

that each may have a place at the common font of wisdom, a democracy fails. A society whose members do not know what it is all about are as helpless as a body with infantile paralysis. A democracy is only as effective as its educational system.

Teachers have very much the same function as nerves. Unfortunately, many teachers are exactly like nerves. A muscle has no choice but to contract when stimulated, and likewise the pupil. Coerced by grades and disgrace, a student is as much at the mercy of individuals as he would be under any dictatorship. And yet he is expected to develop a free mind.

The old German schools were much worse than our own in this regard. Their spirit found expression in three O's: Obedience, Order, and Operose-ness. There would have been no Hitler if the German graduate had been able to stand a world in which there was nothing much to do and nobody to tell him when to do it.

Forcible education was not fatal to primitive democracy. It may even have implanted in small hearts the spirit of rebellion against authority which led to the overthrow of kings. In those days there was not so much that could be learned, very little that needed to be unlearned, and not long to learn it for. Scholarship had not gathered its present impetus, and new things appeared relatively slowly. There was a short average life span, and it was logical enough to educate a child by the rod once and for all of the fifteen or twenty adult years he might expect to live. The idea would have worked even better if everybody had died young.

Owners of insurance policies have

come to expect as a matter of course certain "dividends" which mean that fewer people died than was expected. Today the average person lives nearly forty years after his formal education is finished. How useful is an 1897 model education for understanding the world of 1937? The Nineties were not only a horse and buggy era. Psychology bowed its head to William James, the laws of heredity were still unknown, Newton was respected, and the Italian trains did not run on time. We have all known those pathetic old men who developed only with a local business or farm, finally uprooted and searching the world for someone who can play horseshoes and knows the names of people back in Centerville. This at that mellow and understanding age which should find a man at his maximum usefulness for directing the work of others. The old man of 1977 who trusted to his formal education is likely to find the times even further out of joint.

A glance at that future baldhead is not encouraging. Just entering college, perhaps, he is for the first time trying to study removed from the study hall and the threat of being sent to the principal. He knows that if he does not work he may be held up to ridicule and eventually will be sent home in disgrace. He seats himself on a hard chair, fortifies himself with a cup of strong coffee, opens the textbook, props open his eyes, and wakes up about midnight. Abandoning the thought of study, he picks up a third rate novel, settles down in an easy chair, and reads enthralled until three o'clock in the morning.

It is not a case of mere perversity. The novel has a great deal in it which

the textbook does not—a story. This means that suspense, metaphor, connotations, continual novelty, and, above all, emotion are matched against the principle that the pursuit of knowledge is sweet for its own sake, especially if difficult. It is an unequal struggle. We may be a degenerate race, but the facts are that few of us outside libraries are willing to face mental drudgery to obtain information of unknown value.

The textbook writer usually dares not make use of the story except by way of “illustration.” If not handled with skill the long instructional story turns out to be a literary camel laden with bales of straw, and its ultimate breakdown is as much a matter of distance as of weight. The less dangerous “logical recital of facts” is as devoid of suspense as the story which had no end, for the reader soon realizes that another grain of wheat is always going to come out in the same old way.

Metaphors are usually limited by lack of space and lack of imagination. No botanist would compare a cocoanut to a hairy ape; he would prefer to call it villous. Connotation is sacrificed to exact statement, although those things which are learned most accurately are those which have the most associations. Finally, no emotion is allowed other than a simple enthusiasm which amazes more than it inspires. A reader can anticipate no royalties at the end of the book.

It may be possible to force inexperienced youth to wade through such volumes, and they have their place as pocket compendiums in which information can be conveniently found as needed. But by this very training the

mature person rebels against brute study. Many a college graduate will refuse to read even the most elementary book concerning the rearing of her children, partly because she has had plenty of education and partly because she knows enough to distrust it.

Both young and old can be painlessly enticed into more adhesive education with motion pictures which are a delight to see and books which are a pleasure to read. The field of biography was popularized overnight by the simple device of identifying the reader with the hero instead of the biographer. Arid economics is made interesting by exploring the iniquities of entrepreneurs, and uneventful biological research becomes fascinating while one stands in fear of death.

Few popular books are now written by scholars, fewer in America, perhaps, than in England, where education is less highly organized. Formal teaching is inferior in that country, but informal education is far in advance of our own. This partly arises from a sincere tradition that the scholar owes something to the common man, and partly out of the fact that certain individuals have been more or less accidentally left free to attempt the correlation of knowledge. It is the dilemma of democracy that free understanding enables a man to organize society so that he is less free to understand. This can only be corrected by organizing a certain section of society to understand for the rest.

When an author dares to make use of literary devices to bring knowledge to a general audience he is likely to be hardly used by the savants on the ground that no information is better than misinformation, and to be ex-

travagantly praised by artists on the premise that any information is good which can be read. Neither is right. No narrow scholar can write a popular book, nor can any author who knows only how to write produce a useful one. The successful popularizer must be both a knower and a doer (that the two things are compatible is evident in many 19th century classics) and something of a philosopher as well, for most readers do not want inspiration but some idea of where their world is going. The scientist who fears that small factual mistakes will be remembered is over-optimistic; a general idea of what things are about has the best chance to stick.

When a need arises there is usually someone who can fill it. Many brilliant expository writers have appeared in the last few years, among whom may be mentioned E. T. Bell and Lancelot Hogben in mathematics and Stuart Chase in economics. Their technique is to present a long, broad view of the world, and they contrive with considerable skill to relieve the tedium of what is essentially a museum trip. When that fatal malady, Museum Neck, begins to creep up through the soles of the feet they quickly ask one to look out of the window, or collapse on a broad divan, or go out and buy a drink. But even with all modern conveniences and comforts, no one goes far into a museum without a definite reason. The best written textbook has little appeal for the unacademic mind.

Only that modern Colossus of popularization, H. G. Wells, has made full use of the story. By a fictional approach he has impressed his idea of what the world is coming to upon an enormous mass of people who thought

that they were being entertained. His familiar "outlines" make use of the true story, and their order of success (in history, biology, and economics) is correlated with the amount of continuity and direct personal interest involved in the tale of each. Their only fault is that they represent the mind and attitude of one man, and there have been few rivals to present antidotes.

History has the most fascinating true story of any branch of learning, and even its textbooks are readable. It wears thin, however, if connected with an abstract subject, and the history of mathematics does little more than add something to our understanding. On the other hand it is possible by a certain amount of distortion to make a story out of the most unpromising facts, as De Kruif has done in his better work. And if knowledge is useful in general experience it should be possible to make up a reasonable but purely imaginary story about people who use it.

Popular education not only created a demand for authors to write for the vast mass who learned to read but also revealed that genuine literary ability is fairly common. There are literally thousands of people who can write the equivalent of the stories and articles in popular magazines, and if editors and readers chose by content rather than by name the trade would soon be reduced to sweatshop conditions. There is an oversupply of entertainment and an undersupply of information.

Given information, democracy can survive any dictatorship. The mass mind is a more natural and immensely more efficient system of control than personal leadership. Co-

operation through understanding is always more effective than that achieved by force, and anybody can understand a story.

But no author of today is justified in making pronouncements from our general store of knowledge simply because he can state them better than anyone else. At the worst he does what Shakespeare and Milton did better, and at the best he recalls the fact that in a highly organized world common experience and popular wisdom are limited to such things as motor cars and radios and moving pictures. What can a man who has spent his life learning how to write in Greenwich Village say to an Iowa farmer who is struggling with the fact that everybody is better off if he raises no hogs whereas com-

mon sense tells him that everybody should be better off if there were enough bacon to eat?

There is a demand for authors who know something. They are poison to dictatorship and a nerve tonic to democracy. Let those who wish to reach the public page forget their ambition of reaching the heights by unexcelled skill, and slip in some information. Conversely, let our scholars abandon dignity and descend to literary artifice. So long as people know what democracy is about it will not fail, and we may expect to approach in a curve of hyperbole that golden asymptote of anarchy where we shall be governed by the greatest amount of understanding and the least possible force.

The writer does the most who gives his reader the most knowledge, and takes from him the least time.—SYDNEY SMITH.

BALLAD OF A WOMAN'S WORLD

RUTH SHRIVER YEOKUM

Some folks say the world is wide,
While others call it small;
My world is one just large enough
For my heart to hold it all.

And oh but my world is a lovely world!
It ends on the west with the green
Of a summer forest of tasseling corn
And the thieving crow's black sheen.

My world has plum trees on the east,
A plowed field lies to the south;
But sweeter than fruit or the soft south breeze
Is my wee one's wet warm mouth.

On the north my world is a windy waste,
With clean-scoured deep blue skies
As clear and as cool as the sapphire pools
Of my small son's solemn eyes.

Some worlds are bounded by rugged peaks,
Cataracts, deserts, seas—
My world is only a woman's world;
It has nothing to do with these.

For my world is bounded by what I see
From the door of my little house:
The waxy corn, the reddening plum,
The sun-lit flight of grouse,

The fragrant rows of upcast earth,
The barn and the lean-to shed,
The stalwart form of my toiling mate,
And the lift of his dark brown head.

EDUCATION IN MEXICO

I. W. HOWERTH

I

WITH the possible although doubtful exception of Russia, Mexico presents the most interesting and suggestive educational program in the modern world. Our neighbor on the south has undertaken consciously and deliberately to recreate itself, and to direct its further progress chiefly through the instrumentality of the schools.

Lester F. Ward, one of the earliest and certainly the greatest of American sociologists, would have rejoiced to see this national experiment to promote national progress with the definite purpose of realizing a higher degree of general social well-being, what he called socio-telic action. He complained that in his day genuine artificial or teleo-logical, that is, purposive, social progress had not begun and declared that until it does begin any society is likely to succumb to an adverse wave of reaction and suffer extinction, as so many races, nations, and animal and plant species have done in the past. Such progress has at least begun in Mexico, and with due recognition of Ward's doctrine that education is the initial means of progress.

To understand what is happening in Mexico with respect to education it is necessary to bear in mind something of the history of the country since the Spanish occupation. For the present national plan and procedure are deeply rooted in the past, and owe their form and purpose to historic, social, political, economic and religious conditions. We shall therefore briefly review this his-

tory so far as it bears directly upon our present subject.

The Conquistadores on their arrival in the early part of the 16th century found a civilization in some respects as high as they had left in Spain. There were temples, palaces, paintings, statues, ancient records, picture-writings, books and a fairly well developed system of education suited to the needs of the natives. The Spaniards looked upon all the things the Aztecs had made and behold they were—bad. They were pagan. What was destructible, they destroyed. They attempted to “convert” the natives who were not killed out-right or by new diseases imported, or under the burden of forced labor in building churches and palaces for their new masters. We read that half of the native population was eliminated within fifty years. But even so, the record is not unusual in the history of racial contact. It does not become us to say too much on that subject. What the new-comers failed to foresee and consider was that the subject population would in time vastly outnumber them and their descendants and that the fate of Mexico would at last be determined by people of Indian blood. Of the sixteen and a half millions of Mexico's present population, more than four-fifths are Indians and *mestizos* (mixed bloods).

For three hundred years Mexico was a Spanish colony. During this time artisans and artists, missionaries, monks, nuns, educators, engineers, and manual laborers came over from Spain, and the evidences of the labor,

skill, and devotion to beauty of many of these immigrants may be seen to-day in beautiful churches, palaces, cathedrals, convents, monasteries, roads and bridges, schools and colleges. Among the ecclesiastic arrivals there were some who were or became genuinely interested in the welfare of the natives. A few were known then and are known now as "friends of the Indians." These established schools and many of these, at least from their viewpoint, were good schools, even excellent. But after all, it may be said in general that during the Colonial period the education of the native population was primarily directed to its spiritual welfare, that is to say, in the interests of the Church. Education looked to heaven rather than to earth for its content and its inspiration. There was little effort directed to the promotion of general public economic well being. The idea of Mexico for the Mexicans was not involved. At the end of Spanish domination, it is said, eighty-five per cent of the population could neither read nor write. To say the least, education was not "of, by and for the people."

In the new country there were extraordinary opportunities for the accumulation of wealth especially by utilizing the unpaid labor of the subject class. It is not surprising, then, that the interests of the dominant class soon centered upon a policy of laying up treasures on earth. Wealth, individual and institutional, because the chief object of thought and enterprise. While the labor of the masses was used for a pittance or without pay they were encouraged, even compelled, to look chiefly to their own spiritual welfare, which they were taught could best be

promoted by the faithful service of their masters and the dutiful performance of their religious duties. They were urged to bear their ignorance and poverty and their social inferiority, in patience and for the love of God. Their reward would come in the future.

In the eager pursuit of wealth the dominant class soon developed into four rather distinct groups: ecclesiastics, land owners, great merchants, and the military. These slowly but surely gathered into their own hands the land and other forms of wealth, the privileges and the power. As is sometimes the way of the wealthy and dominant classes, they exempted themselves from taxation and the operation of civil and criminal law. The Levites of early Biblical times set the example. As for the natives, they were ruled with an iron hand. In general they were looked upon with condescension and contempt, as unfit to participate in their own government, with no rights their rulers were bound to respect; as ignorant, depraved, vicious, etc., save those, and there were many, who possessed talent and a commendable docility. One is often surprised to be told in Mexico after admiring some painting, statue, church or public building that it was designed or executed by an Indian.

Oppression in Mexico soon brought as a natural result a discontent among the oppressed which "grew and gathered through the silent years." In 1810 it flamed into a revolution with the battle cry of "Freedom!" When Hidalgo, the "Father of Mexico," uttered his famous "Cry of Dolores," thus initiating a social revolution which with varying fortunes continued for more than a century, he demanded in-

dependence from Spain, but independence was by no means the sole object. Hidalgo was a parish priest and a scholar. He had saturated himself with the ideas of the great liberals of Europe and America. He had read Thomas Paine and Thomas Jefferson. He was a lover of his kind, a humanist, and stood for the rights of man as against those of ill-gotten wealth, ruthless power, and special privilege. He was against peonage, poverty, and ignorance, and for enlarging and enriching the sources of public education through coöperative enterprise, and giving a wider scope to the interests and activities of the poor. He aimed at the welfare and happiness of the poor as well as the rich, and wished to prevent the ruin of the nation, as he said, through poverty and ignorance. He would wage war against a tyrannical government, and also against a corrupt Church. In fact Government and Church were practically the same. In short, he was a "dangerous man" in the eyes of politicians and religious leaders, a Wat Tyler among the Mexicans.

Some of Hidalgo's demands were remote from the possibilities of his time. He wanted a Congress representing all of the people, laws to promote the happiness of all, and he wished to advance the arts, commerce and industry as well as education. Most significant of all, perhaps, seeing that he himself was a priest, he sought to purify religion in the interest of humanity.

For his "high crimes and misdemeanors," as his acts were naturally regarded, Hidalgo was hunted like a wild beast, excommunicated, captured, deprived of his priestly insignia and

clothed in penitential garb, to relieve the Church of responsibility, and then handed over to the government to be decapitated and have his head exposed on the walls of the Public Granary in Guanajuato. "Thus men slay the prophets." Nevertheless, he had lighted a torch of freedom and enlightenment which the poor and oppressed of Mexico have never allowed to become completely extinguished. Practically all the reforms since advocated hark back to the "Cry of Dolores," and the spirit of Hidalgo moves in the present demand for popular education and its social orientation.

We are likely to think of Mexico as a country of frequent revolutions. It has been, if we regard as revolutions all political disturbances attended by bloodshed and ending merely in a shift of political power. There have been many disturbances of this kind, but they have been for the most part merely surface phenomena of relative unimportance to the people. They have been occasioned chiefly by the enmities and ambitions of military leaders and *politicos*. A little fighting, an assassination or two, and the "revolution" is over, the people being left in about the same conditions as before with the exception of a change of masters.

In reality, however, there has been only one genuine and deeply significant revolution in Mexico. It began with Hidalgo in 1810 and continued, interruptedly and with varying fortunes, down to the present time. It is still in process, and will end only with the complete supremacy of a "government of the people, by the people, and for the people," and the realiza-

tion of reforms demanded with increasing volume and intensity throughout the entire history of Mexico. "Only three times," it has been said, "has the cry of Liberty lifted loud enough to leap desert, *cordilleras*, and linguistic barriers. Hidalgo in 1810, Juarez from 1834-1867, and Madero in 1910—these, and only these, deserve to be called revolutions in that they were uprisings of a "whole people." These three periods were really only the armed phases of one and the same revolution. Between them the fires of a *social* revolution were smoldering. Only now and then did they burst into flame. The world is now chiefly interested in a peaceful phase of this revolution and its achievements in education.

Sometimes it is said by proponents of law and order, no matter how these are obtained, that a social revolution is never instituted by the people themselves conscious of their own wrongs. Such revolutions, it is insisted, are only artificial and temporary movements stirred up by wicked and selfish agitators interested merely in their own advancement—trouble makers. This may be true of certain so called revolutions in Mexico, but it is certainly not true of the social revolution initiated by Hidalgo. Under the iron hand of oppression any people is likely to become discouraged and depraved, oppressed yet docile. Long suffering is characteristic of the poor.

The docility of the Mexican peons has often been remarked and perhaps unduly emphasized, but in their case as in others cringing docility is a badge of enforced degradation. The Spanish conquerors naturally looked down upon their subjects. They were poor and

ignorant. They were pagans, and pagans even more than Christians are likely to feel that their degraded position is a manifestation of the will of Providence.

We have learned, however, to discount the disparagement of a subject people by their despotic rulers. When it is said of the mestizos and Indians of Mexico, that they are ignorant, depraved, and vicious, unfit to participate in their government, content with the satisfaction of their grosser physical needs, and with no aspiration for a higher life, unless and until they are stirred up to envy and revenge by selfish busy-bodies meddling with economic and social affairs which are none of their business, we wonder if this is not the severest indictment of the ruling class. It is certainly a flat denial of the instinctive nature of the desire for freedom, a negation of Byron's doctrine of "the eternal spirit of the changeless mind." At any rate, the leaders of the social revolution in Mexico have been as a rule neither grossly ignorant nor conspicuously selfish. Most of them have been proclaimed bandits, malefactors, robbers and enemies of God and religion. But of those who stand out—Hidalgo, Morelos, Juarez, Madero, Zapata—and the list might be extended—all sacrificed their lives for the popular cause, with the single exception of Juarez.

Hidalgo, as we saw, was a priest, a scholar, and a friend of religion. After his death another priest, Morelos, half Indian, carried on the fight, and with more specific demands. He asked not only for the protection of the poor, prohibition of slavery, freedom of speech, of the press and of religious

opinion, but also for the abolition of the special privileges of the Church and the military clique, and the prohibition of religious orders. These demands were duly set forth in a constitution drafted in 1814, seven years before Mexico achieved her independence. The democratic nature of this Constitution is startlingly indicated by the fact that it contained an article providing for the Initiative and the Referendum!

Morelos suffered the same fate as Hidalgo. He was declared to be "an unconfessed heretic, and an abettor of heretics, a disturber of the economic hierarchy, a profaner of the holy sacraments, a traitor to God, to the king and the pope." He, too, was captured, condemned and summarily shot (1815).

Guerrero, a companion of Morelos who had joined Hidalgo and his band of patriots in 1810, continued the struggle. He held out until 1821 when the independence of Mexico was declared, revolted against Iturbide when he set himself up as emperor in 1822, later became vice-president, then president, was forced to retire, fled to the South where he also was finally captured, condemned, and executed in 1831. Meantime a liberal constitution, modeled after that of the United States was drawn up and proclaimed, but later abrogated chiefly on account of the persistent hostility of the Church.

We may pass lightly over the long period of Mexican history including the revolt of Texas and the war with the United States. It is a period of external and internal struggles which were chiefly political. We may recall, however, that Santa Anna, a selfish

and traitorous leader and a cowardly rascal if ever there was one, made himself dictator for most of this period, and for his services to the Church in restoring its wealth and privileges was called the "elect of God," and proclaimed as the man who had "returned to God His rightful heritage." When Maximilian was set up by France aided by the Church as emperor of Mexico (1864-67) there was an agreement between him and the Pope that the laws previously passed relative to modifying the Church estates should be set aside, that the religious orders should be reorganized and re-established, that the Catholic religion to the exclusion of all others should be encouraged and supported by the state and that education public and private should be supervised and led by the ecclesiastical authorities. Clearly there was not to be much chance for educational reform.

II

But there arose in this period a Mexican leader, pure Indian by the way, who labored more successfully for the popular cause than any of his predecessors. He was Benito Juarez. Juarez, in addition to his military and political achievements, planned an agrarian program for the farmer, encouraged industry, held that all natural resources belonged to the people, demanded the separation of Church and state and the complete freedom of religion. He asserted Government title to all the properties of the Church other than those necessary to the discharge of its purely religious functions, even provided a complete program of railroads and telegraphic lines *to be built and owned by*

the people. And what is more significant in this connection, he opposed ecclesiastical control of education, and established public schools.

The whole set of social reforms advocated by Juarez and his liberal predecessors were proclaimed in a national constitution drawn up in 1857. In this constitution, after recognizing the rights of man as the basis and object of social institutions, it was declared that in the Republic all are born free, it denied the recognition of monastic orders and the permission to establish them, and guaranteed freedom of speech, of the press, and of assembly. It denied, too, the recognition of titles of nobility and hereditary honors. It forbade corporations whether civil or ecclesiastical to acquire or administer real estate or capital fixed upon it, with the single exception of edifices destined immediately and directly to the service and object of the institution. It asserted that the state and Church are independent of one another, declared marriage a civil contract and provided that no laws establishing or prohibiting any religion should be passed. Finally it asserted that in the Republic instruction should be free.

The social revolution at that time, however, had not gained sufficient power to put into operations these reforms against the immediate and violent opposition of the Church and other elements interested in the maintenance of the *status quo*.

Juarez was denounced as an infidel and an anarchist, as "an enemy of God and religions." All the faithful were forbidden under threat of excommunication to support his government or to obey the laws initiated to

put his reforms into operation. Though persecuted and hunted from place to place, though more than once driven out of Mexico City, narrowly escaping assassination, and though at one time banished from the Republic by Santa Anna (of all men!) this great liberal leader escaped death from his enemies and died of his home in Mexico City in 1872.

During the dictatorship of Porfirio Diaz (1870-1910) there is also little to record with respect to an improvement in the education of the masses. Diaz was a great man no doubt. Theodore Roosevelt, Elihu Root, Andrew Carnegie, and William Howard Taft acclaimed him as such, and they were good judges. But his greatness was not manifested in an effort to promote the happiness of the under-privileged. He regarded them and treated them as practically unworthy of consideration. He was for law and order at any cost, and to secure these he ruled by force and fear. He probably believed that the material prosperity of the few necessarily increased the happiness of all. So, to bring material prosperity he threw the country open to all manner of concessionaires and exploiters. He encouraged the formation of great estates; took away the communal lands of the people, leaving them to starve or to work for their masters for a nominal wage. He restored in large part the privileges of the Church. During his time the clericals are said to have accumulated 800 million pesos. He increased the number of schools but did practically nothing directly to improve the condition of the masses, and little for rural education. Though illiteracy slightly declined during his rule, the educational budget never ex-

ceeded 4,000,000 pesos.

Diaz may take a place in history as a great man, but certainly not with Juarez as a great emancipator. He blocked the social revolution for which so many had given their lives. "There is no doubt," says George Sanchez, "that the material progress of Mexico owes much to the government of Porfirio Diaz, but it is equally true that the well-being of the masses of the Mexican people was not improved."

III

One of the great social questions in Mexico has been from the beginning and is now the agrarian problem. Reforms in the distribution of land were proposed by Maximilian, Juarez, Madero and many others, and the question received a large share of attention in the Constitution of 1917. It still agitates the country and will long continue to do so. It is a question which has always touched closely the life of the poorer classes. Consequently its agitation has been a common and effective means of creating among them a growing sense of national interest and a racial and national consciousness, which are a supreme necessity if the aims of the social revolution are to be finally achieved. In his struggle for land the Indian has discovered that he is something more than a peon, that he is a man and a Mexican, that "they have rights who dare to maintain them," and has led him to conclude that he could and would force consideration both of his conditions and his demands. This consciousness and confidence are also necessary to the success of the educational experiment in Mexico.

The most influential figure in the

movement to secure the restoration of land to the Indians was a peon, chiefly Indian, commonly considered by his enemies in Mexico, and by the uninformed public on this side of the Rio Grande, as a ruthless, reckless, and blood thirsty bandit. His name was Zapata. Zapata raised the standard of "Land and Liberty" and pursued his objective with relentless purpose. When he began his "revolution" he could neither read nor write. It is said of him that he sought neither wealth nor office, that he never enriched himself. But there can be no doubt that he awakened in the Indian a sense of dignity and a confidence in himself and his cause. Under the organization and direction of Zapata *los abajos*, the down-trodden, found that they could fight their oppressors and win battles against them. Without this confidence of the oppressed masses both in themselves and in their cause the present government of Mexico would have a far more difficult task than now confronts it in its attempt to create through education a new nation. "Zapata fought for the poor people," said one of his followers, "but the millionaires were against him." He *fought* for them, but achieved only in part his purpose before he, too, was perfidiously betrayed and traitorously shot in 1919. Whatever we may have been taught to think of him, he is rapidly becoming a legendary hero among the Mexican masses.

Prior to the death of Zapata, Madero had appeared upon the Mexican scene demanding reform, and the dictatorship of Diaz collapsed like a punctured balloon. Madero was an idealist, rather than an executive or an administrator, but he did much to pro-

mote the fortunes of the social revolution before he added his name to the list of the martyrs. He was traitorously shot in 1913. Under Madero's influence and that of his followers a new constitution was drawn up. It re-enacted the liberal provisions of the constitution of 1857 and included provisions to meet the changes of sixty years, particularly with respect to labor.

This new Federal constitution of 1917, with its subsequent changes, provides that primary, secondary, and normal education shall be imparted only by the State, the word state being inclusive of federal, state, and municipal governments. Private individuals and organizations may establish schools, but not without first having obtained the permission of the public power. The formation of their plans, programmes and methods of teaching, and the qualifications of their teachers, are matters which must remain with the State. Primary education is obligatory and gratuitous. The instruction imparted must exclude all religious doctrine and combat fanaticism and prejudice, that is, it must be scientific rather than dogmatic, lay rather than clerical.

In short, this constitution authorizes the formation of a complete national system of education, and immediately following its adoption the National Government proceeded to bring such system into concrete existence. It is this system and the attempt to install it that has intensified the conflict between

the Church and State in Mexico.

The foregoing cursory glance at one aspect of Mexican history enables us to perceive the fact, or to clarify the idea, that education in Mexico today is the outcome of conditions and tendencies traceable through the entire struggle of the masses for improved conditions; beginning even prior to the achievement of Mexican independence; that social, economic, political, and religious conditions have determined its trend and its modern character; that the present scheme is not, as some believe, an effort to "dethrone God and install atheism," or the product of hairbrained educational philosophers with their heads in the clouds, if there be such; or of a desire to imitate Russia, or a fanciful effort of the country to life itself by its bootstraps. It is rather a sincere and intelligent attempt to solve the problems of Mexican life by a process of rational adjustment. It proceeds from an integration of all these problems—land, wealth production and distribution, labor, sanitation, national unification, etc.—and is an attempt to create a spiritual and material *milieu* within which alone the fundamental problems of a nation are or ever can be permanently solved. At any rate, a brief retrospect of the struggle for social reform in Mexico, and the relation of education, or lack of it, to the progress of the country, is, necessary to a fair understanding of Mexican education today. We should understand before we criticise.

The immediate aims of Mexican Education are "the eradication of illiteracy, emancipation of the proletariat, and inculcation of co-operative instead of competitive purposes in school and society.

—V. F. CALVERTON—"Current History," December, 1935.

LEADERSHIP AND EDUCATION

EDMUND DE S. BRUNNER

I

IN A PREVIOUS article entitled, "Social Trends and Education" the writer pointed out that some clearly discernible social trends were setting increasingly important problems for the schools that were being given little attention. In that discussion, one item was omitted because of space considerations, namely the growing trend toward the interdependence of all social and economic groups in our society. This trend seems to the writer to involve developing new techniques of social control in harmony with our democratic principles. The failure to recognize the implications of this trend and uneasiness on the part of some over the changes that perforce it is bringing about, seem to result in threats to our society which for several reasons leaders in and out of education are dodging. This raises the question as to the type of leadership called for, the education they should have and the goals toward which they may be expected to head. This article attempts briefly to discuss these matters.

The contention that society is becoming increasingly interdependent may be doubted by some. However, the resurgence of nationalism evident at present will not forever turn the tide back. But the chief application of this truth is to be made at home. There has been a tendency of late to emphasize class and section. West versus East, rural versus urban, labor versus capital, and so on. I suppose the communist ideology would say this is inevitable. And it may be if man's stu-

pidity continues to over-balance man's intelligence in social planning.

But there have been some hard lessons in interdependence which perhaps a few have learned. The depression of the 1930's was characterized by an unprecedented supply of unemployed dollars; unused investment funds. The unemployment of men and money went hand in hand. Take another illustration, the effect of the Agricultural Adjustment Act payments. Each time the checks reached any crop area, retail trade expanded and people were put to work making, transporting and selling goods. Car lot shipments from the industrial states to the agricultural went up over forty per cent as the flow of these payments became established and farm income increased. For some years the remarkably close correspondence of farm income and industrial wages has been noted by economists. Many other illustrations, of course, could be given.

The point is that an interdependent society must operate differently and be controlled differently than an independent one. When Daniel Boone settled for a while near Lexington, Kentucky, he was master of his behavior. But Lexington, Kentucky today has gone in for social control in a big way. It has regulations to reduce the incidence and cost of fires. It has police to keep 1937 Daniel Boones from shooting any stray red Indians that might happen along. It requires all children between certain ages actually to leave their homes to be educated, and so on. How Daniel Boone

would have fought such provisions! Well, economic independence is about as much of a has been as Daniel Boone. No one wants its return.

"What?" you say. "How about Adam Smith and the whole *laissez faire* school down to the rugged individualists of our day?" Well, how about them?

Note first that Adam Smith himself emphasized again and again that government should step in and control those who under *laissez faire* abused its freedom. You have never heard a rugged individualist say that, I suppose, but that's because they know their Daniel Boone better than their Adam Smith.

Note second, that John Stuart Mill felt that the success of democracy was to a considerable degree dependent upon making a place for the expert in democratic government and they have measurably done just this in England and Scandinavia. Here, instead, we give the expert a Jim Farley for personnel manager.

Note third, that those who prattle most about our liberty, who fear regimentation, who use all the symbols and verbalisms, to which they hope we are emotionally conditioned, care naught for any liberty except their own. Daniel Boone and his generation exploited a virgin continent. His modern successors only ask liberty to exploit those who now live on that continent, but the changes that have overtaken us have outmoded the old techniques.

If we persist in using them we may get the same results the Philistines did when they let shaggy, blind old Samson get his arms around the pillars

of the house. Yes, many of those who tremble for our liberties see no liberty under the law for the working man or the farmer to organize for greater security.

Mr. Hearst is a guardian, self-appointed of course, of American democracy. When his state passes an income tax law, such as many of the states already had, he announces his intention of moving away. Democracy, some of us feel, implies that the cost of its benefits should be borne in proportion to the distribution of its material blessings. Not Mr. Hearst! He is 100% American. Even as the ballot is everyone's so should taxes be and the person on relief should pay his bit in a sales tax when he buys a pair of shoes. There are many who agree with the Hearstian concept of democracy. It is their system of social control.

To some of us the Constitution and the Bill of Rights if lived up to, if interpreted, yes and amended in terms of the courageous spirit of the founding fathers would carry us further along our way than we are. But there are dangers ahead.

One of these dangers is that to democracy itself, if you will allow me in that one word to include those rights and privileges which we have come to regard as traditionally American, as embodying the American dream. I do not refer to the failure of representative government nor to the rise of dictatorships in nations abroad.

I am concerned:

- a. with the denial of the suffrage to important groups in our population,
- b. with the befoulment of the springs of justice by privileged groups in some instances and cities,

- c. with legislative dictation as to what shall be taught in the schools regardless of the facts,
- d. with the increasingly frequent denial of the rights of criticism and free speech to our citizens,
- e. with those wolves in sheep's clothing who stop at no untruth, pause at no vilification, hesitate at nothing that will bring profit, but who at the slightest danger to their own vested interests and special privileges wrap the American flag about them and call loudly on all to protect that democracy which they have never hesitated to prostitute and deny whenever it appeared profitable to do so.

If we assume the timorous mood of some late unlamented campaign speakers and are fooled by such tactics we shall find that fascism has spanned the Atlantic, that the stream of initiative that has built up this nation will be dammed as effectively as it is in much of Europe today and that the decline of America has begun.

For under fascism, losses—spiritual and economic—are socialized, but profits, if any, are for the privileged few. It is well to remember that under capitalism in a democracy, imperfect as it is, profits and losses are both somewhat socialized as witness our parks, libraries, university endowments, our home and work relief, our bungling efforts toward social security.

The second danger is closely akin to the first. It is a fear of, a resistance to, change. This is perhaps a mark of our aging population. It is human perhaps to look backward, but from Lot's wife onward the only person who has safely indulged in *Looking Backward* was Bellamy.

It is not change that is to be resisted,

but change that is unintelligent and purposeless. Change is always gradual except after men's minds have become inelastic and static. Then when it comes it is catastrophic.

Few indeed of those who have led revolutions chose the road to violence. Jefferson, Franklin, Adams and their compatriots did not at first expect or wish to found a new nation. They but desired a freer society within the British Empire.

Revolution comes only when there is unyielding resistance to irresistible movements. But when wise leadership controls by yielding, the British Empire becomes the British Commonwealth of Nations.

Despite the human wish for stability history gives as small warrant for expecting a changeless society as a wholly classless one. A new invention, a new technique, a change of climate, the emergence of a master mind and humanity is once more on the move, whether it will or no. Today is such a time and the danger is real that a mistaken leadership may make the transition to what is coming more difficult and dangerous by resistance to established trends.

Again, there is the danger that too many of those who should lead will seek an escape from reality.

Thus one of the great Chinese leaders has recently turned his back on his nation's needs and set himself to translating Shakespeare into Chinese.

Thus in Russia in 1917 the Holy Synod met for the first time in more than a century. The world was attempting suicide! Russia was aflame with revolution! To them went Col. Raymond Robbins urging that they

assume the spiritual leadership of their blinded people. When in recent times did a great church have a greater opportunity? But they turned a deaf ear. They had an important matter to discuss. Changes had been proposed in the age-old liturgy of the church. And so the fire came and reduced the Russian church to what it is today.

But there is another sort of escape. There are those who wax eloquent upon the dangers to democracy from our reactionaries and who, far from resisting change, bemoan its slow tempo, who talk profoundly of a new social order but whose hands are unsullied by the toil of building that order. They have, however, a certain vogue among those who mistake the glow of noble feelings for the sweat of toil. These are the "pink tea radicals" of our drawing rooms.

They forget that the social order cannot be changed in the twinkling of an eye as one picture replaces another on the screen, *even by revolution*. Rather we inch along toward social progress, pushing back by great effort the forces of tradition, inertia, reaction, corruption. They forget, too, that too often when revolutionary changes are effected no automatic heaven is achieved. Rather, the ruthlessness of a Czar is exchanged for the ruthlessness of a Lenin, the cruelty of a Louis for that of the guillotine.

Some see another possible danger—that of communism. The Marxian philosophy and the present techniques of its handful of followers in this land seem so anti-American, so counter to the traditions, temper and mores of our people that it is hard for a sociologist to see cause for alarm in that direction. If danger lies here it is that the very

impatient opposition engendered by the stupid tactics of American communists, torn by internal discussion though they are, will play into the hands of those who lean toward that other extreme—fascism.

II

What then are the positive tasks our leadership faces today? This question must still be answered in pretty general terms, not in specifics. To me, it seems that first of all we need a re-evaluation of democracy. Does it mean simply individual freedom, attested by the right to vote, or does it imply in our present complex order, the greatest good to the greatest number in all the phases of our social life?

Popularity is not leadership. The challenge democracy meets today comes not without cause. This is not the occasion, even if there were time, to trace in any detail the development of our democratic theory. The frontier, of course, greatly influenced it. Every man was as good as his neighbor. He who was most popular was in many sections praised as being "common." The leader was such because he exalted his "commonness." Incidentally, this is one reason why, when such a one achieved power, he used and uses it too often for his own ends. We have not built up the fine tradition of public service that motivated the English.

The same philosophy has tinged education. We have gone in for training the mass and we have succeeded beyond any other nation but the mass still follows a Long, a Coughlin, or a Townsend, is regimented to the polls by a Vare or a Tammany Hall, reads Hearst papers. Too little have we con-

sidered training leadership and we have too little leadership. Democracy does not mean equality. When a democracy seeks its leadership from those who represent its average, it is doomed, it is fair prey for tyrants.

Democracy *does* mean equality of opportunity, opportunity for each individual to make the best of what capacities he has, unhindered by the exploitation of special privilege. But those capacities are widely different as common observation and the intelligence tests prove. If this be true there are many obligations that education needs to assume in the development both of equality of opportunity for the many and leadership for those fitted to exercise it.

Education must transmit what is best and basic in the social heritage, the experience and values men live by. It must enable youth to acquire the skills, the cultural resources, the power of thinking, sufficient to live in and adjust to a rapidly changing environment. It must produce a citizenry intelligent enough to follow the leader not the demagogue or the special pleader. But education must also train the intellectually advantaged in the techniques that will make it possible for mankind to exert a socially beneficent but increasing measure of social control over the collective phases of life.

Such a re-evaluation of democracy leads then to a second closely related positive step, a commitment to change, change that will make for the better. The function of leadership, since change is inevitable, is to direct it into socially useful channels.

But direction of change involves a knowledge of the desirable goals and an ability to make people realize those

goals and proceed toward them at a pace neither too fast nor too slow to defeat itself. This latter is a matter of technique, educational in the broadest sense of the term, which succeeds because it but reveals the thoughts out of many aching and thinking hearts.

But the knowledge of desirable goals is a problem of toughest texture. To solve it we need all the aid that we can summon from the sciences, social and physical.

This means, of course, not only that we educate others but that we keep educating ourselves. It is easy to get one's social and economic principles from prejudiced sources. It is not easy to seek out the serious journals and the government reports, but just as there is no tabloid path to a college degree, so also the power of purposeful knowledge will not be drawn from the nickel weekly.

But knowledge is useless as knowledge. The faith that mere facts will effect changed attitudes and wise action is a false hope. Just as the physical scientist in his laboratory manipulates elements until he solves his problem so the social scientist must take the facts and elements of societal existence and experiment with them until principles are discovered and applied.

Are there any principles now available, any desirable goals toward which it is safe to lead?

Perhaps the beginning of the answer to that question is to be seen in the TVA. It is a social experiment that should teach us much, whatever its outcome, because it is large scale planning in a democracy. It is an effort to achieve a scientific civilization in both physical and social terms to supplant the old type. It is attempting to re-

direct an entire region, utilizing its every physical resource but aiding as well in its education, in improving its health and community organization. And though it offers leadership in these latter-items at least within communities its procedures are democratic.

The Great Drought is another illustration. It dramatizes the anti-social prodigality with which we Americans have used our natural resources.

The task of conserving that soil as of conserving other similar natural resources, is a colossal one. No one doubts that such conservation will mean incalculable wealth to generations yet unborn.

Private capitalism, however, cannot undertake this conservation. It is of

its essence that it must make profit year by year. The very complexity of the industrial machine we have constructed out of the riches of this continent seems therefore, to call for a device by which society can operate not only to safeguard itself from serious loss or even destruction as in the Dust Bowl, but actually to achieve profits for its members in terms of decades or even centuries by conserving such a basic heritage as the very soil itself.

The chief device society has thus far been able to devise for such purposes is government ready to use the scientist to the full, but the very life blood of such a government in a democracy is education.

TO SHAKESPEARE

SYLVIA LIEN

W ith Time's great test behind his works, he proves—
 I n spite of Time and his ungrateful sands—that
 L ove of man can triumph over age, and
 L ove of life can make that lover be
 I mmortal, making the results of love to
 A nswer to the hearts of centuries.
 M ore no man can ever hope to do.

S hould tribute to his wondrous works end here?
 H e gave his labors to posterity,
 A nd that posterity should give him praise,
 K eeping care to save his works for e'er.
 E ach word of his has wov'n the cloth of's art
 S o strong, that only supernat'ral words could
 P ierce the lovely texture of the goods.
 E 'en though the world has changed, his standards stay.
 A las! That he himself could not remain, for
 R ather than the words, we'd have true life.
 E nrich *your* life, friend, with what *his* life left.

WE GET ALONG WITH 'EM

AUGUSTA KLONTZ

THE tardy bell had rung and the Tall Teacher met me in the hall. "Well, here's another day," she greeted me.

"Yes, one more day's work for teaching, one less life for me," I paraphrased smoothly.

"I wonder how the New Teacher is getting along now," whispered the Tall One.

"She's having a hard time, poor dear," I said, "and she tries so hard to manage things well."

I took my place in the hall beside the door of my classroom and nodded to the New Teacher who rushed along the dimly-lighted corridor with quick nervous steps.

"Another day," I smiled.

"Yes, another day," she answered, as she glanced at her wrist watch.

"Poor dear," I murmured to the Tall One, "she ought to learn how to 'psych' those youngsters. We all have to do it one way or another."

"Sure," agreed my companion in arms, "sure, you have to learn how to get along with 'em. It takes time and patience, too."

Sounds of hurrying feet and eager voices came to me, with snatches of lilting laughter and hasty whispers. The high school students, the young crowd, if you please, were preparing to put in another day in our fine, modern, red-brick factory of education. Bill hurried, almost ran, toward the door. When he saw me, he slowed up so suddenly, he almost skidded.

"Good morning," I said softly.

"Umph," he replied, genially.

"Go in and take your seat quietly," I almost whispered the words. Too surprised to answer, he went to his desk, put his notebook on it, slid into the seat, and waited—quietly—for perhaps the first time in his young life. Jane and Marie skipped, giggling, toward the door.

"Good morning," I said. I had to speak a trifle loud to be heard above their chatter.

"Good morning," said Marie, gaily, while Jane tried to place her forbidden chewing-gum as inconspicuously as possible.

"Go in and take your seats quietly," I directed softly.

The girls stopped, dead still, bewilderment plainly written on their faces.

"Ma'am?" stammered Jane, juggling the gum with an alert tongue.

"Go in and take your places quietly," I repeated.

Still astonished and well-nigh speechless the two girls turned into the room, and, still silent, made their way to their respective places. I kept my station by the door, greeted each pupil, and invited all to "come in and take your seat quietly." This was a class of alert, fun-loving Sophomores, capable of doing much, but seldom getting it done. Perhaps a little quiet to start off the lesson hour would help. At any rate it was worth trying. Another bell rang and the regular high schedule was under way for the day. The last pupil slipped into his seat as I closed the door and faced the class.

A peculiar hush came over the room

as I checked the roll. Even Bill seemed to realize that something had happened. He forgot to pull Sue's curls, or to trip Ted who sat opposite. The quiet continued, as, in a soft low tone of voice, I assigned a lesson for the next day. The recitation of the present lesson began. Helen explained the use of plus and minus signs in Algebra in a brilliant, comprehensive manner and sat down amid the approving glances of her classmates. The orderly quiet attention continued. John went to the board and solved an example. Marie did another problem, and so the lesson continued, efficiently, quietly, alertly. Evidently this particular bit of "psyching" was going over all right. Maybe I could pass on my scheme to the nervous and harassed New Teacher. Then—Bob's hand went surreptitiously to his pocket. I saw the quick gleam of a red rubber band.

"Oh," I thought grimly, "another spit ball, or a bean, or a piece of fruit jar rubber, or—"

I moved quickly to the window.

"Bob," I said aloud, "Bob, will you please fix this shade for me? I believe you can reach it. I'm not quite tall enough," and I extended my arms vaguely upward.

Somewhat surprised Bob ambled over to the window and adjusted the shade.

"Thank you," I said, ever so sweetly, "I always need a good tall boy to help me fix the things I cannot reach."

I gazed admiringly at Bob's fine strong young body, and he unconsciously straightened up as he again slipped into his seat. Again, something was happening, but Bob couldn't quite figure it out. Now, if I could divert his

attention from mischief for the remainder of the hour—the time set aside for study—he might really do something useful. Then, too, Ella was getting restless.

"Yes," said I, "what is it Ella?"

"When you add a minus four and a minus seven do you get a plus eleven or a minus eleven?"

"Minus eleven," I said quickly.

"But you said something in class yesterday about two minus signs giving a plus answer, and—"

"That's when you multiply, silly," whispered Bill, full of superior wisdom—and mischief.

"Shut up," the defensive retort came from Ella's lips. "You don't know so much."

Something must be done at once to stop this incipient revolt. I looked at Helen, and said quickly, "Helen, please explain again the rules for the use of the plus and minus signs in Algebra."

Helen stepped to the blackboard and gave once more her clear and comprehensive explanation. Ella listened carefully, experimented with her examples and finally beamed, "I can get them now."

"Fine," I commended, as I reached for a book—"John, what have you there?"

"Aw—nothing much—just some chinquapins."

"Oh—some—what," I stammered, for the word was a new one.

"Just chinquapins. See." He held out a handful of tiny chestnut-like nuts.

"Well, this is interesting," I began, "where did you get these?"

"They grow everywhere here. I got these at home."

I examined one cautiously. "Are they good to eat?"

"Sure. Haven't you ever eaten any?" the lad asked in surprise.

"No," I said, "I don't believe I ever saw any chinquapins before."

"Shucks! They're common enough. Here, have some of these," he offered generously.

"Oh, I don't want to rob you," I protested.

"That's all right. We've got four trees of 'em at home. I can get all I want."

Quickly the lad emptied his pockets as he spontaneously and generously gave me the nuts down to the last chinquapin.

"Thank you very much, John," I said. "I appreciate this."

"S all right," he mumbled as he took his seat again.

"Well," my guiding Inner Voice commented, "you put that over, I guess. You knew he was going to shoot those nuts all over the room, and eat the rest."

"Hush," I returned, "he may even hear me think. After all, there are still a few minutes left in this class period, and I want them to be peaceful."

I glanced around the room. Once more quiet reigned. At least half of the students were engaged in what seemed to be earnest, sincere study. One-fourth were getting ready to study—sharpening pencils, getting notebooks in position, finding the required pages in their text books. The remaining one-fourth were looking with speculative eyes at the activities of their classmates. This latter group included the pupils who could and would threaten the peace of any class. They were the ones who had handicaps of

vision and hearing, whose nervous systems were over-wrought, and whose emotional balance was unstable. Once more I looked toward the corner near the door. Harold was gazing in bored perplexity at his paper. Quickly and quietly I went to his side.

"How are you getting along?" I asked.

"Well," he answered slowly, "I thought I was getting along fine, but I can't seem to get this example."

"Let me see it." I reached for the paper which he handed me, and looked at it carefully.

"This seems to be all right," I said. "Look up the answer again."

"The boy did as I asked, consulted his paper, and exclaimed, 'It is all right. I looked up the answer on the wrong page.'"

Just then the bell rang for class dismissal.

"Remember," I said warningly, "leave the room quietly and quickly."

The pupils began to file out in an orderly manner.

"Harold," I called softly.

He turned his head quickly. "Ma'am?"

"Would you like to enter the oration contest next month?"

"Oh—yes, ma'am," he began eagerly, "that is, if you think I can do it. I've always wanted to try something like that."

"All right," I said, "I'll put you on my list."

I wondered if this would prove to be the best approach to the confidence of a brilliant lad who was fast becoming bored with school. More "psyching"? Sure. But it might help. The line of pupils was fast thinning out.

"Ted," I called, "come here

please."

A tall, slender, flat-chested lad shuffled over to me.

"Let me feel your pulse," I said.

Utter astonishment came upon his face. "Feel my—pulse!" he repeated. "Why? Do I look sick? I feel all right," he finished arrogantly.

"Hum, just as I thought. Your pulse is jumpy and your hand trembled like a leaf when you handed in your lesson paper. What is the trouble?" I looked at him keenly.

"I—I don't know," he stammered. "I feel all right."

"How long have you been trembling this way?" I asked.

"I don't know, really," said the lad miserably.

"Are you smoking a lot?"

"Well—er—no—that is, I guess I am smoking a lot," he admitted.

"Something is wrong. You go to the Doctor as soon as school is out today and have him look you over. Then you bring me a note from him tomorrow when you come to class," I urged.

"Yes ma'am," he answered as he left.

"Humph!" said my Inner Voice, "now you've scared the wits out of that poor boy, and what good will that do?"

"Hush," I whispered, "here comes another class, and I'll have to do some more 'psyching.' Anyway, that's what I tried to do for Ted. He is smoking too much, and his pulse is jumpy. He needs to feel that someone is interested in him since his mother died. He was her baby."

"I thought so," replied the Inner Voice, mockingly.

The New Teacher came down the hall. She smiled wearily when she saw me.

"Are things all right?" I asked.

"Yes—er—yes,—that is, I guess so. I can't do what you do, though. I don't suppose you have any trouble with the pupils, do you?" she asked wistfully.

Quickly I remembered, Bob, and Ella and John and Ted, and all the rest. "Oh," I said, "I think we all have our troubles. Things don't always go along like a song. We just have to learn to get along with 'em."

When the teacher understands her pupils and seeks to treat them as respected individual personalities, she will proceed in her adaptive work by sympathetic and intelligent diagnostic work and in thought and remedial procedures.—NOBLE LEE GARRISON—*The Technique and Administration of Teaching.*

JOHN MILTON MEETS GALILEO

(At Bellosguardo)

ANNA ROZILLA CREVER

Song came to Science on that epoch day
When youthful Milton found the Tuscan Seer,
His heart a pendulum vibrating swift
In presence of the man who knew the stars.
This doubly hallowed house could tell the world
Miltonic history—that the two were there,
And struck the finer chords of thought and speech—
The one with face ravined, and deeply scarred
With channels worn of conflict and revolt,
The other with a face refined and pure,
And like a crystal lake reflecting all
The ranges of his thought and heights of soul—
Soft hair, and body slightly built to sing
The grander music and the softer air.
A moment's hesitation, then he spoke:
"John Milton is my name, and some are pleased
To call me England's poet. I have come
Responsive to desire to see the man
Whose work receives the homage of the world."

Galileo:

I thank you Son of Song! You honor me:
I used to write light verse myself—in youth,
But yours has stature. They are stately lines—
Sonorous as the sound of surf on sand.
Fame has preceded you. Two years ago
I heard *Il Penseroso*, and it brought
'A dim religious light' when days were dark.

Milton:

My thanks to you! There is no greater praise
Than you should quote my lines, But I would learn
From you, and of this gracious hour make
A memory to brighten all my years!

Galileo:

That is most kind of you. I'd even give
The honor of this visit to have been
The first to think of telescopes—but then—
I could improve on them. The Dutch
Were satisfied with what they did—a thing

Once understood has lost its charm to some—
They went no farther, but my mind could see
That there were lenses greater to be made,
And many worlds by them to be brought near.

Milton:

A thing well understood, to you is goad
To drive to fields untried. Inertia is
Not overcome by resting on past deeds.

Galileo:

No, verily. If I could work unvexed
I never should grow old. No hand can choke
My spirit. Without eyes I teach and lecture:
Pupils come as eager for my help
As when I taught in Padua and Venice.

Milton:

I see they do. These walls are covered thick
With circles, curves and symbols.

Galileo:

Youth believes in me. I give him truth—
The truth of stars.

Milton:

That you should suffer from intolerance!
The light you cannot hide will never fade.
(To Galileo's face came wistfulness)

Galileo:

My Son, the light has gone from these dull eyes,
But in my night are many-minded lamps—
I see more clear than my Inquisitors.
(Milton, his own unconscious prophet, said:)
"Then blindness is for you not tragedy:
The inner vision grows more keen with use—
And thought is what we need: each stellar group
Must have one brightest star—likewise an age—
And this has Galileo!"

Galileo:

That calls for laughter, Son of Song—
Or tears—and I have neither. Poets' eyes
Can see more stars than we astronomers!

Milton:

Would you could lead me to your tower-room.

Galileo:

There you can lead *me*. 'Tis a short ascent
On steps much worn.

(A servant with a lantern leads the way.

They reach the tower and survey the sky.)

Here is my telescope. I will adjust
It to your eye. I know from years of work
If not from sight, how to direct it—

'Tis a crude device, but it has served me well.

(He stood with face upraised, his roving eyes

Unseeing, and his hand—articulate—held up

Invoking silence before Majesty—

Milton, shaken with desire to learn,

Not knowing that he too, should spend his years

In darkness treading out the wine of song!)

Galileo:

That brilliant star in Lyra moves among
Her smaller stars as queen among courtiers—
'Tis Vega—in two thousand years—and more—
That star will guide the destinies of men.
I found the satellites of Jupiter,
And Venus has no whim I do not know
But I have never fathomed perfidy—
The motives actuating men are veiled
Until they blaze upon me to my hurt—
But these are secrets—torture has no tongue.

Milton:

A strange anomaly of giant minds—
Who makes a quest of stars sees not the pit.
Your pendant lamps amaze me. I see God,
And feel that I have glimpsed infinity.
(They descend the steps, and in the lower room
A fire burns on the hearth.)
Your pendulums declare my hour gone—
An hour so great that none can measure it.

Galileo:

To me it has been one to warm the heart.
I am an old man craving rest and peace—

The peace of understanding. Would that here
Beside this fire my daughter-nun, Celeste,
Could sit to cheer and comfort me,—but no—
Prisons and persecutions live with me,
And rack my soul and body constantly.

Milton:

Master, my heart is rent—it breaks for you.
It is the fate of all great minds and souls
To suffer at the hands of ignorance.
The day will come when that you teach
Will be a household word on children's lips.

Galileo:

You give me courage, Son of Song. 'Tis hard
To reconcile myself with God and Church,
And still be true to Science—but the time
Will come when both will fuse. Posterity
Will never let this bitter warfare last.

Milton:

You have the faith of knowledge. Master, dear,
To leave you now is like forsaking heights
For lower levels; but this hill is proud
To be your home; this writing table rich
To hold your books, within this one
I shall inscribe my name—and then depart.

Galileo:

No, Son of Song, I would not have you go.
Come sit beside me at the fire and read
From your L'Allegro—'tis a cheerful theme,
And I would love the music of your voice.

Milton:

Master, all my heart obeys. My book
Lies there with yours—but first I want to tell—
I have a fever ever burning bright
To write a greater poem. I shall die
Of it unless I set to work. Other poems
May intervene—but this—

Galileo:

Could you reveal its name to me
In confidence?

Milton:

Oh yes—to you, I could deny no word.
For years it has been growing—and its flame
Will kindle fires, I hope, on every hearth,
For it will touch the lives and hearts of men—
I scarce can speak for trembling, Master dear,
So deeply do I feel. Here, close beside you,
In the firelight's glow, I'll whisper it—
Paradise Lost!

Galileo:

Like you I tremble—but I know your power.
If there is Hell you'll make it beautiful.
(Milton reads the whole of L'Allegro, and then—)

Milton:

So late the hour Master. I must go.
(Impulsively he kneels and kisses Galileo's hand—)

Galileo:

My Son, I'm tired of greatness. I would have
The near, warm things—and tenderness like yours—
You should have been my son—my very own.
Forgive a blind man's liberty, but I
Would know your face. My hands would press your cheek—
And lips—your Eyes?

Milton:

Are bright blue, Master. Now they overflow.

Galileo:

Your hair is soft and fine—a poet's hair
If you must go, I'll send my man to light
You down the hill. I shall invoke the stars!
Good night. Good night!

Truth is as impossible to be soiled by any outward touch as the sunbeam.—JOHN MILTON.

"THE INSPIRED IDIOT"

RUBY GODDARD

THE inspired idiot! Nothing less, nothing more. That was Oliver Goldsmith. The world still reads the *Deserted Village* and the *Vicar of Wakefield*, and lovers of the stage still applaud *She Stoops to Conquer*. But how many know the innate eccentricities of their author and the embarrassments and even agonies those eccentricities brought to him?

Perhaps the most outstanding characteristic of Goldsmith, in his life as well as in his literature, is his profound optimism. Considering his handicaps and the age in which he lived, this is remarkable. Physically he was ridiculous, with a short, dumpy figure, with a face characterized by a weak chin, an insignificant nose, and pitted with small-pox. Added to this he was disfigured at an early age by a disease which left him totally bald, even as to eyebrows, making a wig, with him, a necessity. Sensitive and imaginative, his appearance was a handicap indeed. But a careless, easy facility of disposition, a natural vein of quiet humor, and an amusing eccentricity of manner counteracted his sensitiveness, and made him beloved.

His optimism, combined with a kindliness and incompetency, makes him an outstanding figure even among the notable eccentrics, for what other man would be so thoughtless of self, so kind of heart and generous, as to give away to a destitute woman, after bringing her to his college, all his clothes, even to those he wore and his very bed clothing also? Who else, having no money, would reduce him-

self, through charity, to the point of having to cut open his feather-bed and crawl into it for warmth? Who was it that called him a "machine of pity"? The phrase aptly describes him; for when, destitute himself, he resorted to selling his own ballads on the street, he was more liable than not to return home with empty hands, having given his earning to some chance-met person whose need aroused his pity.

Along with his kindliness and optimism ran a streak of credulity which made him the dupe of comrades and chance acquaintances who would have kept him poor even if his charity had not. His winning nature and his evident genius won for him gifts from relatives, and loans, which would have made life easier for another man. But the combination of trustfulness to the point of silliness, and charity beyond all reason, was too much for him. Having sold his books and much of his clothing after what he felt to have been a deep disgrace at college, he planned to set out for America. He put his trunk on board the ship, sat down with some companions to play cards while waiting the wind and tide, lost all of his money by dawn, and emerged from the game to find that his ship had sailed! At another time, mounted on a good horse and with some thirty pounds in his pocket—unprecedented wealth for him—gained at cards, he set out for Cork. Seeing a poor woman in tears and hearing her tale of a husband in prison for debt, he gave her all his money that remained after having viewed every-

thing curious, as he said, in Cork, and after having bought a miserable horse to replace the good one he had sold.

Into everything that he wrote Goldsmith put himself. In the whimsical, improvident, and humorous characters we see the author. His wanderings, the scrapes he got into, and his idealism are portrayed on every hand. *She Stoops to Conquer* was inspired by an incident in his own life, wherein, on asking for information as to a place to spend the night and on being directed to a private house, he enters blustering on the strength of a guinea and a borrowed horse, and demands service and the best of everything. His confusion and dismay on finding he had been so grievously misled we find reflected in the play. Similarly we find his appreciation of the beauty of countries through which he traveled later and kindness and sympathy of the peoples are recorded in his *Traveler*. But of his never-ending charities he says nothing.

And those charities did not consist simply in giving away money or clothes; by far his greatest benevolence was in giving his services, as Dr. Goldsmith, to any and all who applied to him for medical aid. His diploma for the practice of medicine was attained only after a long hard struggle at the University of Padua. But all of his medical studies could not procure him employment even in an apothecary shop, for that face—it frightened would be purchasers away! He searched about uselessly, until at last he got work in a printer's, type-setting. He could not get people to come to an office to consult him. They fled when they glimpsed him—that is, wealthy people. Yet here,

among the poor, he found plenty who needed him and whom he helped—hundreds of them. He was a wonder with nervous diseases, a really fine doctor, but his initial handicap made only charity practice possible!

We find Goldsmith wandering around from pillar to post, a strolling minstrel on the Continent, with his flute bringing him his sustenance from day to day, in London scratching for a living in the poorest of districts, setting type, tending the sick, dispensing charity when he himself was nearly destitute, and finally acting as school-usher (a poorly paid position which amounted, really, to playing watch-dog to restless pupils) after having failed, again due to his ridiculous appearance, as a teacher. Here, during this miserable task, a chance visitor, getting into conversation with him, discovered his literary abilities, suggested that he try hackwork, and was finally responsible for the start of a remarkable literary career.

All of the shifts of his literary work it would be impossible to relate here, but the result was inevitably the same. Any moneys he might earn, whether from his hackwork, his dictionary, his histories of countries—those absurd, amusing flights of invention—his poems, his plays, or what not, he spent in wild extravagance, lost to unscrupulous gamblers, or scattered with lavish charity.

This beloved, impractical idiot was so lacking in common sense that he let lie idle one of his most important creations, until another of his precious scrapes forced it to light. Some wind-fall had so filled his purse that good luck went to his head and he procured for himself luxurious quarters where

he squandered it all and found himself in debt up to his ears. Here Dr. Johnson found him, the landlady on one side of him and the constable on the other, demanding settlement. Johnson rumaged around in Goldsmith's room, trying to find something saleable, and discovered the manuscript of *The Vicar of Wakefield*. A hurried scanning of it convinced him of its merit, and, giving the author a guinea, he hurried off to sell the manuscript. What was his surprise, on returning with sixty pounds from the sale of the novel, which had lain around unpublished for two years, to find that Goldsmith had changed the guinea, had got a bowl of punch and a bottle of Maderia, and that all three, the landlady, the constable, and the author himself, tipsy, the lady on Goldsmith's lap and the constable with his arm about their shoulders! Throwing the punch out of the window, roundly scolding the landlady and constable, discharging the debt, and finally discharging the two tyrants, Dr. Johnson restored order.

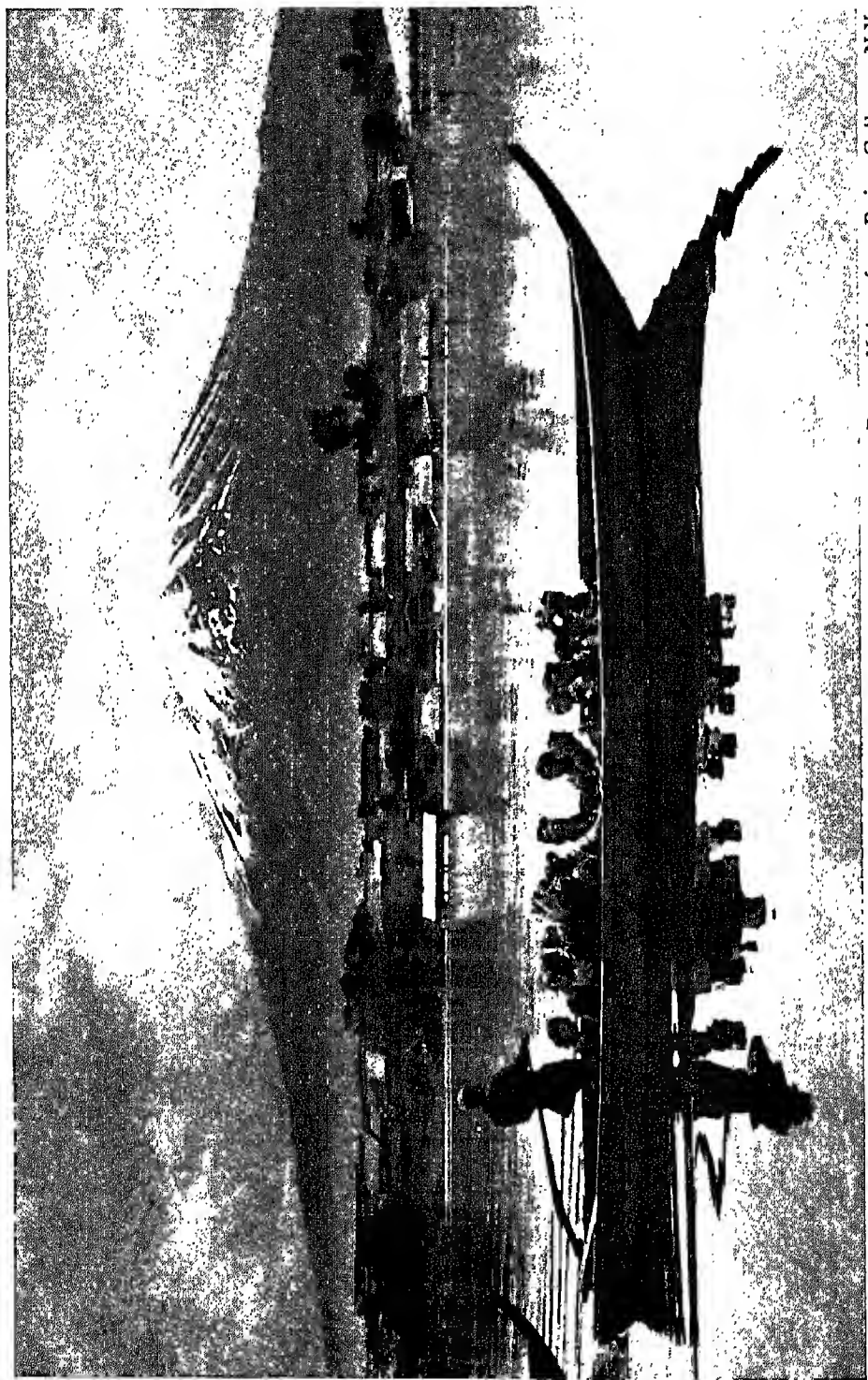
But in spite of the difficulties into which his heedlessness was constantly plunging him, Goldsmith climbed high. Never free from impending poverty, in spite of his achievements, he nevertheless was rich in friends in every class. Never was one more mourned in literary circles, and by every pauper in town, than Goldsmith at his death. Burke, hearing of his death, burst into tears. Sir Joshua Reynolds threw down his brush, unable to paint, with grief at the loss of his friend. Garrick, whose theatre never before closed for a single day, shut it for four whole days, unable to play a line. And the poor, crowding

the basement of his tenement home, mourning his departure, were so great in number that it was with difficulty that his body was removed.

No great literary monument in any one piece of his work, yet there ran through all of his writings a high inspiration that reached outstandingly above his contemporaries. And through his whole life ran this same inspiration that so outshone his errors and follies, that those who called him "the inspired idiot" did so lovingly, with a smile on their lips.

So great was the love of his friends for him, so great their appreciation of his genius, that it was immediately decided that he should be buried in Westminster Abbey. But he died enormously in debt. That precluded his burial there. Therefore, quietly, he was laid in the burying-ground of the Temple Church. There his grave may be seen today, in the Temple Gardens, with its inscription, "Here Lies Oliver Goldsmith," in view of the Goldsmith Buildings, where he had his quarters in the Temple. And in Westminster Abbey a monument was erected to his memory. The funds were raised for it by his friends, and a Latin inscription written by Dr. Johnson. But neither the grave in its austere simplicity with its smooth green lawn around it, nor the monument with the Latin epitaph in Westminster Abbey, can do justice to the high inspiration that filled the works and life of the man nor to the warmth of feeling, of friendship, engendered by the kindly, generous, lovable nature of Oliver Goldsmith, an "idiot," perhaps but an immortal genius.

In every school room there may be an "inspired idiot."



FUJIYAMA FROM LAKE SHOJI WITH ROWBOAT IN FOREGROUND

Burton Holmes from Ewing Galloway, N.Y.

EDUCATION ABROAD

SPIRIT OF ROERICH'S CULT-UR OR VENERATION OF LIGHT IN MODERN EDUCATION

PAUL R. RADOSAVLJEVICH

I

INTRODUCTORY: We live in an era of educational evolution which is producing its own characteristic type of leadership. It was ever so, in each period of pedagogical development. For just at the crucial time, immediately before the complete rout of generally accepted theories, a new prophet arises, a new representative man in education appears, a new neophytic idealist steps in with a mental attitude which is not influenced too much either by the spirit of the mob or by the organized stupidity of some individual authorities in practice and theory of education, authorities who happen to have an undeserved pedagogical reputation. This new educational leader who deserves honor and love from all the educators here and abroad, is a Russian exile of international reputation, an artist-educator with a Buddhist soul—*Professor Nicholas de Roerich*. His educational shibboleth is: "The evolution of the New Era rests on the cornerstone of Knowledge and Beauty" (5).^{*} He is not afraid of any difficulties and struggles for "Blessed are the obstacles, through them we grow" (29). He, who was born and raised in the Russian Greek Orthodox (*Pravoslavna*) Church does not hesitate to identify himself not only with the backbone of our own Semitic Religion (which gave birth to Judaism, Catholic and Protestant Christianity, and Mohamedanism) but with the essentials of all, much older religions in the Far East which is, no doubt, the real Mother of all

religions, the Father of all sciences and philosophies, and the Parent of all arts. In that respect Roerich is a great unifier. His persistent teaching that creeds or dogmas are not intended to unite men and women but to separate them, reminds us of his great countryman Count Leo Tolstoy who used to say, "*The more we live by the Intellect, the less we understand the meaning of Life.*" Roerich's *magisterium mundi* ("Stone of Wisdom") in pacifying the humanity is not Intellect but Art with its universal appeal (16):

"Art will unify all Humanity. Art is one—indivisible. Art has its many branches, yet all are one. Art is the manifestation of the coming synthesis. Art is for all. Everyone will thrill true art. The Gates of the *Sacred Source* must be wide open for everybody, and the light of art will influence numerous hearts with a new love. At first this feeling will be unconscious, but after all it will purify human consciousness, and how many young hearts are searching for something real and beautiful! So, give it to them! Bring art to the people where it belongs. We should have not only Museums, Theatres, Universities, Public Libraries, Railway Stations and Hospitals, but even prisons decorated and beautified. Then we shall have no more prisons."

In that spirit Roerich has written, and when ever occasion has presented itself, he spoke before the Chicago Art Institute, various sections of the Roerich Society and to its many branches—British, Bulgarian, Columbian, Finnish, French, German, Himalayan, Latvian, Origin, Siberian, South American, Spinoza, St. Francis of

^{*} The numbers in parentheses refer to the numbers in *Bibliography*.

Assisi, Washington, etc. Roerich also addressed the French and Russian Academy of Creative Arts, the Slavonic Society, the Librarians' Conventions, the League of Composers, Japanese Bearers of Culture, Young Man Buddhist Association, the Y.M.C.A., the New York State Federation of Women's Clubs, etc. That is the reason why he is called "The Messenger" (230), "The Messiah of Culture" (214), "Painter and Pacifist" (217), "The Messenger of Peace and Culture" (239), "Apostle of World Culture" (266), "A Bearer of Faith in Construction and Progress" (267) "The Teacher from the White Summits" (95), "World Famous Artist" (99), creator of "Realm of Roerich" (100), "Painter Extraordinary" (101), "Painter in Prose" (104), bearer of "Art Treaty" (103), "Painter Prophet" (116), the father of "Banner of Peace and World Peace through Spiritual Unity" (117), "Theosophical Painter" (118), "Torch Bearer of Culture" (129), "Human Genius" (134), "Apostle of Culture and Peace" (141), "A World Force" (209), "A Modern Leonardo Da Vinci" (148), "Great Explorer, Painter, Philosopher and Thinker" (175), "The Fore-runner of Era to Come" (176), "A Saint and an Artist" (178), a man who is "Putting Asiatic Life and Philosophy on Canvas" (180), "Apostle of World Unity" (208), "Prophet of Universal Beauty" (184), "The Versatile Genius" (220), "Prophet of Universal Beauty" (184) etc.

II

Biographical Facts. Roerich, like all men of genius, can not be understood perfectly without his hereditary (native) and environmental (nurture) factors. One of the authors says of Roerich that he is "impregnable as rock and almost as silent." He is one of the real puzzling Russian human natures—a man of few words and an indefinable atmosphere of meditation, like a monk. Roerich is called a primitive hunter turned historian. The

feelings thus aroused and the experiences thus gained, Roerich would turn over in his mind, and being religious-minded (not dogmatic-minded) by nature he would convert these by sublimation into fine emotions, ideas and vivid imagery. The following biographical facts are based mainly on the official statements of the Roerich Museum authorities who are best informed about Roerich as a man and his work (235).

Nicholas Konstantinovich Roerich was born on Oct. 10, 1874, in St. Petersburg (now Leningrad), son of Konstantin Fedorovich Roerich, a noted lawyer of Nordic descent (he took an active part in promoting the abolition of serfs or Russian peasant slaves, independent courts, public education, and Free Economic Society) and of Marie Vassilievna Kalashnikov, of an ancient Russian family of Pskov. The family of Roerich originated from the Nordic Vikings and the name of Roerich is found in old chronicles dating back to the tenth century. Thus the future artist combines the Nordic qualities of his paternal ancestry with the Russian traits of his mother's family. According to Duvernois (125, p. 33): "Roerich is descendant of Iceland and Yutland Vikings. One of his ancestors, Frederick Roerich, was the head of the Templars, and during the reign of Paul I, the guardsman Roerich was close to the Maltese order; and the trident of the coat-of-arms of the Roerich closely resembles the trident of the Seal of Templars."

Roerich is said to be a real descendant of Rurik, the brave Varengian prince who became the first ruler of Russia, and whose dynasty ended with Theodor, son of Ivan Grozny or Ivan the Terrible (181, p. 23).

Roerich's special style, which has become a by-word as well as a symbol of an entire school of art, has its source in the general nature of the artist. Even in his early childhood, Roerich was already working in his unrepeatable, individual style, thus building up the foundation of his self-developed

tive art. When he was ten years old, living on the family estate (over 3000 s) of his father, *Iswara*, he began to rve ancient mounds or kurgans dating n the Vikings and prehistoric Slavs. elders of the village prohibited him n touching these mounds, but the ous boy convinced of his way, began onally to excavate them. He found ex-ite bronze objects which he presented he Russian Archeological Society. In way even in his childhood, the boy sued his interests toward the beautiful. the age of 15, already mastering the of drawing and painting, he sent ar-s and drawings to illustrated art gazines which were accepted and pub-ed. Thus was begun the artistic and ary career of the artist. Hence, when 25th year of his artistic activities was brated (in 1915), the date of his grad-ion from the Russian Academy of Fine s was not taken as a basis, but rather real beginnings of his artistic creative -expression.

Thus, we have now a record of over years of incessant creative ascent which e brought the name Roerich to the ples of the entire world:

- 3: Entered the Private Classical Gymnasium f the famous educator, Dr. May.
- 3: After graduating from this private Col-ge, he entered the School of Law, Imperial University of St. Petersburg. At the same time e passed the requirements for entrance into the mperial Academy of Art under Professor Quindji. Roerich's father, an influential lawyer vished to give over to his son his very extensive ractice. But the young Roerich, feeling that is goal was Art, solved the problem quite unexpectedly by combining studies in both Art nd Law, an extremely difficult task.
- 16: Graduated from the University.
- 17: Graduated from the Academy. His first ainting, *The Messenger*, was purchased by the amous collector, Tretyakov for his Museum in oscow.
- 18: Conducted excavations. Became Professor of the Archaeological Institute and Art Editor of the Magazine *Art*.
- 19: Engaged in archaeological excavations for he Imperial Archaeological Society. Organized he first American Art Exhibition in Russia.

Assistant Secretary, Imperial Society of Encouragement of Arts in Russia.

- 1900: Visited Paris, Holland, Italy. Studies with Cormon in Paris.
- 1901: Elected General Secretary of the Imperial Society for the Encouragement of Arts in St. Petersburg. Married Elena Ivanovna, the daughter of the Architect, Shaposhnikov.
- 1902: Held exhibitions in the Imperial Academy and in the *Mir Iskusstva* (Diaghilev). His works acquired by Tzar Nicholas II, the Tretyakov Gallery, and the Imperial Academy.
- 1903: Made extensive trips throughout Russia. Held exhibition in *Mir Iskusstva* (Diaghilev), in Modern Art (Prince Scherbatov and the Imperial Society for the Encouragement of Art).
- 1904: Made extensive trip through ancient cities of Russia. Held first exhibition in America at St. Louis, Missouri.
- 1905: Held exhibitions in Prague (Mannes), Berlin, Venice and Vienna.
- 1906: Nominated Director of the Art School of the Imperial Society for the Encouragement of Art. Made trip through France, Switzerland and Italy. Held exhibition in Paris. Elected *Societaire of Salon d'Automne*. Completed mosaic in the chapel on the estate of Mr. Golubiev (Kiev). Introduced broad reforms in the Art School.
- 1907: Visited Finland. Completed theatrical decorations.
- 1908: Visited Novgorod and Paris. Held exhibitions in Paris and Venice. Conducted his lectures in Yusupov's Palace in St. Petersburg on *The Stone Age*.
- 1909: Visited Novgorod, Germany, Holland, England. Began his collection of Old Masters. Academician of the Academy of Fine Arts of Russia; Member of the Academy of Rheims. Held exhibitions in Paris and London. Work acquired by the Luxembourg.
- 1910: Elected First President of *Mir Iskusstva*. Held exhibitions in Rome and Brussels. Painting acquired by the National Gallery of Rome. Conducted excavations of the Novgorod Kremlin.
- 1911: Began Frescoes in the Temple of the Princess Tenishev (Smolensk). Visited Germany and Holland. Designed theatrical productions.
- 1912: Completed Frescoes in Smolensk. Collaborated with Stravinsky on *Sacre du Printemps*. Designed *Peer Gynt* (Moscow Art Theatre).
- 1913: Completed mural, *Kerjenez-Battle*. Visited Caucasus. Designed settings for *Princess Maleine* (Maeterlinck).
- 1914: Visited Smolensk. Completed his Fresco there. First volume of writings published by Sytin (Moscow). Elected Honorary President of the Institute of Advanced Architectural

- Studies for Women. International Exhibition, Malmö. Commander of first class of Swedish Order of the Northern Star.
- 1915: Celebration of the twenty-fifth anniversary of his artistic and literary activities held. Elected President of the Imperial Commission for War-Invalid. Held exhibition at *Mir Iskustva*. Murals for Moscow-Kazan Railroad Station.
- 1916: Prepared for extensive world-tour of exhibition and lectures. Visited Finland.
- 1917: Finland *Heroica* Series, Valamo. Project of Free Academy.
- 1918: Visited Sweden. Exhibition held at Stockholm. Work acquired by the National Museum of Stockholm. Visited Finland. Held exhibition at Helsingfors. Acquisitions by Athenæum.
- 1919: Visited Denmark. Exhibition held at Copenhagen. Arrived in England where he worked with Dr. Young on the medical values of certain colors in the cure of certain diseases. Lectures.
- 1920: Remained in England. Exhibitions held in Goupil Gallery, London; Worthing Gallery, Worthing; Victoria and Albert Museum. Invitation from Dr. Harshe of Chicago Art Institute for exhibition tour in America. Arrived in New York with Mme. Helena Roerich (under nom de plume, "Josephine Saint-Hilarie" she wrote: *On Eastern Crossroads—Legends and Prophecies of Asia*, N.Y.F.A. Stokes Co. 1930, pp. 155) and their two sons, George (a scientist) and Sviatoslav (an artist), on October 2. Exhibition in Kingore Gallery, New York.
- 1921-2: Extensive tour through America. Exhibitions held in 28 cities throughout America. Lectures. Santa Fe, Grand Canyon, Arizona. Designed *Snegourotchka* for Chicago Opera. Visited Monhegan, Maine. Founded Master Institute of United Arts and Corona Mundi, International Art Center.
- 1923: Extension of Master Institute of United Arts and Corona Mundi, International Art Center. Held exhibition in Boston. Set out for the Roerich American Central Asiatic Expedition on May 8. Visited Italy, Switzerland, India. Roerich Museum founded on November 17 by American Institutions.
- 1924: Visited India, Sikhim. Made trip to America. Opening of the Roerich Museum on March 24. Sent paintings to the Roerich Museum.
- 1925: Continued Expedition—Egypt, Ceylon, India, Darjeeling, Kashmir, Ladak, Chinese Turkestan. Paintings sent to the Roerich Museum.
- 1926: Continued Expedition—Chinese Turkestan, Altai, Mongolia. Paintings sent to the Roerich Museum. Society of Friends of Roerich Museum was organized.
- 1927: Continued Expedition—Mongolia, Tibet. Paintings sent to Roerich Museum. *Archer* publication of Society of Friends of Roerich Museum inaugurated.
- 1928: Continued Expedition—Tibet, Sikkim, Darjeeling, Simla, Naggar. Paintings sent to Roerich Museum.
- 1929: Lived in Naggar, Kula, Punjab, British India. On May 17 started for New York, arrived June 18. New twenty-four story Master Building for the Roerich Museum and its affiliated institutions completed and opened on October 17, 1929. Celebration of the Fortieth Anniversary of Roerich's artistic activities, when Commemorative Medal was awarded to artist. Inauguration of Roerich Museum Press and Urusvati, Himalayan Research Institute of the Roerich Museum. Foreign Committees of Society of Friends of Roerich Museum organized. Promulgated the Roerich Pact and Banner, the idea of protecting cultural treasures.
- 1930: Honorary President, Maha Bodhi Society of America; Member of Yugoslav Academy of Art and Science; Vice-President, Archaeological Institute of America. Painting *Castles of Maitreya* in Luxembourg, Paris. Production *Sacre du Printemps* with Stokowski for League of Composers, Metropolitan Opera, New York, Philadelphia, Pennsylvania. Visited France, England. Preparation, Lahoul Expedition.
- 1931: Dr. Camille Tulsinck, member of the Royal Academy of Archeology, Belgium, inaugurated the Bruges Conference for Adoption of the Roerich Pact.
- 1932: A Second International Conference was held, in Bruges at which a Roerich Foundation for Peace, Art, Science and Labor was suggested.
- 1933: The Third International Convention for the Promotion of the World Wide Adoption of the Roerich Pact and Banner of Peace, Washington, D.C.
- 1934: In fall our America was suffering from a terrific drought. Roerich, remembering the drought-resisting vegetation of the steppes, and gobis of Asia, set out, commissioned by Washington, to investigate this grass which had survived all catastrophes. He reports: "The dunes of Barga provide remnants of great forests; there still are found great quantities of feather-grass and other steppe grasses at once strongly in resistance and useful for forage." He found 300 or more kinds of "drought-resisting plants, adaptable to recarpet Western American plains, and he sent the seeds of these plants gathered on the edge of the Mongolian Desert, to America. He then proceeded to India. Although the natives were not hostile, they could not understand why America should send an expedition half way round the world to dig up some Mongolian weeds" (181, p. 58).

1935: While he was in Asia, in a memorable ceremony at the White House, the treaty on the Roerich Pact was signed by the 21 Americas, in the presence of President Roosevelt (that happened on April 15, based on a unanimous resolution passed at the Seventh Pan American Conference in Montevideo, December 16, 1933, upon the proposal of Chile; in accordance with this resolution, the Pan American Union, Washington, D.C., drew up the present Treaty on the Roerich Pact; it is interesting to note the fact that it was not needed among the nations of the Western Hemisphere who had begun to plan for peace so early as 1823 (Bolívar) and had already 11 separate instruments).

1936: Returned to New York with his son, Dr. Georges de Roerich. After a short stay in America, he returned to India, visiting Japan on his way.

Roerich has made more than 3000 canvases, distributed in nearly 25 countries, in hundreds of museums and private collections, and more than 1000 of his graphic creations are in New York. He has been honored by some nations and their cultural institutions of high order—he is President-Founder of the "Master Institute of United Arts," New York; of "Corona Mundi," New York; Member of the "Archaeological Society," Washington, D.C.; Fellow "American Ass'n for the Advancement of Science"; Fellow of the "American Geographical Society"; President-Founder, "New-Syndicate"; Honorary President, "Atlas," an international, non-commercial publishing society for the inter-change and dissemination of new and constructive thoughts by means of the *art constructive*; Honorary Advisor of the "Y.M.C.A.," New York; Honorary Member, "Boston Art Club"; Honorary President, "Cor Ardens," an affiliation of the creators of beauty everywhere throughout the world, Chicago; Member of the "Anglo-Russian Literary Society," London; Academician of the "Academy of Fine Arts," St. Petersburg; Honorary Member of the "Moscow Archaeological Institute"; Member of the Board, "Fine Arts Editions of St. Eugenia," St. Petersburg; President of Council, "Red Cross Art Workshop for Disabled Soldiers," St.

Petersburg; Vice-President of the "Council of Art in Russia," St. Petersburg; President of the Council of the "Museum of Pre-Petrian Art," St. Petersburg; President Museum of "Russian Art, Society for Encouragement of Fine Arts"; Member of the Board, "Society of Architecture," St. Petersburg; Member of the "Russian Archaeological Society," St. Petersburg; Member of the Board, "Society for Revival of Russian Art," St. Petersburg; Member of the Board, "Society of Lovers of Art," St. Petersburg; Commander, First Class, *Royal Swedish Order of North Star*, Stockholm; Member of the "Finnish Artists' Society," Helsingfors, Finland; Honorary Member of the "Vienna Secession," Vienna; Life Member of the "Indian Society of Oriental Art," Calcutta; Life Member of the "Asiatic Society of Bengal," Calcutta; Honorary Member of the "Bese Institute," Calcutta; Member of the *Société des Antiquaires de Paris*; Member of the *Société Préhistorique*, Paris, France; Honorary Member of the *Société Lusace*, Paris; Membre de la *Société Géographique*, Paris; Membre Donateur de la *Société Ethnographique*, Paris, Paris; Member of the *Académie Nationale de Reims*, France; Honorary President, "Maha Bodhi Society of America"; Member of "Jugoslav Academy of Art and Science"; Vice-President, "Archaeological Institute of America," etc., etc.

Still under 60, Roerich is not only a man inspired but he is an inspiration to others. Roerich is a world teacher and by his distinguished educational efforts he has sown the seed in about 25 countries.

III

Roerich's Distinctions between Culture and Civilization. Most of the dictionaries derive the word *culture* from the Latin *cultus*, pp. of *colore* meaning to till, to cultivate, to worship, or reverential homage. Not one of these dictionaries give derivation for the last three letters in *culture*. Roerich applies his acquaintance

with oriental languages and defines it (-ure) as meaning *light*, for *ur* is a root word in many oriental tongues, meaning "light" or "fire." This is indicated in many of the writings of old Egypt. The Hebraic root word for light is *ohr*; the Phrygian *ur*, means light or fire, and according to our Armenian scholar, Dr. Paelian (181, p. 80) it is very similar to the Armenian word *hur* (pronounced "hoor"), which means fire. In one word, Roerich defines culture as "the Cult of Light" (7, p. 47) or veneration or adoration of Light. As he says: "After all, we need not give up this definition. *Cult* will always remain adoration of the principle of good, and the word *ur* reminds us of the old Eastern root, which always means Light, Fire" (7, p. 47). He does not want to interchange Culture and Civilization, for these two terms already have been subject to misinterpretation.

Roerich says (7, pp. 46-47): "Up to now many people consider it fit to replace the word Culture by civilization, forgetting completely that the very Latin root *Cult* has a very deep spiritual significance, whereas civilization has as its root a civic social structure of life. It seems quite clear that every country passes through certain social steps, viz., civilization, which in its highest synthesis forms the eternal and indestructible conception to Culture. As we see from many examples, civilization may perish, may be altogether annihilated, but Culture creates its great heritage upon indestructible spiritual tablets, which sustain the future generation. Every maker of standardized articles, every manufacturer, is of course already a civilized person; but no one would insist that the owner of every factory is necessarily a cultured person. And it may easily happen that one of the subordinate workmen in the factory may be the transmitter of undoubted Culture, whereas the owner himself may still remain only within the boundary of civilization. One may easily imagine a 'Home of Culture,' but a 'Home of Civilization'

would sound absurd. The conception of a 'cultural worker' is quite definite, but 'civilized worker' means something entirely different. Every university professor will be well satisfied to be called a 'cultural worker' but try to call the honorable professor a civilized worker; every scholar, every creator would feel an inner uneasiness at this title, if not even offence. We know the expressions 'civilization of Greece,' 'civilization of Egypt,' 'civilization of Rome,' but they do not in the least exclude the concept far greater in its unalterability, of the Great Culture of Egypt, Greece, Rome, France."

In his Address as a President on the occasion of his election as Supreme President of the World League of Culture, Roerich says (7, pp. V and 107):

"Culture is the reverence of light. Culture is the love of humanity. Culture is fragrance, the unity of life and beauty. Culture is the synthesis of uplifting and sensitive attainments. Culture is the armor of light. Culture is salvation. Culture is the moving force. Culture is Heart. If we gather all definitions of Culture, we find the synthesis of active Bliss, the altar of enlightenment and constructive beauty."

In his "Realm of Light" he says, "Culture is found in Beauty and is Knowledge. Immense wealth is necessary in order to exchange and mentally strengthen the language of the heart" (6, p. 180).

Wisdom ("logos," "sophia" or "holy wisdom") is Roerich's the highest goal of all culture and education. Roerich is not in sympathy with the modern educators who emphasize mainly knowledges and skills without wisdom. This wisdom "rests in reality which renounces neither spiritual nor physical existence," for "in the State of Culture lies do not exist. It is impossible to remain static, you must either advance or retreat. The standards of the Culture do not know of retreat. The real bearers of Light do not know disappointment, because the magnet of Light is great" (6, p. 179). Roerich believes that "only

through the knowledge of spirit can we perceive what is authentic" (2, p. 25). He believes in the protection afforded by the power of the spirit, "Because only in spirit are we fortified mentally, and physically. A man, spiritually concentrated, is as strong as a dozen of the brawniest athletes. The man who knows how to use his mental powers is stronger than the mob" (2, p. 27-28).

Teaching of Roerich does not consist merely in mastering the facts (truths, data, items, material, content, etc.) *but in a special joy to expel not only ignorance but that ugly offshot of ignorance, superstition is destroyed.* As he says (2, pp. 314-315): "Thus we see that even in the conception of the most positivistic scientist is clearly expressed the relativity of matter. In this relativity is an open window for the highest conceptions. Let them approach our earth! Let them saturate the coming evolution not only as an external transfiguration but also as the evolution of the innermost being. The facts are needed but the understanding of these facts should be without hypocrisy and superstition. . . . The self-denying study of the facts is no longer a fairy tale but has entered the laboratory of the scientist, and the scientific mind knows how many more rays and forms of energy can enter our life and can be applied for the upliftment of every hearth. The benevolent transfiguration of life is on the threshold; even more, it knocks on our portals because so many things may be distributed at once without delay. How many social problems can be solved without hostility, but with only one condition, that they be solved in a beautiful way. Well, we can evoke the energies from the space; we can enlighten our life with powerful rays, but these rays shall be beautiful—as beautiful as is the conception of evolution. Our responsibility before The Beautiful is great! If we feel it, we can demand the same responsibility to this highest principle from our pupils."

In one word Roerich's teaching strives

to the realization of the perfect manifestations of Nature, considering man as a part of nature. It is the highest duty of education to teach mankind how to use the great treasure of the psychic energy, and if the time has come to speak of the physical visible residues of psychic energy, then consequently reality has become evident. "This means that people must without delay strive to master the psychic energy" (2, p. 166). Roerich claims that this psychic power is developed in Buriatia and Mongolia (2, p. 141) as well as in our America (2, p. 169) where the liberated minds of scientists, unbound by prejudice, turn to the same direction of reality. "The summits of Asia and the heights of America clasp hands on the basis of true research and self-denying affirmation. Millikan's Cosmic Rays, Einstein's Relativity, Theremin's Music from the Ether, are accepted by the East in a most positive way, because ancient Vedic and Buddhist traditions confirm them. Thus the East and West meet!" (2, p. 169). Both modern and the ancient truth "is in the very reality but not in the pathology of evidence" (6, p. 19).

Roerich is against any standardized methods of teaching and learning. According to Roerich the first condition for the attainment of knowledge is "freedom from methods of study" (6, p. 4). To quote him: "One should not insist upon standardized methods. The true knowledge is attained by inner accumulations, by daring; for the approaches to the One Knowledge are manifold. The Description of such calls and milestones of life would make a most needed and uplifting book. One must not insist, not deprive, not subdue by conventionalities, but should constantly recall the light, the fires of space, the high energies, the predestined victories. All facts not within the elementary school books should be collected. Such facts should be threaded with full honesty, without conceit and disdain, or hypocrisy, behind which lurks fear—truly speaking,

ignorance. One may never know whence the useful seed will come: the physicist, bio-chemist, botanist, physician, priest or historian or philosopher or a Tibetan Lama, or Brahm-pandit, or Rabbi-kabbalist, or Confucian or an old medicine woman, or, finally, the fellow traveller whose name we failed to ask without reason—who will make the most important contribution? In each life there is so much that it is remarkably inspiring, unusual. Only to remember it! In these reminders sparkle so many of the best stars only temporarily obscured. Thus, once more without renouncing our daily labor, we approach not the things forbidden but the possibilities which illuminate life. Only it is not our task to insist, lest we coerce. For nothing is achieved by forcing, but, I repeat, it is necessary to recall the possible joys. The names of these spiritual joys are inexpressible in the language of the material world" (6, pp. 4-5).

Roerich is against a uniform school program or curriculum, because "Every standard leads to tyranny" (6, p. 98). Like our Professor Hugh Mearns, Roerich preaches and practices the enfoldment of the creative impulse, when he says: "At times one already hears the mention made in the schools of the need of developing the creative impulse and of organizing thoughts. If a deadly standardization is not made of this beneficial enterprise, then perhaps somewhere there might be felt a shock which will make the school generation ponder over the questions of elevated thought, of heroism, of self-denial and self-sacrifice. And then only will people understand the simple truth that in giving we receive and in sacrificing we are enriched. And this will not be understood in a narrow, material sense, but its spiritual meaning will be revealed in all its true wealth. This physiology of spirit, of which one has to speak so often nowadays, will be a practical life principle which will once more bring the abstract into reality" (6, pp. 42-43).

Roerich's Teacher is not an I.Q. giver,

a grader or promoter, a policeman or a drill-master, a judge or an examiner, an intellectual undertaker or an educational danteist, but an inspirer, uplifter, spiritual guide, counsellor, big brother, enlightener, a guru or a rabbi who originally meant instructor, a physician and a spiritual healer at the same time. As he says: "The Teacher is He who reveals, enlightens and encourages" (6, p. 62) or: "In the entire East, the deep veneration for the Teacher has surrounded the Conception of the Guru with a sacred solicitude and impregnability. The conception of the Guru-Teacher is understood with similar veneration only in the East.

"Let me remind you of the legend from Agni-Yoga about the small Hindu boy, who had found his teacher:

"We asked him:

"Is it possible that the sun would darken for you, if you would see it without the Teacher?"

"The boy smiled: 'The Sun would remain the same, but in the presence of the Teacher, twelve suns would shine to me.'"

"The sun of wisdom of India shall shine because upon the shores of a river there sits a boy who knows the Teacher."

"There are conductors of electricity, and also there are unifiers of knowledge. If a barbarian will make an attempt against the Teacher tell him how humanity named the destroyers of libraries."

"The foundations of the East are fortified by the conception of the Guru. What wonderful words and dignified gestures can be found in India in regard to the Teacher" (p. 5, pp. 152-153).

According to Roerich there are "two types of teachers—the one, the teacher who knows and affirms. The other knows so much that he is always searching. Only a short time ago many institutions were opposed to the searching teacher because the standard life was not yet crystalized. But now the crystal of our standard is formed, and we cannot create the next step of life. You perceive that everyone is depressed by

this cold crystal of standard and humanity is ready for a real search" (3, p. 69). In another place Roerich says: "He who knows—searches. He who wins knowledge—achieves" (4, p. 105). "Guruship is the highest relation we can attain in earthly garb. We are guarded by Guruship and we ascend to perfection in our system to the Guru. He who knows the essential meaning of the Guru will not speak against relics. In the West you have also some portraits of dear ones and you have great esteem for symbols and the objects used by your forefathers and great leaders. So do not take it as idolatry, but only as a deep veneration and remembrance of the work performed by some one great. And it is not alone this external veneration, but if you know something of physical emanation from objects, then you also know about natural magic"—so spoke an Indian Lama to Professor Roerich (2, pp. 21-22).

The new teacher will develop a new type of education by means of which the pupils and students will be moved by the three forces of Great Future—(1) "Creative love," (2) "the miracle of beauty" and (3) "the wisdom of action" (3, p. 46). Since a teacher does not bother with the fettered brains who are the cause of many idle disputes about life, religion, knowledge, and beauty, and who believe "in the fetters of schools which are prisons" (3, p. 44). This new teacher must know that "Creation is the pure prayer of the spirit. Art is the heart of the people. Knowledge is the brain of the people. Only through the heart and through wisdom can mankind arrive at union and mutual understanding" (3, pp. 19-20). Such a future teacher will know that "outside of art, religion is inaccessible; outside of art the spirit of nationality is far away; outside of art, science is dark" (3, p. 20). Such a modern teacher must feel that "in every process of reconstruction the level of education and beauty should be raised; in no case should it be forgotten even for a moment. This is not an abstract judgment; on the contrary it

is the task before us" (3, pp. 16-17).

Roerich deplors the present insecurity of the teachers when he says: "Without succumbing to truisms or sentimentality, we must admit that the present upheavals threaten the destruction of all cultural concepts. It is a sad fact that a general financial and economic crisis is usually reflected first upon the entire domain of education. The people fear to reduce or do away with the manufacture of poison gases, but with distinct ease they are ready to close educational institutions or, at least to reduce the salaries of much-tried workers in education" (7, p. 41).

Roerich believes in experiment if it is free from prejudice, if it is under the spell of creative flame, if it is based on universality and sincerity of study (7, pp. 6, 7, 8, 10, 11, 15, 32, 36, 74, 75, 97, 98, 99; 2, pp. 22, 153, 154; etc.). Roerich points out how every nucleus of a new unprejudiced scientific conquest is attacked. "This creates an ugly sight. On one part there are being opened new educational institutions, which by their very appearance seem to invite new research; yet on other parts every unusual manifestation, which I'd not enter into elementary textbooks, are not only ridiculed but also prosecuted. It means that the hydra of ignorance dwells not only in illiteracy but also in fossilized perception and in human hatred" (72, p. 7). According to Roerich education and culture are synonyms (72, p. 2), for both are characterized by infinite cognizance. "In the furnace of such a constant rejuvenation of consciousness the very essence of man is being purified. Through honest and unlimited labor of knowledge, people are ennobled and begin to understand the concept of service of humanity. The true scholar has an open eye and is moved by freedom of thought. But as everything in life the eye and thought must be educated. From the first steps of education an enlightened admission and broadening of the horizon should be laid at the foundation of primary schools. Knowledge should be freed from conventional limita-

tions. Knowledge is the path to joy, but joy is a special wisdom" (72, p. 2). To Roerich the terms "Education" and "Culture" are not empty words, and he suggests that everyone should in his field, as far as he can, combat ignorance. To quote him: "Let no one say that he has no possibility to do so—this would be untrue. He has. Open and hidden ignorance in all its cunningness, exist everywhere. In every household a clear mind can discern where dust and rubbish have to be removed. And today where in the world there thunder guns and poisonous gases compete with each other, how the combatting of ignorance is imperative. A defense of the best, most beautiful and most enlightened will be needed. If anyone will not succeed in his noble efforts, still it will be a heroic attempt and not an abstract intention. Besides in every effort there is already a vital element of action. Therefore every effort is already beneficial. No doubt some servitors of ignorance will whisper, that precisely how words about culture and enlightenment are out of place. This is their typical trick in order to find at every moment of life a reason, why exactly at that hour a striving to culture and education are untimely. By this their formula the henchmen of ignorance betray themselves. Time always reveals himself. But Good, Culture and Education are needed at every hour" (72, pp. 8-9).

Roerich would like to see both scientific research workers or experimentalists and the artists work together in fighting ignorance: "The extermination of ignorance should be carried out on a world scale. No nation can boast that it is sufficiently educated. Nobody has sufficient strength to conquer ignorance single-handedly. Knowledge should be universal and should be supported in full coöperation. Ways of communication know no limitations. Thus also the path of knowledge should flourish through exchange of opinion. One should not think that somewhere enough has been done already for education. Knowledge spreads to such an extent that a constant renewal of methods

is required. It is horrible to witness fossilized brains which do not admit new achievements. No denier can ever be a true scientist. Science is free, honest and fearless. Science can change instantaneously and enlighten upon world problems. Science is beautiful and therefore is infinite. Science does not tolerate prohibition, prejudice and superstition. Science can find the great, even in the quest of the small. Ask great scientists how often the most astonishing discoveries took place during ordinary research. The eye was open and the brain was not dusty. The path of those who know how to investigate without limitations is the Path of the Future. Verily the struggle against ignorance is unferrable as against decomposition and decay. Combating evil ignorance is not easy, for it has many henchmen. It lurks in many countries and is clothed in various garments. One has to apply courage and patience, for the battle with ignorance is the conquest of chaos" (72, p. 1).

Roerich makes plea for the development of the creative instinct or impulse from the earliest years of childhood, when he says: "In the education of children we still forget the development of the creative power. First men seek to instill into the child a mass of conventional concepts. First he is taken through a full course of fear. Then the child is acquainted with all the family quarrels. Then he is shown films, those criminal films in which evil is so inventive and brilliant, and good so dull and ungifted. Then the child is given to the teachers who, unfortunately, being often without love for their subject, reiterate the deadening letter thereof! Further, the children are shown all the vulgar headlines in the daily press. Next the child is plunged into the sphere of so-called "sport" that its young head may grow accustomed to blows and broken limbs. And this is how the youth's time is first occupied; he is given the most ignoble and perverted formulae. And after that, besmirched and rusted, he may begin creative work. This is one of the deepest crimes.

Any machine men treat with greater care than they treat a child. Of course—the machine has been paid for with ‘almighty’ money. It may not be allowed to grow dusty or be soiled with dirt. But no money is paid for children.—We are often astonished by the unexpected character of a child’s drawing, by the melody of a child’s song, or by the wisdom of a child’s reasoning. Where everything is yet open, there things are always beautiful. But afterward we notice that the child ceases to sing, ceases to draw and that his reasoning begins to remind one of so-called children’s books. The infection of triviality has already sunk into him, and all the symptoms of this horrible disease have become evident. Ennui has made its appearance, a conventional smile, submission to what is disagreeable, finally the fear of loneliness. Something near, some ever-present, guiding principle, has therefore withdrawn, receded. But you will not drive the children out of the Temple. Are not the most difficult things so very simple? But if even a machine suffers from dust and dirt, how destructively must spiritual grime be to the tender young soul. In mortal yearning the little head seeks for light. In mortal pain it feels all the offensiveness of its surroundings. It suffers, weakness, and sometimes lies in the dust for ever. And the creative apparatus runs down and all its wires fall away” (3, pp. 33-34).

The only way out is—“Open in all schools the path to creative effort, to the greatness of art. Replace *banalite* and despondency by joy and seership. Preserve the child from the grimace of life. Give him a bold, happy life, full of activity and bright attainments” (3, p. 34).

Surely such a new school must have a Great Teacher: “We must feel that the Great Teacher will come not only in Love and Truth, but radiant with Beauty. In Beauty only are all the diverse spirit united” (3, p. 66).

Roerich has a high opinion of Women as a part in Cultural Education. The destiny of women (be they mothers, wives or

sisters) is to create Heroes. Their duties are to transform the dusky daily life in the festival of Great Service, and show the coming generation that every labor, while of spiritual aspect creates high quality. This sublime quality should enter human life from Dawn to Sunset, and in this constant self-perfectioning we shall find the creative smile of happiness. According to Roerich the Woman is the bearer of Beauty and Peace. In his “Woman’s Destiny” (93, pp. 5-6) he says: “The great task of the Mother of the World is first of all one of unifying and persuading. No one in the world can impede the rise of working collaborations. Against coöperatives likewise no one can make any objection. Just now in all governments this form of partial collaboration is everywhere being broadly accepted. For it is not needful to devise new laws which are disturbing to some people. This means that it is only necessary to be united in the most heartily compacted groups, and, though in small measures at first, to approach the multiform task. I emphasize the point that every seed is small, and therefore one should not strive all at once for enormous overburdening dimensions. On the contrary, precisely the small dimensions at first can promote and make easy mutual understanding. Then later it is not difficult, in a businesslike order, to find the points of contact between the already strongly welded coöperatives. Everywhere one has occasion to hear about the most unaffected and original forms of the coöperative. Not long ago one could read about entire enterprises based on the exchange of manufactured wares. If exchange of handiwork is possible then just as precisely it is possible to arise an intellectual and beyond that a spiritual heart exchange. Among the imperative tasks of our days will be first of all work. Precisely, work covers over with itself many perplexities. Among women just now is noticeable a sincere desire to work as the basis of independence. Indeed, let us repeat work must be most diverse, from that of the hand to that of the lofty brain. We are

tired of accounts that work must first of all take place in some sort of factories. Every constructive spirit is everywhere possible and everywhere valued. And women know how to work. Of course freedom is not in beginning to smoke or to commit excesses with any other narcotics. On the contrary, just now there is required an unusual temperateness in all branches of life. Faith and loyalty come to sobriety. As it has been said unfaithful in the little, unfaithful also in the great. But true beautiful is the labor of the Mother of the World. Inspirer, creatress, everywhere producing the creativeness of good—can anyone possibly argue against this" (93, p. 6).

Roerich believes in our America as a land of great cultural and educational opportunities of every kind. In the remote yurtas of Asia's desert our America is called *chichabs* (protector) over all countries, President Hoover is the great giant Savior of starving people, Ford is symbol of motive power, and the latest American discoveries are regarded by the Far East as signs of the era of *Shambala* (according to these ancient teachings, the forties of our century are regarded as the era of cosmic energies and expanded consciousness). To quote Roerich: "In the history of human achievement, America is a unique example of prodigious progress. Not bound by conventionalities and old forms, without prejudice, America built its life with the powerful hands of toil. Naturally, the question of material existence and life had first to be settled. Then attention was turned toward problems of technical necessity and social life. Having built the foundation of civilization, America began to aspire toward the firm establishment of cultural principles. Knowledge and Beauty became imperative requirements in the life of the young country. In most unexpected ways, meriting great admiration, grew the conquest of Art and Science. The quality of production advances still higher, and this is always a sign of the growth of national creative genius. The wide industrial growth reaches the poesy of crea-

tion" (2, p. 298). Roerich sees another great sign in our American true culture—"the fact that what is gained is not kept for personal use alone. The treasures of achievement are open to society as a whole" (2, p. 299).

According to Roerich our America is under the spell of creative imagination and the ability to perceive the new wave of progress. To quote him: "America follows in its development the path of true progress. During the last few years America stands alone in the creation of new museums, schools, societies, agencies, lectures, theatres. . . . One is amazed at the colossal resources of the country which absorbs this rich stream of creative power. Opportunity is also found both for the development of a national art, as well as for collecting the treasures of the whole world. There are multitudes of people who welcome artistic events and show response . . . America animates the consciousness by broad decisions; in her generosity she wants to have the objects and wants to hear the best words and aspires to make of her children future creators. The statesmen of America and her finest leaders are at the same time collectors of most varied forms of creative genius. There, where leading men and where great men, devote the best part of their mind to creative products there also the masses express the same aspirations and will think in the same direction of true evolution. Unbound by prejudice or superstition, people want to have not only a convenient, but also a beautiful life. No small habits hang behind the back of the builder of life. And his success will be followed by new progress and even the very obstacles will become levers of energy" (2, pp. 300-302). In one word, Roerich believes that the era of happy attainments is predestined for our America: that American civilization will progressively endure. Thus he writes with enthusiasm, "As the rapid movement of a big ship attracts everything movable, so also is the irresistible development of America joined by the highest and the best" (2, p. 303).

IV

An Illustration of Roerich's Educational Writings. As a great psychologist Roerich paints, talks and writes in order to arouse a universal appeal. He writes to arouse curiosity, to uplift, to educate by suggestion rather than by formalities. One of his *Diary Leaves* from Himalayas is entitled "Cosmic Signs":

"New Year's Eve. Three friends had gathered for a chat. One of them recalled the story of an eye witness of the terrible, instantaneous destruction of Quetta. They were sitting on the veranda, having just returned from a theatre in a most happy mood, when suddenly they heard some cosmic roaring. They ran into the garden, and there before their very eyes, in one moment Quetta collapsed. In this instantaneous destruction of an entire city, burying over fifty thousand victims, was as if revealed a terrible cosmic Sign."

One of the listeners remembered ancient indications from various Puranas, which predicted how entire cities will perish, how the earth will become dry, how whole nations will become extinguished, and others will revert to primitive worship. He mentioned the prophecies about the end of the Kali Yuga and continued:

"And don't we see all these signs before our eyes today? Are not entire cities destroyed by cosmic forces or human hands? Is not the death rate in many countries higher than the birth rate despite all endeavours of governments? Have not some people returned to nature worship? Have not terrible droughts devastated huge areas? In magazines we see daily, pictures of destructions caused by ravaging gales, sand storms and tornadoes. Some governments already try to prevent the epidemic droughts. Forests disappear, rivers become barren. Grasses are strangled by sand dunes. Every one of us has witnessed such horrible sights of morbid deserts. Some people do not, as yet, pay attention to such obvious realities. But the far-sighted are already on vigil. Seeing this, how can anyone say that

predictions are not true?" Indeed how!

The third interlocutor quoted from Biblical prophecies and added: "One can imagine how the masses who lived at the time of Amos, Ezekiel and Isaiah scoffed at these seers. Also nowadays we know of many discoveries and predictions that are ridiculed and insulted. Ignoramuses never heed anything that is beyond their narrow understanding or threatens their mercenary profits. But true scientists have already proved the transmission of thought and the world has benefited by their many beautiful discoveries. And how the ignoramuses laughed at these new possibilities which they all themselves now use daily. Remember how even Edison was declared a charlatan by the academy, how the energy of steam was denounced, and railways were derided, and how it was declared by a scientist that the flight of heavier-than-air machines was an 'absolute impossibility,' thus stopping the development of aircraft for almost a century. The scroll of ignorant mockery and envy is endless. In history we can trace that such insults were not only a thorny crown for the inventors but a testimony of true achievement."

During this conversation another friend had silently joined the company. He exclaimed: "Stop this nonsense about fossilized prophecies. My prediction is the best. Yesterday I announced that there would be a boom on the exchange today, and so it is. Before your prophecies will become reality, mine is already in my pocket. What does it matter whether Quetta was destroyed? Perhaps this will contribute to the rise of my Cement Factory stocks. And cannot the drought about which you wailed, bring me profit in some way? The more deserts the better. Humanity will flock into cities. We shall feed it with canned goods. My movie shares will rise. You all are not good to me. You may even try to revivify the deserts and all the urbanites will run into the country. You are drinking here some mineral water—where is your whisky and soda, and where are your cigars? It is boredom to sit

with you miserable people! You don't even understand the advantage of deserts and shelled cities! The more craziness that is manifested in cities, the more it is profitable! Even if your predictions ever prove true—when will that be? I am young but mother earth will last my time. And remember it was a King who said: 'Après nous le deluge.'—After me—let there be a flood! About whom do you worry—about your heirs? But maybe they don't deserve any better. And what does it matter if somewhere somebody worships a tree stump? We shall manufacture these stumps for him by the thousands. If humanity will be poisoned by narcotics, tobacco and alcohol, we shall make money on patent medicines. You hopeless people—there stands a gramophone, but I dare not use it. All your Bachs and Beethovens make me sick! you have no jazz, tango, fox trot carrioca—and yet you imagine you are up to date! To sit with you—is simply to waste an evening!" And he slammed the door from the outside.

He was especially annoyed that the three did not even lose their temper but, shrugging their shoulders, looked at him as upon a certain zoological specimen.

The physical drought is menacing, but the spiritual emptiness is far greater besides care for the soil, let there also be remembered the need for the uplifting of the human spirit. Without such spiritual fertilization, all attempts at reforestation, grass sowing and other good efforts will be in vain. All this brings results only when people actually realize why they live, and when they will again pronounce the sacred word of Love. In Love the quality of labor will improve.

In Love deserts will again flourish.

Such writings do not tire a person. Most of Roerich's writings are like this essay. He has hundreds of such essays. He combines the spirit of essay-writing of our Emerson and Brisbane. He is our Jean Macé in popularizing the great spiritual, aesthetic and scientific truths.

V

Roerich's educational experiments here and abroad are based on Truth (which he classifies as Science) and Beauty (whose appeal is Aesthetics or Art). Together these two basic ideas culminate in Spiritual Culture.

In his pedagogy, Roerich believes that the *art appeal* is a universal means to unite individuals and nations. He does not approve of standardization of any kind, but seeks *An Inner Growth* from the point of view of the outer or aesthetic, and the inner or ethical beauty.

He considers that education as a great inner, impelling force is the evolution and involution of mankind.

He believes that within every child there is a spiritual inspiration and that every child has something to express if we, as parents and teachers, have understanding and discernment enough to nourish the germ within, and this germ he believes finds expression through painting, sculpture, music, etc. Such an educational procedure offers great opportunity for the culture and nurture of child's emotions and will. It is emphasized and practiced by our Hugh Mearns and by many other progressive educators here and abroad. Such a procedure is emphasized by Ernst Meumann, the father of systematic and critical evaluation of experimental pedagogy. On pp. 194 and 202 of his *Abriss der Experimentellen Paedagogik* (Leipzig, 1920, translated into English by Natalie L. Gunkel, a graduate student of School of Education, N.Y. University) he says this about development of the emotions and will:

"Let us bestow one more look upon the development of the emotional and volitional side of the mental life of the young. If I treat those rather briefly it is not in the least to imply a lower evaluation of emotion and volition; indeed, I think that the *quintessence of the whole mental development of the youthful* is to be found in the *abundance, the vividness, the sensitiveness of the reactions* of his outer and inner experiences and in the formal volitional qualities which he

is able to develop; but up to this moment we know least of this sphere which it is so difficult to investigate. That is due less, I regret to say, to the insufficiencies of the emotion and the will in our experimental methods than to our failure, so far, to apply them to the case of the child. Of these enquiries the most important results only can here be given. We know that the emotional life of children is the more unsteady and fluctuating (given to incongruities) the younger children are. Their feelings are under the spell of suggestibility and children's feelings are open to persuasion, pro and con, just as it is the case with old and young weak-minded people. Of the various kinds of emotion the 'esthetic' ones have been the special object of research. They furnish an important contribution to the problem of the *accessibility of the child for esthetic art and nature impressions* ('Child and Art').

"The development of the *religious* and *ethical* feelings of the child is a subject surrounded by earnest controversies. It should be noted in this connection that according to researches by *Pohlman, Seyfert, Engelsperger* and *Ziegler*: (1) all *dogmatico-religious* concepts remain long incomprehensible for the pupil as they are too abstract and too complicated, difficult for him to understand; (2) the religious concepts have an entirely anthropomorphic character; (3) numerous religious concepts consist of the pupil's creating for himself in a concrete manner the corresponding *situation of the religious life*, e.g., the situation and attitude when praying, in the church, during religious instruction in class. Finally (4) a great part of the religious instruction is absorbed purely upon pressure of authority: father and mother say so and, therefore, it is so. On that basis we are forced to assume that the religious emotional life of the child depends also from the objective concrete content of the religious *life* and that the religious life of the children develops from emotion and concrete conception and not from religious (dogmatic) teaching: But

the concrete material of the religious life is represented for the child in the example and the conversation of the parents and the educator, and the child makes his relation to them the starting point of all those *analogies* by means of which God, His relation to man, heaven, the angels, sin, and guilt, faith, etc., are depicted. Thus the access to the religious life of the child must gradually be developed from the vantage ground of his *concrete* and *emotional life*, for only that part of religion which has emotional character and can be grasped correctly is open to the child. Any clarification and purification of the religious concepts can manifest itself quite gradually only.

"The judgment, too, of children anent *moral conditions* such as lying, theft, etc., have repeatedly been made the subject of research.

"It is evident from these reflections on the moral judgment of the children that the moral *insight* and the comprehension of the child as also a certain amount of life experience have first to be acquired before a decisive moral judgment and volition is possible. The advancement of moral insight is a factor of *equal* importance as that of the awakening of the moral sentiments, dispositions and sentiments and the raising up of formal volitional qualities by the means of practice. Thus, too, do we find that feeble-minded children are also morally weak just as are feeble-minded adults."

Surely experimental education, both in theory can gain very much by sticking to the high criteria in Roerich's capital ideas in culture and education of emotions and volitions. These two fields are the Achilles' heel or the weakest spots in modern experimental pedagogy and experimental didactics. Roerich is an artist *par excellence* feels the significance of art and character education as not other modern educator here and abroad.

In Roerich there is no lack of purpose and rhythm is of its essence. His art is essentially a modern development of the ancient folk art of his own people. He contends "there

is, in the world, a tremendous unseen force working slowly towards unity." He contends that this unity of the arts is not only an ideal matter but of use in the daily life. This searching of Truth against conventionalism, against hypocrisy must be the watchword of our days, for already we see a new generation arising to look for Truth. The position of art must be discussed and reclassified.

Criticizing the current classification, Roerich asks, "Why separate technology from art and science?" "Why is sociology separated from politics and why are these placed before religion?"

Asked about his color schemes he said "I use musical arrangements of color; this I can teach, but not by words." He added, "I want to express that while nature is the creator, still the spectator of creation may also be a creator. Realism has mystery and mystery is very exact." As a painter he cannot be summed up. Some say he is mystical, others decorative and still others that he is a symbolist. Others call him a realist. The whole world is his studio.

Very literally indeed did Andreyev speak of *Roerich's Kingdom*. He said, "Roerich is not a servant of the earth, he is all in his own world." Tagore in a letter to Roerich wrote: "Each art achieves it perfection when it opens for our mind the special gate whose key is in its exclusive possession. Truth is infinite, but when I tried to find the words to express your pictures, I failed. It was because the language of words can express only a particular aspect of truth and the language of pictures finds its domain in truth where words have no access."

It is in the field of experiment and research that Roerich stands preëminent. A pioneer who has carried the science and practice of color values further than his predecessors. The blinding blaze of color in his exhibition is due to his widening of the color field. In his works the color is such that no printer can reproduce it. He uses the same pigments as are sold every-

where, but he achieves combinations which vibrate to the eye in a different way. His color composition is well blended, soft and delicate, always vibrating. And his immense effort has been necessary to him simply to express what he has felt or imagined. The designs of Roerich are based upon memories of his archaeological studies. He has carried Russian art forward yet after his contact with Tagore, he felt Indian and his Indian paintings were entirely Indian in design and conception, so Indian that Tagore was amazed.

Science on the whole attracts the finest minds today and it seems that Nicholas Roerich is a scientist for he is notable in archaeology. Yet he is a practical pioneer. His work and teachings at the Moscow Art Theatre dominated much of the modern movement in the art of the present day world.

Each of his hundreds of paintings is in the nature of an experiment, but is also a finished thing in itself and in this sense Roerich is both an experimenter and manufacturer. To acquire the technique of a Roerich much research was needed. In addition he must know all that can be known of the chemistry of color (a subject which fascinated Davy, causing him to work on the pigments of the ancients). Like Sir Bose of India he covered a vast field of united specializing and as we let Bose go unnoticed 20 years so have we let Roerich go perhaps never to return. A few in America appreciated, but the United States could not hold him, outcast from Russia, he took India and China in his stride but it is Tibet that has proven to be his spiritual home. He went to the Himalayas and returned to New York with a great collection as no man has ever produced before.

He journeyed to Tibet in search of the Spirit of Truth and since then we have almost only silence.

As Bose proved the unity of the science of physics and biology, so has Roerich battled to pull the specific arts together. After many vain attempts Roerich established in New

York his master school of all the arts (Master Institute of Roerich Museum, 310 Riverside Drive, N.Y. City) to which doubtless he will return. Our America needs him very badly.

VI

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According to the Encyclopædia Britannica Roerich is a "Russian painter of Scandinavian origin" who "established his reputation by painting pictures of Russian prehistoric life and the wanderings of Vikings." He began to paint realistic pictures but inspired by the Byzantine and Oriental art forms he developed a "purely decorative and monumental style. Among his more noted achievements in art are the scenery for the Russian ballad Prince Igor, the setting for Stanislowsky's production of Peer Gynt and the libretto, scenery and costumes of The Rite of Spring for which Stravinsky composed the music.

EDITORIAL

A MESSAGE TO YOUTH

There seem to be associated in the minds of certain educators two ideas which in practical life have little in common. One of these ideas is creativeness; the other is play. Together it is assumed that they constitute an educational fundamental. Hence creative education has become one of the slogans of the American public schools.

There is a sense in which all genuine education is a creative process. Its objective is a life progressively empowered through the exercise of forces which engage the whole organism toward and by means of desirable maturation and integration. If education makes no difference in the individual it is not education. The theory of creative evolution so clearly set forth by Bergson applies not only to the vast cosmos but also to each individual life as well. Man evolves organically by the integrated functioning of his organism. Socially, he evolves by responses to such diversified stimuli as are imposed by the complex environment within which and to which he is thereby adjusted. Man is not merely acted upon; he is an active agent, the creator of his own personality and character. He is the craftsman of his own career. To the degree that he is directed to apply all of his powers in activities that reveal significant meanings for himself will these meanings become the instruments of his intelligent participation in coöperative, social creativeness.

Man is at his best when he is loyal to a great cause, even when this cause

is the increasing awareness of his own powers. One purpose of education is to reveal man to himself in order that through this insight he may know how to live and how to train his will to achieve. It is in the moment of the full and free release of his powers that ecstasy unfolds before him what Santayana calls the essence of life. This is the moment of inspiration when the organism sings at its work and man dares, as it were, to face the effulgence of the divine. The masterpiece reflects the quintessence of creative power when man is at one with the mysterious force that controls the universe. Idealism begins with the creative absolute; it ignores the eons before the absolute proclaimed—Let There Be!

It does the learner a grave disservice to associate creativeness and play for biography and the daily news tell a different story. Here one finds the stern facts of struggle, perseverance, disappointment, frequent defeat, and all too often victory only when life's course has been run. Within the study and studio, the laboratory and office, creativeness records its hours of agony. To follow the gleam may entail for the explorer the acme of hardships and eventual scars. Where beckons the harvest without its days of preparing the soil, sowing and cultivation? Records in ink and stone and bronze can not report the dull aches and spasms of pain exacted by visions and dreams. Nor do they strike the hours of aloneness when the creative mind wrestled with fatigued body and waning zest.



Exing Gallery, N.Y.

LIKE A JAPANESE PAINTING IS THIS SCENE OF THE SACRED ISLAND OF MIYAJIMA IN THE INLAND SEA, WHERE HARDY PINES STRUGGLING FOR EXISTENCE HAVE INSPIRED MANY A JAPANESE ARTIST. YOU SEE IN THE DISTANCE AN AMERICAN TOURIST SHIP. THE SACRED ISLAND IS A PLACE WHERE DEATHS ARE NOT SUPPOSED TO OCCUR.

Thousands of life-stories attest to the fact that creativeness demands herculean effort. Creative education should mean capacity for the long pull with all that this means of grueling routine and confidence in one's task. No lesson from biography is clearer than this.

It does not need to be insisted that hard work is not necessarily creative. There is need at this time to insist that creative learning demands persistent effort. American public schools have sunk into a slough of mental dissipation. Let it be rumored that a particular course or instructor requires hard work and the students will groan if the course is a constant or boycott the instructor if he teaches an elective. Students are allowed to believe that success can be picked as easily as daisies. Even Hollywood knows better. Frederick van Logan's famous lines:

Though the mills of God grind slowly yet
they grind exceeding small;
Though with patience He stands waiting,
with exactness grinds He all.

are usually associated with retribution, as the author intended, but may it not be true that creation is the product of a slow grinding process by means of which a patient Creator fashions with exactness a world made possible by the industrious mill?

There is a hint of the law of work directing creative evolution, in the lines of John Sullivan Dwight:

Work, and thou wilt bless the day
Ere the toil be done;
They that work not can not pray,
Can not feel the sun.
God is living, working still,
All things work and move;
*Work, or lose the power to will,**
Lose the power to love.

* Italics, ours.

A small boy when asked to define work said, "Anything I *have* to do is work, and anything I *want* to do is play." It is a child's definition, not a creator's. The latter knows that drudgery and routine are inescapable in the creative task. He endures them; he has power or will to endure them because he understands that enthusiasm is a flame that must be fed by attending labor.

Youth today faces a world of crowded competition. The rolls of unemployment include many who are unemployable, men and women who are not only physically and mentally but emotionally unfit. Their attitude is a barrier. The power to work depends upon continuous exercise of the will to work. Creative education does well to stress education as creative learning but it needs to interpret creativeness as a process which is empowered by its own activity, an activity which implies the overcoming of resistance and such repetitive effort as overcoming demands. The greatest service that American schools can render youth and society is to provide conditions for directing the young to form habits of work which are motivated by vital needs and understood as imperative in gaining power to meet these needs.

In the January 8 issue of the "Saturday Review of Literature" Christopher Morley pays a masterly tribute to Don Marquis who passed away a few days ago. He was, writes Morley, "a deeply mercurial intuitive artist and passionately concerned with the ardors and problems of art . . . a victim of the constantly tightening strain and pressure of our present way of living." He died of overwork, at the age fifty-nine. It was only by straining effort that he

wrote the numerous ballads and books which we believe will endure in collections of American literature. He is a recent example of countless thousands who knew the value of hoarding energy for the use of his creative imagination. "Art is long"; it comes not by fiat but by the filled hours of daily toil.

This is the message that education should proclaim to youth not in words but in programs of daily guidance. Not work for its own sake; not busy work; not mere doing; but work that expresses a vital purpose for today and tomorrow; work that builds endurance

and fosters respect for self reliance and yields the most empowering of all satisfactions—that which only the master knows. Much as some educators sneer at "mastery" it is toward mastery that creativeness moves. Unless the affairs of men are directed by masters civilization is doomed. What else can education for leadership mean but ability acquired through overcoming obstacles and thereby the possession of knowledge that will help others to overcome their own difficulties? Respect for one's own ability to master is the safeguard of democracy.

Drudgery is as necessary to call out the treasures of the mind as harrowing and planting those of the earth.—MARGARET FULLER

BOOK REVIEWS

BIOGRAPHY

ADVENTURING IN EDUCATION. By Paul H. Hanus. Illustrated. Harvard University Press. 259 pp. \$2.00.

Between 1855, the year in which Professor Hanus was born, and 1938 stretch eighty-three years, almost a century. Not many educators have lived so long; and few could write of a life as Horatio Algeresque as that of the author's. Born in Hermsdorf unter dem Kynast in Upper Silesia, Prussia, and one of three children, the future Dean of the Harvard Graduate School of Education arrived in Wisconsin at the age of four. His boyhood shifted between Wisconsin, New York and Colorado, and he can look back upon stagecoach days, frontier scenes in Denver, apprenticeship to a druggist, the typical public schooling of the times in which he wrestled failingly with arithmetic. He liked geometry, and revelled in reading. Later he had a taste of public school teaching aided by a vigorous use of the rod. Following graduation from the University of Michigan's scientific course (bookish and prescribed) the young Hanus became teacher of science and mathematics in the Denver High School. Then (as is still frequently true) the contractual assignment was ignored. The young B.S. was given the following subjects to teach: Cicero, Virgil, French, chemistry, trigonometry, and Latin composition. Although apparently successful young Hanus at the end of the year applied for a position at the University of Colorado, and was appointed. But a business venture led to his resignation at the close of the year. University life, however, had not lost its charm and, again, a year's close found him reapplying for a position at the University. This second incumbency offered rich experiences in teaching, exploration, and friendships. But after six years the urge to change be-

came irresistible and a successful application for a principalship in Denver brought him once more to this city.

Denver no doubt is close to the author's heart for it was from here that he went to Greeley as Assistant Professor of the History and Art of Teaching, to serve only one year, however. In 1891 as a natural outcome of happy circumstances attending his experiences in Colorado, Professor Hanus was appointed by President Eliot Assistant Professor of Education, a new chair, at Harvard. In 1920 this chair became The Harvard Graduate School of Education, the first of its kind in an endowed university.

The foregoing personalia are among the many which form the background against and within which Professor Hanus has lived and worked as a distinguished educational pioneer. The story of the founding of the Harvard Graduate School of Education brings into view the attitude of President Eliot, Professor Royce and Professor James, all of whom were cordial, if skeptical, toward the large possibilities of a university "Normal" course. As Professor Hanus states some of the scepticism doubtless was caused by the term, "normal," and its connotation. The Harvard faculty, however, played fair and gave the new professor and his courses support which eventuated, by means of Professor Hanus' aggressiveness, in a School of Education reserved for graduate students and designed to educate leaders. Here is the major adventure of a courageous career.

Adventuring in Education is written with sparkling grace. Brief and terse it contains wise comments on education and reveals a life and mind richly endowed for adventurous living. Here is the record of persevering industry in behalf of public education, indefatigable endeavor through

research, surveys, wide professional contacts, voluminous reports of school visits, and clear-headed leadership to the end that, not only in New England but in an ever-widening circle, teachers and educators might be prepared to meet the challenge of educational opportunity. In the history of modern American Education Paul H. Hanus will command one of its most significant chapters. It is well that long life awards him with the privilege of seeing the fuller meaning of his work. That old castle atop Kynast was a symbol of a towering career.

EDUCATION

ADULT EDUCATION: A DYNAMIC FOR DEMOCRACY. By Dorothy Hewitt and Kirtley F. Mather. D. Appleton-Century Co. 193 pp. \$1.75.

Modern adult education is in the process of finding itself. There are many who believe that in its purpose, scope, and informal method lies material for the reconstruction of all forms of higher education. Rapidly literature on adult education is increasing, much of it descriptive of practices and courses, and not a little of it concerned with the numerous problems surrounding the administration and direction of adult classes. The present volume is a valuable contribution to the general meaning of adult education as employed in the Boston area. Opening with discussions of what may be viewed as factors in a philosophy of adult education and stressing the need of a critical citizenship dependent upon accurate and comprehensive information the book describes in detail the organization of the Boston Center of Adult Education Courses, procedures, publicity, and resulting outcomes of leadership are graphically detailed. The critical appraisal of various methods deserves intensive study by all directors and instructors. Based upon experience and rich with common sense the appraisal in the present volume is extremely valuable. For example, the authors believe that lecturing has lost popularity because it usually does not provide for audience reactions. Adult classes must stimulate discussion and ex-

pression. Herein lies one of the major values of adult education. But discussion requires an appropriate technique and the authors give practical counsel concerning it. All in all the book is rich with suggestions based upon experiments and varied experience. Only by means of an accumulation of such materials can a philosophy and vital program of adult education be evolved. But essential to any program is the policy of flexibility, the minute study of community needs, dynamic instruction, and increasing expertness in handling adult students.

CO-CURRICULAR ACTIVITIES IN SECONDARY SCHOOLS. By Henry J. Otto and Shirley A. Hamrin. D. Appleton-Century Company. 444 pp. \$2.75.

Books have been published in abundance giving directions for conducting the extra-curricular or co-curricular phases of the educative process in the secondary schools. But guidance for elementary teachers and administrators working in the lower grades has been meager and scant. The book is based upon replies to questionnaires received from forty schools, and is forged out of the fires of experience.

Among the many topics examined are trips and excursions, school assemblies, elementary-school publications, social activities, music activities, school clubs, athletic and play activities, pupil participation in classroom management, central student councils, and pupil activity in messenger, building control, and safety services. There is also a discussion of auxiliary organizations for youth, such as Boy Scouts and Campfire Girls.

The volume contains much that is specific and there is excellent guidance for the teacher. The authors do not underestimate the increasing rôle which the elementary teacher must play if these agencies of the school are to function at their best.

CREATIVE EDUCATION. By Charles Sumner Crow. Illustrated. Prentice-Hall. 457 pp. \$3.00.

Much has been written about creative education and in many school systems its

philosophy and techniques are now dominant. Until now, however, no one has undertaken an intensive study of the implications of creative teaching and creative learning and an interpretive summary of its various procedures and outcomes. Professor Crow performs this service in a masterly treatment. Based upon unit activities and whole, organic experiences the aim of creative education is conceived of as productive and self-reliant citizenship. The author views this type of educative process as cumulative within eight cycles of creative learning: exploring possibilities and setting up objectives, devising ways and means, organizing to work together as leaders and followers, finding and defining problems, searching eagerly for what is needed and giving it tentative organization, criticizing constructively first solutions and first drafts, achieving creative results, and rendering a unique social service—some of these recognizable as factors in the thinking process. Each of these cycles is given a chapter in the book. Material drawn from actual classroom experiences makes these discussions vivid and practical.

The chapters on "Problems of Creative Teaching" bear evidence of the author's familiarity with the school room. Here are discussed the numerous problems related to class management and dynamic direction of activities. Detailed examples are given. In a measure this section of the book is concerned with illustrating the many phases of the creative methodology. The closing chapters consider the far-reaching social applications of creative teaching and learning. The book contains several bibliographies and an excellent index. The entire work can be recommended for its painstaking digest of practical materials, its sane philosophy, and its lofty social attitude.

EDUCATIONAL OPPORTUNITIES IN MISSOURI HIGH SCHOOLS. By Byron Lee Westfall. Graduate School of the University of Missouri, Columbia, Missouri. 189 pp. \$2.00.

There has been much discussion in re-

cent years of the provision of wider educational opportunity for children, but, as is so often the case, general statements have been issued which on the surface seem plausible because the public responds readily to any move to improve the educational opportunities which are available. The author has performed a signal service in completing this investigation, whose purpose is "to secure information concerning the status of educational opportunities in high schools of various sizes and to point out such inequalities as may be found."

Conclusions are given with respect to environmental resources, physical plants, administrative, supervisory and instructional staffs, curricular offering, extra-curricular offerings, guidance and school costs.

Administrators will find the volume of supreme interest. It is of inestimable value to all whose responsibility it is to plan largely for educational policies. Classes in universities studying school administration will find the information of exceptional value. And state departments of education which are now planning in terms of larger school units will find data which will aid both in arriving at a program and in persuading the school forces and the public to adopt it.

EDUCATION'S STATIONS. By S. E. Frost, Jr. The University of Chicago Press. 481 pp. \$4.00.

The use of radio as a cultural and educational medium is one of the problems of the Communications Commission, a Federal agency which controls the telephone, telegraph, and radio facilities of the nation. At the present time no distinctive aid is given to stations which broadcast educational programs. It is a problem of moment for our national life whether or not the government shall subsidize or in other ways aid and protect stations which have as their sole purpose the diffusion of culture and the promotion of education among the people.

During the fifteen years from 1921 to

1936 two hundred and two licenses were granted to educational institutions—colleges, universities, high schools, technical schools, and privately owned institutions. Of these there remained in operation on January 1, 1937 only thirty-eight. Each station established is listed in this volume, and there is added a history of its activities, together with its present program or the reasons for its discontinuance. The information was secured from the files of the Federal Communications Commission and from officers of the institutions involved, and so is unusually authentic.

The data are of particular importance in showing specifically what the problem is. The detailed descriptions of the station programs of those which still operate, give important clues to those managing the stations regarding the sphere of their services. The data should also be valuable to the Commission itself in considering the problem of educational broadcasting. The volume is written by an Associate of the National Advisory Council on Radio Education, and there is an introduction by Mr. Levering Tyson.

NEW TECHNIQUES IN SOCIAL SCIENCE TEACHING. By Vernon B. Hampton. The John Willig Press, Inc., Stapleton, New York. 320 pp. \$2.75.

This volume is a case book in social science teaching. Instead of discussing formal theory, the book devotes itself to methodology. It consists of case studies in methods of teaching, devices and systems which have been found effective in the classroom. It aims to depict situations which are interesting, inspirational, original and sensible. There are chapters on supervised study and on new-type tests. The concrete situations from which principles are drawn are the book's chief claim to distinctive service.

There is perhaps no better way to indicate the contents than to list some of the chapter subjects: Government Made a Live Subject, Exhibits and History Lessons, When to Discard the Textbook, Course Enriched for Brighter Pupils, Games to

Help to Teach History, The Teacher as a Story Teller, How to Stir Pupils' Imaginations, Home Relics in History Teaching, Correlating with Other Subjects, How to Use the School Assembly for Social Subjects, Pupil Interest in Current Events, Industrial History Teaching—all of which show that the author conceives the crux of inspiring social science teaching to lie in a departure from formal memoriter methods. Other chapters give hints for organizing classroom debating, for studying the Constitution, for teaching a pre-regents class, and the opportunity which is open for the teachers of Regents classes. The more traditional phases of methodology are discussed in the concluding chapters.

Several appendices show observation lessons, present a teacher's inventory chart, and give advice from the handbook of practice for teachers. A final appendix provides a supervisor's report on teaching which he has observed.

While the book is in no sense a profound philosophical presentation of social study teaching, it is a very practical and useful manual for the classroom teacher.

SCHOLARSHIP AND DEMOCRACY. By J. B. Johnston. D. Appleton-Century. 113 pp. \$1.25.

Dean Johnston of the College of Science, Literature, and the Arts at the University of Minnesota writes wisely and informingly about the incongruous status of scholarship on the campus and the social need of a scholarship that functions effectively within a democracy. The author's philosophy is liberal. He pleads for a democratic higher education which will provide for the economically ill favored such educational opportunities on the higher level as their capacity justifies. Theoretically America endorses universal education; actually such education lacks financial support to make it a fact. Higher education attracts the economically fit but the author rightly questions that high schools and universities cultivate the brains entrusted to their care. Chapter V. of the present volume contains

a statistical report of a detailed study of student achievement at the University of Minnesota. The tables and graphs present discouraging data. In gist they mean that there has been a great increase of college entrants unprepared for college work. These conclusions are not peculiar to Minnesota; they seem to prevail among state universities and colleges as a group. The author does not blame the high schools. They are over crowded and their tasks so diversified, because of pressure interests, that they are unable to stress college preparation, if indeed they should do so at all, as they are now organized. The college itself is to blame in part because of its academic content and its failure to adapt higher education to the needs of society. In fact higher education today seems to be vulnerable to a high degree in its failure to provide effective education for the large numbers who need its expert guidance and education. The author's proposals for improving higher education are challenging. In essence the proposals envision a university to which will come young people who have been wisely selected for college work and from which such young people will receive guidance and instruction appropriate for their social and economic careers.

STUDY OF THE HOMELAND AND CIVILIZATION IN THE ELEMENTARY SCHOOLS OF GERMANY. By Cecilia Hatrick Bason. Bureau of Publications, Teachers College, Columbia University. 165 pp. \$1.85.

Many dissertations, devoted as they are to technical subjects of interest to only a few persons, serve rather as a means of discovering research techniques which benefit the investigator, rather than as a source of information to workers in the practical fields of education. This book is a pleasing exception.

The study aims to give a description of how one nation (Germany) has for decades used the content of the curriculum for national ends. The homeland is there used as

the primary source of curricular material. The author chose to treat her subject under three main divisions: a survey of elementary education during the period of the German Empire, the development of such materials during the days of the Republic, and the situation at present found under the Third Reich. In each instance it is shown how closely the subject is related to the social and political life and development of the nation. "For centuries the Germans have not hesitated to use their schools for the purpose of developing loyalties." The education of teachers has veered strongly from merely professional aspects to the social-political, and the teachers colleges are at present weighting their instruction even more strongly in this direction.

The data for the study were secured primarily from official reports and documents, and by means of two trips to Germany during which forty elementary schools and twelve institutions for the preparation of teachers were visited and examined. The visits are reported in minute detail. There is a wealth of material regarding the present content of courses in citizenship in Germany, material which will richly repay reading.

The author concludes that American schools might well place more emphasis upon understanding the United States and its civilization, upon development of respect for the homeland through appreciation of its contribution to our life, and upon the larger use of the environment as a source of educative material. She would have teachers better prepared in knowledge about their native land and would have teacher-training institutions include "much more responsible community life, broader contact with people and situations outside their own circle, and outside academic walls."

TEACHING ARITHMETIC IN THE ELEMENTARY SCHOOL. By Robert Lee Morton. Volume I. Primary Grades. Silver Burdett Co. 410 pp. \$2.40.

Instead of revising his earlier and widely

used text the author chose to incorporate the findings of recent studies in a wholly new book. The result is a scholarly and authoritative treatment of methods of teaching arithmetic in the primary grades. Where the original work emphasized bond psychology the present text applies the principles of relational psychology. Much attention is given to developing an understanding of number concepts. Effective procedures for teaching the fundamentals and problem solving are drawn from wide classroom experiences. The author writes with simplicity and unusual lucidity. He demonstrates throughout his book the situational value of primary arithmetic and teaching in terms of social use. The book abounds with research data. The absence of such outworn terms as "aliquot" indicates the wise modernization employed. Handsomely illustrated with photographic cuts of classroom scenes, delightfully printed, and chastely bound the book is, we hope, an earnest of a distinguished series of texts in a field which has profited by scientific educational research and which needs such evaluation and interpretation as are offered in this text.

THE NOTESCRIPPT READING TEXTS AND MANUAL. By J. E. Coover. The Notescript Publishing Company, Box 3001, Stanford University, California.

It has been estimated that the average student in college spends about eighty per cent of his time in longhand writing, leaving only about twenty per cent of his time free from the task of writing. The author avers that stenography fails to meet his needs because his notes, when cold, are too difficult to read and because they are illegible. Although it serves a purpose in verbatim reporting, it is impracticable for other purposes. The college student will find an abbreviated system of writing serviceable. It is to serve this need that this system has been devised. It is based upon elements of alphabetical characters which have a simple superstructure. It is claimed

that it saves the student seventy per cent of the time needed for writing in longhand, although it is twice as complete as condensed stenography.

The method may be learned without a teacher, if only the student will apply himself. An experimental group of college students secured satisfactory mastery of the system by independent self-study equal in quantity to that needed for two or three units of work for a college quarter.

The author of the system is professor of experimental psychology in Stanford University.

THOSE WHO BEAR THE TORCH: A PAGEANT CELEBRATING THE CONTRIBUTION OF HORACE MANN TO THE STORY OF EDUCATION. By the Students of the Horace Mann Schools, Teachers College, Columbia University. Published by Committee on the Horace Mann Centennial, National Education Association. 160 pp. Clothbound \$1.00; paperbound, 50 cents. Discounts on 2-9 copies, 10 per cent; 10-99 copies, 25 per cent; 100 or more copies, 33 1/3 per cent.

Creative education has in this project by high school students a distinguished example of the capacity of young people to produce a work of enduring worth. One finds here a brilliant representative of integrated study for the pageant combines creativeness in the study of history, biography, composition, household arts, music, dancing, and stagecraft. Inspired by the fiftieth anniversary of the establishment of the Horace Mann Schools and the one hundredth anniversary of Horace Mann's appointment as secretary of the Massachusetts Board of Education, the pageant was presented in the Thompson Gymnasium of Teachers College, Columbia University, May 5, 6, and 7, 1937. Extensive research developed the theme of man's eternal quest for the discovery, preservation, and dissemination of truth and knowledge among men throughout the ages. Structurally the

pageant consists of five episodes and a Finale, each episode being preceded by a recitative and an original dance. Beginning with ancient Greece the play unfolds its theme with emphasis on the Middle Ages, the Renaissance, Rousseau, and universal education as furthered by Horace Mann "the father of the American public school system." The Finale summons youth to conserve the heritage of the past and to build for the future by intelligent study of the problems of the present.

In its published form the play contains full stage directions, drawings of properties, personnel of committees and the names of the players, together with a bibliography on Horace Mann. Several photographic cuts are offered.

Excellence marks the literary quality of the play, throughout. The lines are rich with music and the diction evinces understanding of theater standards. Dramatic proportion is maintained. Expert supervision is evident. Simple in its production requirements the play can be performed in any high school or college with adequate floor space. One may express the hope that what the pupils of the Horace Mann Schools have achieved may be emulated in celebrations of anniversaries of local history. Aside from its present historical significance the project should be an enduring example of creative learning not only in the field of drama but in all departments of high school and college.

WAYS OF LIVING IN MANY LANDS; WHERE OUR WAYS OF LIVING COME FROM; LIVING IN THE AGE OF MACHINES; RICHER WAYS OF LIVING. By Howard E. Wilson, Florence H. Wilson and Bessie P. Erb in collaboration with William A. Averill, Elgie Lucas, Verna Wadleigh and Florence W. Graves. *The Our Ways of Living Series*. Illustrated. The American Book Co. 305, 474, 586, 666 pp.

One can not praise too highly this series of texts in social science, the outcome of

many years of labor by the authors and their collaborators. Artistically published each book contains six units united by the theme indicated in the title. Designed for the elementary grades the series as a whole prepares the way for social studies on the high school level. The range of topics and information is wide. The selections lie within the interests of young pupils. The material is presented more in the style of supplementary readers than of texts but study guides and reference titles are included. The numerous illustrations are novel and arresting. Style and vocabulary are appropriate to the theme and to the pupil's educational level. The entire enterprise is indicative of scientific textbook writing and making. Undertakings such as this will give social studies a more influential status not only in the curriculum but in the socialization of the pupil.

FICTION

DOWN THE DARK STREET. By Jessie Fenton. Houghton Mifflin Company. 315 pp. \$2.50.

This is a book that school teachers generally, and school principals particularly, ought to read. It is a gripping story, exceedingly well told, which proceeds straight from the premises to the final conclusion with no statement of psychological thesis or moral conclusion. It is a case history, told in the form of story, and it is one of the best stories of weak and wayward youth that has been written. It is not of the gangster type of story, but a history, told, with great skill and charm, of a young boy and a still younger girl, both from weak and purposeless homes, who run away, gang up, and soon come to the inevitable end. The story moves swiftly to its almost certain conclusion.

Lonnie Bishop, a rather inconsequential type of youth, tired of life in the type of home he lived in and of school, jumps a night freight and runs away from home at the age of fourteen. In the freight car he falls in with Hutch, a fairly common type

of stick-up thief, who becomes his hero and teacher. For some three months they lead a free life in a gay world of cheap hotels and amusement houses and the movies, with an occasional filling-station hold-up or a store robbery to keep them going, until the inevitable end comes with arrest and back to prison for Hutch and the reform school for Lonnie.

Life in the reform school is now described with penetrating skill and detail. The reader feels sure that the writer has had close contact with such an institution somewhere. Finally paroled, Lonnie goes back home, and for a few weeks makes a half-hearted attempt to adjust himself to life. The home had gone from bad to worse, and, unable to stand it, Lonnie steals an automobile and runs away again. This time he is on his own, and ready to apply all that Hutch had taught him and that he had learned from the other boys in the reform school. On the way he picks up a young girl, Carla, who is just running away from an overcrowded immigrant home with a weak and overworked mother and a brutal father, and the two gang up, make for the city, and join in a life of free living supported by robbery. Finally a residential-bank hold-up is tried, a clerk is shot, and they are captured, tried, and Lonnie dies in the electric chair at 19, and the girl dies in child birth in a hospital at a still earlier age.

Given the premises of the story, which are those that surround many school children of today, the conclusion is inevitable and the story moves, without sentimentality or any indictment of society, to a conclusion that was certain from the start. The tale follows the pattern of life closely, and the sad part is that there is little or nothing that we, as yet, can do to prevent such life tragedies. Yet potential Lonnies and Carlas sit in many an upper-grade classroom today, and it would be well if teachers knew more about them. This story states the problem we face, without a false note and without comment.

ELLWOOD P. CUBBERLEY

10 HOURS. By Harry Stephen Keeler. E. P. Dutton and Co. 320 pp. \$2.00.

Few mystery stories offer the reader so startling a denouement as this latest product of Mr. Keeler's prolific imagination. There are three main characters and three sub-plots all of them cleverly interwoven in a major pattern of action that rushes the reader from page to page. Any one familiar with the author's dexterous handling of sub-plots in relation to the main story will anticipate a logical solution but not the kind offered in this thriller. Usually one does not laugh over a crime story; upon laying down this one a long ripple of laughter is irresistible. Mr. Keeler has outdone himself. The writing is excellent, the suspense masterly, and the range of imagination amazing. Be sure to put the book in your traveling bag.

THE WIFE OF ELIAS. By Eden Phillpotts. E. P. Dutton and Co. 319 pp. \$2.00.

Subtitled "A Mystery Novel" one expects to find just that. Instead, the excellence of writing, the masterly character portrayal, and the evidence of canny understanding of psychology place the novel among works of literature. There is really no mystery. The unfolding of the plot makes it evident to the reader that only one of the characters could have committed the crime. The interest of the story lies not in the crime itself but in the sweep of circumstance which steadily pushes the two main characters toward the culmination of tragedy. Readers who seek thrills and stirring action will not like the book; discriminating readers who love artistic description and narration will regard it as one of the author's best. All of the characters are alive; one is not so much interested in the final tragedy as in the points of view, the quaint observations, the attitudes, the involved personal relations of the little group in Penfold. The crime barely disturbs the setting for all of it has pathos and the making of tragedy. To get the full flavor of the book it needs to be read more than once.

GENERAL

GAMES. By Jessie H. Bancroft. Revised and enlarged edition. Illustrated. The Macmillan Co. 685 pp. \$3.00.

First published in 1909 the present edition of this popular work contains numerous additions made necessary by the amazing spread of the play spirit and the multiplication of the rôles assigned play in education. The book is written for teacher and layman, particular attention having been given to the needs of the teacher. Hence the introductory material is addressed to professional supervisors of play. The author has garnered his content from rich sources and offers not only a facile organization but descriptions so clear and detailed that the book is also an example of brilliant exposition. Here are games for young children and adults, indoor and outdoor games, parlor games and athletic games. The games are almost entirely of the physical type; card games are omitted. Play ground material is abundant; stunts and feats are numerous. The major games—basketball, baseball, football, track—are emphasized. So long is the list and so varied, that the reader will find here an invaluable store of suggestions for entertainment. The Index is unique in that it classifies the various classes of games according to their suitability for the respective grades or ages. Excellently published with strong covers, clear type, and voluminous illustrations it should be in every home and school.

IS AMERICAN RADIO DEMOCRATIC? By S. E. Frost, Jr. The University of Chicago Press. 234 pp. \$2.50.

Adopting the dictum of Dr. John Dewey, that one society is more democratic than another in the degree in which it evidences a greater number and variety of consciously shared interests and a more full and free interplay with other groups, the author examines radio in terms of democracy.

Contrary to the situation prevailing in European countries, radio in America is a

private enterprise, the stations being licensed but not censored by the government. In America the station owner has much, almost exclusive, power in determining his program. Because the private companies are supported by the advertiser great pressure can be exerted upon the station, and demands can be made about the type of program. Moreover, the larger chains can exert almost a monopoly over the air channels controlling all but a few of the most powerful stations. Education is using radio to some extent but there are difficulties in the way, and many educators think there will be little permanent place for educational programs. They believe pleasing the public is necessary if programs are to be listened to. Because of these factors it is essential, so the author thinks, that there be more governmental control.

As a solution of the problem the author suggests a radio commission freed from undue pressure from interested groups, and at the same time sensitive to democratic needs. The radio should be available for public discussion of issues and as an educational agency. The owner's power should be less absolute.

TEXAS COWBOYS. By Dane Coolidge. Illustrated. 162 pp. \$2.50.

Among the writers who keep alive interest in the West none is a more reliable chronicler than Dane Coolidge. His *Fighting Men of the West* and *Death Valley Prospectors* are biographical and historical. *Texas Cowboys* describes his experiences among the cowboys in the Cherrycow Horse changing and the Cherrycow Round Up. Posing as a photographer, Coolidge was allowed to follow the round up and to partake of the camp life of the Texans. He describes the rough life, the dominance of good cooks, such as Sam, the difficulties of driving cattle, branding, and the taming of broncos. Of particular interest are the ballads, several being given in full. We are told that the cowboys exchange ballads as housewives do recipes. The collection of stories and ballads is worth the price of the

book. Mr. Coolidge does not claim to be a professional photographer but the samples of his work given in the book are evidence to the contrary. Any one who desires to see the West as it is, without the garnishing of fiction, will find in *Texas Cowboys* facts that supply humor, pathos, thrills and the makings of western fiction.

MUSIC

SCIENCE AND MUSIC. By Sir James Jeans. Illustrated. The Macmillan Co., Cambridge University Press. 258 pp. \$2.75.

It is highly significant that an eminent physicist has taken time from other scientific studies to write not so much about music as the science of music in a manner that adds to this author's notable popularizations one of particular charm and lucidity. Sir James acknowledges his indebtedness to the pioneer work of Helmholtz and to several others listed in the Preface. That he has transposed these source materials into a key distinctly his own and composed a work highly original is what those who know the author's distinguished writings would expect. He states that he has "tried to describe the main outlines of such parts of science, both old and new, as are specially related to the questions and problems of music, assuming no previous knowledge either of science or of mathematics on the part of the reader." He writes for the intelligent layman and student of music an exposition of the physics of sound, in chapters concerned with tuning forks and pure tones, vibrations of strings and harmonies, the vibrations of air, harmony and discord, the scientific principles underlying instruments and instrumentation and hearing. Numerous diagrams and photographs accompany the exposition. The book doubtless will be used in all physics laboratories and in conservatories of music; but the musical layman will derive invaluable aid toward the development of musical appreciation. The discussion of the concert room and the attending problem of acoustics con-

siders one of the most practical needs of auditorium construction. Many churches and auditoriums, as is well known, are unsuited for the clear transmission of sound. False walls and ceilings have been used to lessen reverberation; wires have been similarly used; but in frequent instances the results have been disappointing. Sir James discusses the reasons for such conditions.

Much attention is given to the explanation of pleasant and unpleasant tones. The modern trend toward dissonances (as in popular "blues") is considered in the light of metaphysical and mathematical ideas. The long speculation on the reasons for the moods created by the key (C major as contrasted with A flat, for example) is briefly referred to and the emotional quality of the key is interpreted as psychological. Although Sir James refers to all the present-day knowledge on the subject the full explanation is still lacking.

A book so rich with information and so engagingly written deserves wide reading in these days when the radio has brought superior music to many homes. Much of mystery remains to be revealed by the scientific study of music. A book like this should quicken interest in further experimentation.

SCIENCE

ASPECTS OF SCIENCE. By Tobias Dantzig. Illustrated. The Macmillan Co. 285 pp. \$3.00.

Essentially this book is a chapter in the philosophy of naturalism, not the materialism of Democritus or Lucretius, but the type of naturalism one finds in Santayana and Irwin Edman. The author opens his discussion with paragraphs on immutability and causality. The cosmos is likened to a projectile which follows its parabolic curve not by chance but because of the inherent nature of all projectile motion. The universe contains within itself the full explanation of its phenomena. Nature—commensurate with the universe as a whole—is determined by itself. It is a knowable world, i.e., because of its orderliness it can be

studied and closely examined. Science and mathematics to be sure are human instruments devised by rational man but such instruments are possible because the universe permits their employment and the results of their use justify the conclusion that between the physical and the rational exists a relationship which makes knowledge possible. Space and time concepts do serve as media of explanation in mathematics and physics. The author does not cling to the naïve realism of the schoolmen, a realism which posited a universe wholly independent of human reason, but a realism in part dependent upon man's intelligence. The only universe *for man* is the one he knows by rational observation.

Professor Dantzig explains the development of geometry as an instrument of knowing the order of the universe. There are chapters on force, infinity, and relativity, the one on Models being particularly valuable. Written in popular style and detailed in its exposition, which is supplemented by numerous figures, the book is an excellent companion volume to the author's *Number*.

TWINS: A STUDY OF HEREDITY AND ENVIRONMENT. By Horatio H. Newman, Frank N. Freeman, and Karl J. Holzinger, The University of Chicago Press. 370 pp. \$4.00.

In keeping with trends towards joint effort in scientific studies, this volume is the product of three specialists, each eminent in his own field, a biologist, a psychologist, and a statistician. Consolidating the results of more than ten years of investigation, they have produced the most intensive, extensive, and best statistically supported study which has been made to date in this field of so much dispute, namely, that of heredity and environment. For years the sound of conflict has been heard issuing from the camp of the hereditarians on the one hand, and the environmentalists on the other. But it has been for the most part an undecided conflict, each contending party claiming the

victory. Hence the importance of this study.

It was a stroke of genius when the authors decided to use twins as the basis for the study. Because of the eminence of Dr. Newman in investigations concerning twins, and because the study takes on additional importance when linked with the techniques and information brought to it by the other two collaborators, it is an epoch-working study in its field. There are two main aspects of the study: the first, in which fifty pairs of identical and fifty pairs of fraternal twins, in each case reared together, are used; and a second, in which a study is made of a number of pairs of identical twins who were reared separately.

Batteries of tests were used in the investigation and meticulous information was collected in each case. Few studies which have been made in recent years have presented such an avalanche of facts and analyzed them more keenly and pertinently. In a brief review, it is impossible to reproduce sufficient from it to give an idea at all adequate of the wealth of materials which have been assembled. One of the most interesting and useful is the series of case studies which are packed with great human interest. This is a book which must actually be read, if one wishes to have the full portent of its message.

There are some generalizations which may be adduced from the materials. In most traits which were measured, identical twins are much more alike than fraternal twins. This is true for physical dimensions, intelligence, and educational achievement. The glaring exception is that of personality. Differences in resemblance are not the same for all traits, but as a general rule they are greater "in physical traits, next in tests of general ability (intelligence), less in achievement tests, and least in tests of personality or temperament."

In certain instances there is little difference in correlations between identical and fraternal twins. Identical twins usually retain many points of similarity whether reared apart or together, this in all likeli-

hood being due to heredity. It seems that "physical characteristics are least affected by the environment, that intelligence is affected more; educational achievement still more; and personality or temperament, if our tests can be relied upon, the most." In conclusion, the authors declare: "We feel in sympathy with Professor H. S. Jennings' dictum that what heredity can do environment can also do." The authors are under no illusions regarding the finality of their study, even though the study has been more exhaustive and the evidence more crucial than in any other but modestly complete the book with the sentence: "We shall be satisfied if we have succeeded in tracing a few of the threads in the tangled web which constitute the organism called man."

Needless to say, this is a book which should find its way into college and public libraries, and no serious student in education, psychology, sociology, biology, or social work will wish to be without it.

SOCIOLOGY

THE MARGINAL MAN: A STUDY IN PERSONALITY AND CULTURE CONFLICT. By Everett V. Stonequist. Charles Scribners' Sons. 228 pp. \$1.60.

By "the marginal man" is meant that considerable number of racial hybrids recognized as the Eurasians, the Mulattoes of the United States, the Coloured People of Jamaica, the Indo-Europeans of Java, the Part Hawaiians, the Metis of Brazil and such cultural hybrids as Europeanized Africans, Westernized Orientals, Denationalized Europeans, the Jews, Immigrants, the Second Generation and the American Negro. These groups are significantly called in French, the de-raced or the rootless. According to the author the marginal man is one "whom fate has condemned to live in two societies, and in two, not merely different but antagonistic, cultures. In this sense inter-racial migrations and marriages throughout history have created personalities dominated by inner and outer conflicts. It may be observed, however, that

in such individuals as Santayana there accrues a cultural enrichment, evident also among cultured Jews. The marginal man usually lives as an alien within a culture not natively his own; at the same time he is a citizen of the world—an advantage only to those who may associate with fellow citizens of this super-national sphere. As the author further states the marginal man is one "who is poised in psychological uncertainty between two (or more) social worlds."

The book considers first the racial and cultural hybrids. Here the process of marginalization is studied. The second half of the book analyses the marginal personality. Of special interest is Chapter II with its comparative study of traits of marginal groups. A similar comparative method is employed in the study of cultural hybrids. All of this material is concrete and of the case type. The author has gone to the hybrids themselves for his data with the result that one now has a well stated basis for sympathetic understanding of the problems, personal and social, of large numbers of people who, like the Eurasians of India, are despised by the two races of which they are a part.

Sociologically the marginal man is highly significant. The author concludes his study with the statement:

The marginal man is the key personality in the contacts of cultures. It is in his mind that the cultures come together, conflict, and eventually work out some kind of mutual adjustment and interpenetration. He is the crucible of cultural fusion. His life history recapitulates something of the processes described in the race-relations cycle: at first he is unaware of the cultural conflict going on; then through some crisis experience or series of experiences he becomes aware of it, and the external conflict finds an echo in his mind; and finally, he tries and sometimes succeeds in making an adjustment to his situation. . . . His interest may shift from himself to the objective social conditions and launch him upon the career of nationalist, conciliator, interpreter, reformer or teacher . . . it is in the mind of the marginal man that the inner significance and the driving motives of such culture change are most luminously revealed."

This timely study should have popular appeal. Nowhere stilted its presentation of carefully collected data throws revealing light upon problems that underly not a little of present day world unrest.

TRAVEL

NOTES ON A DRUM. By Joseph Henry Jackson. Illustrated. The Macmillan Company. 276 pp. \$3.00.

One travels through Guatemala in leisurely tempo, either by sudden spurts in a madly driven ancient model car, by mule, by foot, by bus or by train; but it is all leisurely if one has an eye to the majestic beauty of volcanoes, plantations, and Mayan ruins. The Jacksons spent two months upon and off tourist routes in this relatively unknown section of Central America. They entered from the west and under the general guidance of a tourist bureau mapped an itinerary that included Guatemala City and Antigua and the volcano country. The same charm of narration which has made *Mexican Interlude* indispensable for Mexican tourists appears in this new volume which probably will share the popularity of its predecessor.

Although but little known among Americans Guatemala offers many attractions of climate, scenery, and history to the intelligent traveler. Except in the cities accommodations are crude. Indians abound; one needs to drive carefully lest the sudden appearance of an Indian result in accident. The narrative is easy in its flow. There are no thrilling episodes, with the possible exception of the visit to Agua. But quaint incidents season the narrative with humor as in the references to names of stores: "The Bakery of the Divine Providence" and "The Butcher Shop of Peace"; and to the name of the spinster: *Dos y Media en la Tarde*—"Half Past Two in the Afternoon." The sound of drums is heard throughout the land and in the Jacksons' hotel room a huge drum served the author as desk, hence the perfect title of the book. One quickly is impressed with the fact that

Mr. and Mrs. Jackson are lucky people. In the midst of discomforts, which included mosquitoes, smells, dirt, poor beds and worse food, they would find relief and release and move on to the next misery, again to be unexpectedly introduced to a happy intermission. They are excellent travelers, alert observers, daring in industry. Mr. Jackson writing en route recorded what was seen and felt. No country could have a more sympathetic interpreter. *Notes on a Drum* will find its way into many a tourist bag.

OFF WITH THEIR HEADS. By Victor Wolfgang Von Hagen. The Macmillan Company. 216 pp. \$3.00.

This unusual book is filled with thrilling and exciting stories of adventure and is packed with brilliant descriptions. The author, who has specialized in the study of termites, spent eight months among the headhunters of Ecuador on the upper ranges of the Amazon river in quest of additional information about the destructive termites which are now a matter of such great concern in the United States.

Accompanied only by his wife, the author's hunt for termites became in addition a delightful and unusually informative travel experience. The book is devoted to an exhilarating account of the Jivaro (head-hunting) Indians—their personal aspect, their customs and superstitions, their manner of sustenance, their religious rites, and their practices in warfare.

Descriptions of the crops and foods used by this tribe are presented with fidelity. Potatoes, peanuts, bananas of many varieties, and manioc form the basis of the vegetable portion of the diet. Birds, fish and an occasional jaguar monkey provide the supplementary animal food. Although much of the lore of the tribes ascribes the welfare of the person and the race to supernatural powers controlled by witch craft, the effects of quinine and other drugs is not unknown. Poisoned arrows are made such by the application of a powerful drug, which

first stupifies the victim, and then kills it. There is an interesting description of the methods used to catch fish by impregnating the water above a dam with an anesthetizing drug, thereby rendering them insensible.

The most unusual section of the book, perhaps, is one which describes in detail the processes of head-hunting and head-curing, the activities about which the outside world has heard most concerning the inhabitants of this area. Contrary to general belief the natives are not cannibals; head-hunting, on the other hand, is a primitive religious and protective rite. Preparation for the hunt is made by a series of war dances, incantations to the gods, and special ceremonial preparation of the members of the tribe. The victims who are slain literally lose their heads, which are carried away under the arms of the victorious warriors. The head is then boiled, filled with hot sand which is whirled around in it, so that after a period of months of shrinking it is reduced to the size of an orange. It forms the center of a feast given by its possessor after the hunters have returned from the sanguinary expedition. It is passed around those who accompanied the "lord of the head" to the battle. After it has lost its potency as an evil and destructive spirit, it is discarded—rather, let us say it *was* discarded, since now most of them find their way into the collections of white men who purchase the trophies from their owners.

The photographs are unique. There are several actual pictures of *psantas* or shrunk-en heads, together with their possessors. Other views include scenic panoramas, the thatched home of the explorers and author, the communal homes inhabited by the natives, the making of manioc beer (a mixture of human saliva and a tuber similar to the potato), the umbrella bird, the sloth, and the marmoset.

The style adds markedly to the attractiveness of the descriptions and narratives. There are sufficient details to enable the reader to form a vivid and lively mental picture of the scenes. The narratives move

rapidly. Although some would find the details rather gruesome, mainly because of the subject-matter, the average reader will find this a fascinating and enchanting story of the strange people little known and greatly misinterpreted.

THREE DESERTS. By Major C. S. Jarvis. E. P. Dutton and Company. 306 pp. \$3.00.

No place on earth is too remote to have its residents and its travelers. It is fortunate that we are now having authentic and vivid descriptions of the less well-known areas. Not only is much of the information new, but, by accounts such as this, we are led to appreciate other inhabitants of our planet more highly.

For eighteen years the author served the British Government in three desert regions—first at Amria, in the Libyan Desert about ten miles west of Alexandria, Egypt; then at the oases of Kharga and Dakhla, in the southern Libyan desert to the west of Luxor; and finally in Sinai, where fourteen years were spent as governor in this desert region east of the Red Sea.

There are minute descriptions of the people, the lands, the animals, and the vegetation. The author exhibits a penetrating and elusive sense of humor. It is needed by one who dwells in these barren places of earth among a people differing in race and having alien customs. The growth of the date tree with "roots in the water and its head in hell"; the dunes which slowly but surely engulf the oases and the crops; the grafting natives; the curse of malaria due to the inevitable mosquito, the misinformation possessed by officialdom—all these are aptly and deftly set forth in a melange of pithy description and moving narrative. The monotony of "Solitude, sand and sun" was broken in these experiences only by simple pleasures such as duck shooting, garden growing, and the creative work of administration. An oasis in which there had not been rain for twenty-five years is something to contemplate.

The book increases in intensity of movement as the story unfolds to a conclusion, the descriptions of Sinai forming a climax. The service of the author as an administrator to a "backward race in a neglected wilderness," where "every task one undertook was of a necessity a step forward" was a productive one. Time is not a dimension in the mind of the Arab and the "Sons of Ishmael" work only about ten days out of the year, and worry little about the future, preferring to spend their time in litigation. As a whole the race cannot read or write. The Arabs are strict in their moral code for women. They smuggle drugs, and their officials like the "eye wash" and must have their palms crossed if adequate service is desired.

One of the most illuminating descriptions of the book is found in the chapter devoted to the war against locusts. In 1930 the plague suddenly descended. The whole area of Sinai was soon infested. Flame guns, trenches, poisoned bran—all were marshalled for the attack against the in-

vaders which had stopped trains. They even tried to collect the egg cones of the insects. The moving cloud is reminiscent of the story as found in the Book of Exodus.

The experimental desert garden is of interest to the horticulturalist. Morning glories, larkspurs, coreopsis among the flowers; cauliflowers, cabbages, peas, beans, among the vegetables, were raised in Egypt. Such vegetables as potatoes, tomatoes, and asparagus at Kharga were supplemented with larkspurs, sweet peas, alyssum, roses, stock, hollyhocks, oleanders, and cannas. They both furnished food and delighted the senses.

A concluding chapter on dogs shows much insight into the ways and actions of dogs, including the desert mongrels, the pi-dogs.

With this informal book, charmingly written, vivid in its descriptions, and keen in its analysis of situations, pungent in its humor, and racy in its style, one may spend many a delightful hour.

Contributors and Contributions

(Continued from page 120)

But he writes with graceful pen, and as a zoologist would make a good literary critic.

Professors I. W. Howerth and Edmund DeS. Brunner are well known to our readers. Professor Howerth writes of Mexico from first hand information. Professor Brunner continues in this issue the theme he introduced in our preceding number.

The two minor articles by Miss Augusta Klontz and Ruby Goddard, respectively, were contributed by members of Kappa Delta Pi. *We Get Along with 'Em* voices wise counsel on class management, and *The Inspired Idiot* is more than a literary sketch.

There may be many who doubt that the present generation is producing minds comparable with the best of the past. We are not among such sceptics. It is clear that Pro-

fessor Poul Radosavljevich of New York University regards Nicholaus Roerich as a modern genius. Because we believe that his versatile contributions to our time should be more widely known we publish the extensive review of his life and works in this issue. No doubt not a few of our readers whose interest lies in art and in the theatre will welcome this source material.

Poetry to suit varying tastes is offered by Elsie Yehling in her charming *Japanese briefs*, by Ruth Shriver Yeakum in *Ballad of a Woman's World*, by Sylvia Lien in *To Shakespeare*, and by Anna Rosilla Crever in *John Milton Meets Galileo*. Miss Crever has published three volumes of verse. She has had several poems published in American magazines, among them: *The Forum*, *Literary Digest*, *Lippincotts* and *Holland's*.

The illustrations were provided by Ewing Galloway.

REVIEW OF CURRENT PERIODICAL LITERATURE

EDUCATIONAL

ALSTETTER, M. L. "The Philosophy of Education of Two Hundred Secondary Schools." *Educational Administration and Supervision*. 23: 409-425. September, 1937.

Individuality of the pupil should be recognized; he should be an active participant; the curriculum should provide for pupils' interests and needs; good citizenship should be the outcome; all pupils of normal ability should complete high school education—these are the conclusions, as shown by the consensus of opinion.

BEARD, CHARLES A. "Emerson as an American Dreamer." *The Social Frontier*. 4:75-79. December, 1937.

Emerson was an apostle of democracy. He held no mechanical view of it. And he did not confine his concepts to political phases of democracy. He saw the rival classes, the Conservative and the Innovator, one now securing control, now another. Apparently he did not wholeheartedly endorse either. While he looked with cold realism upon some of the excesses of democracy, and bemoaned demagoguery, he assailed just as bitterly the Whiggery which was the citadel of garrisoned wealth.

BELFOUR, C. STANTON. "Non-Athletic High-School Contests." *The Clearing House*. 12:81-85. October, 1937.

There are 40,000 orchestras and 600,000 debaters. There are now contests in each of the forty-eight states. There are forty state debating leagues. A million and a half boys and girls enter music contests in thirty-one states and interstate contests in 20,000 bands and 40,000 orchestras. These amazing figures are exhibited to support the author's contention that there is much good which comes from competitions. They have been "a whetstone for talent and a spur to activity" and they have great value if they do not infringe on school time and if there is not undue emphasis upon winning thereby producing strain, ill-feeling and over-specialization. They must, of course, be "non-commercial, but exhibitory."

BLACK, E. H. "Conservatives Versus Progressives." *The School Executive*, 57:160-162ff. December, 1937.

This article, based upon an unpublished doctoral study, brings into bold relief the contrast between conservatives and progressives as the two groups hold divergent philosophies at the

present time. Any superintendent who is faced with the problem of curriculum construction will do well to read this article, choosing the units of work in accordance with an underlying philosophy, rather than as a collection of discordant bits joined together without reason or plan.

CHAMBERS, M. M. "Coördinating Education and Recreation." *School and Society*. 46:577-582. November 6, 1937.

Recreation and education must be coördinated. In some instances, cities have a director of recreation apart from the superintendent of schools. "Education and recreation are not antithetical, nor are they by any means mutually exclusive."

DOUGLASS, PAUL F. "Keep the Public Schools Public." *The Social Frontier*. 4:42-46. November, 1937.

Faced with a situation in which only a small proportion of the children of America have contacts with the churches, and where only two out of three boys and girls between the ages of five and seventeen are reached by Sunday Schools, the Church, Catholic, Protestant and Jewish, wishes the school to take up the problem and solve it by teaching religion in the schools. This, the author deems fatal to the church, as it would destroy the spontaneity and vitality and voluntariness so necessary to religion. The author thinks the public schools cannot remain public, if organized religions insist as the Protestants do upon the development of week-day programs, and the Catholics insist upon state aid for parochial schools. If religion is taught in the school, it must be because it is vital for twentieth century living and is a discipline as algebra, sociology and other school subjects are and taught by regular public school teachers, and that it is not merely a device for making Protestants or Catholics, Fascists or Communists. "There is substantial reason to believe that they might demonstrate the value of the idea of the spiritual heritage of human experience as a discipline fit to be taught in the public schools."

EMBREE, EDWIN R. "Little Red Schoolhouse—1938 Model." *The Atlantic Monthly*. 160: 636-643. November, 1937.

There is a vivid description of some of the advances which are being made as a result of the stimulation of the Julius Rosenwald Fund. Experiments are being conducted to see how education may function in the life of the community.



Burton Holmes from Ewing Gallows, N.Y.

FUJIYAMA, THE SACRED MOUNTAIN OF JAPAN, RISING 12,395 FEET ABOVE THE SEA, SIXTY MILES WEST OF TOKIO. EACH SUMMER THOUSANDS OF PILGRIMS FROM ALL PARTS OF THE EMPIRE CLIMB TO ITS SUMMIT BY ONE OF THE FIVE PATHS, AND WORSHIP AT THE SHRINES AND TEMPLES ALONG THE WAY. THAT IT WAS ONCE A FLAMING VOLCANO IS NOW ALMOST FORGOTTEN, FOR THE LAST ERUPTION TOOK PLACE OVER TWO HUNDRED YEARS AGO.

Text-book materials are being prepared, school libraries are being distributed, public welfare agencies are coördinating their efforts, school buildings and grounds are being beautified, and above all, emphasis is being placed upon excellent teaching.

GLADFELTER, MILLARD E. "Status and Trends of College-Entrance Requirements." *The School Review*. 45:737-749. December, 1937.

"During the past decade colleges and universities have become more concerned with the intellectual promise and personal qualities of the applicant than with the pattern of subjects completed in the secondary school." "Colleges are becoming more concerned than formerly about the personal strengths and qualities of students applying for admission." Almost half of the institutions studied required health examinations prior to admission.

GRAY, HOWARD A. "Surmounting Barriers to Human Learning." *Educational Method*. 17: 60-64. November, 1937.

Barriers are space, seasonal restrictions, the limitations of the unaided human eye, lack of ability to read, and limitations of the sense of hearing. Abstract relationships make learning difficult. The demands of everyday living are so great and the field of knowledge so vast that materials must be presented in time-saving forms. Ideas must be presented clearly and forcefully so that misconceptions will not occur.

For surmounting these barriers the sound film is indicated.

HERRIOTT, M. E. "The Junior High School." *The Atlantic Monthly*. 160:778-783. December, 1937.

In a few pages the author recounts the benefits which have been derived or are in the process of being found in the newer emphasis of the junior high school. There are better teacher-pupil relationships, better school-home contacts and the school has been made a joyous place, "purposive for young adolescents and conducive to wholesome personality development."

HUTCHENS, ROBERT M. "We Are Getting No Brighter." *The Saturday Evening Post*. 210:5-7ff. December 11, 1937.

"Higher learning in America is characterized by triviality, mediocrity and chaos. . . . The triviality is the result of trying to do everything for everybody. . . . The mediocrity is the result of measuring education . . . by the number of lectures he has drowsed through, and by the number of dates, names and places he has memorized

and regurgitated on examinations. . . . The chaos is the result of our preoccupation with piling up information and multiplying courses. . . ." "If education is to educate, it must shift its emphasis from the popular to the important. Life is not a party, even if spasms of material prosperity anesthetize us temporarily."

The Progressives are right in thinking that method should be more vital and meaningful, but wrong in assuming that children can select their own subject matter.

JOHNSTON, EDGAR G. "Internes in Citizenship." *The Social Studies*. 28:347-350. December, 1937.

In an address before the National Association of Student Officers, the principal of the University High School of the University of Michigan, shows how the high school student gets training in citizenship by practicing it, just as the interne in medicine learns his profession by experience under guidance.

JOHNSTON, J. B. "Some Questions That Progressive Education Must Answer." *Progressive Education*. 14:495-501. November, 1937.

Among the questions are the notion of the place of the individual in society, how the public can be led to support education adjusted to the individual and training for living in society, how the teacher can be led to think in terms of child development rather than in terms of academic studies, how to guide the child, how to train children in thinking and coöperative effort. All these are questions to which answers must be found.

LOBAUGH, DEAN. "Educating for Mediocrity." *School Board Journal*. 95:18ff. October, 1937.

The school has too long been educating to the ideal of success. Most students in a modern high school will never be anything but average persons, "persons of small incomes, of undistinguished occupations, of unexciting lives, of positions of little or no influence in society." While educators have shifted the emphasis away from success to well-rounded personalities, the public still insists that the success motive shall prevail, although it is beginning to dawn on the public, too, that great economic returns will not be received from the mere fact of education. *Success* must mean success in everyday living instead of financial success.

MAY, MARK A. "Educational Possibilities of Motion Pictures." *The Journal of Educational Sociology*. 11:149-160. November, 1937.

So far educational films have been small in number compared with theatrical films. Up to 1936 there were 200,000 theatrical films produced as against 10,000 educational and instructional

films. In 1936 2,500 films were produced by the Hollywood firms, while there were not more than 200 or 300 educational films. Of the 10,000 educational films at least 8,000 have been made by industrial companies. In spite of the slow progress made, because there is an increasing effort made to vitalize the curriculum on the part of educators, and because reading matter alone will not adequately teach the cardinal objectives of education, the author believes that films will play an ever-increasing rôle in education.

MILLER, CLYDE R. "Just What Are These 'isms?'" *The Clearing House*. 12:73-80. October, 1937.

A clarifying article which defines such "isms" as Socialism, Communism, Fascism, Capitalism, and Democracy.

In parallel columns, the author states the point of view of each (Socialism or Communism, Democratic Capitalism, and Fascism or Nazism) on such points as democracy, ownership of property, production and consumption, labor, governmental control, propaganda, rôle of women, foreign policy, and education and youth.

This is a help to clear teaching of these "isms." Last year the Institute of Public Opinion found that 62 per cent of the voters, 87 per cent of the teachers and 95 per cent of the students wished the *facts* of all forms of government taught.

MOFFITT, FREDERICK JAMES. "The Pedagogue Plans a Pow-wow." *The School Executive*. 57:109-110ff. November, 1937.

So few educational articles have that rare trait, humor, that this is included because it is not only full of wit, both sound and humorous, but because it is an excellent take-off on the dreary and wearisome teachers' convention. To summarize the article would be to spoil it. It is recommended for reading by the superintendent. Perhaps it paints too vivid a picture for the classroom teacher, who might be moved to rebel against dull programs, and insist that they be vitalized! (e.g. in the way that the speakers say teachers should vitalize school work for children). Read it!

RUSSELL, JAMES E. "The Schools and Youth Agencies." *School and Society*. 46:609-612. November 13, 1937.

The schools and extra-school groups should work hand in hand on the problem of citizenship training for the 11,000,000 adolescents in this country out of school, and not yet settled in a vocation. They must be taught "confidence in one's career, pride in home, unselfish service in social and civic affairs," which are the essentials of good citizenship. Another Horace Mann and another Baden-Powell working in conjunction could form a program of coöperation between

school and out of school which "would be the outstanding achievement of the present age."

SMITH, ENID S. "Unmarried Mothers of School Age." *The Nation's Schools*. 20:23-34. December, 1937.

This is a constantly increasing problem. It is particularly acute between the ages of sixteen and twenty-one, more than half of the cases being of these ages. A study in New York City indicated 96 per cent of the adolescent age, and in most instances the girls have not finished the eighth grade. Authorities state that the remedy must be found in appropriate instruction being given. Considerations of humanity demand that the young children be protected from disease and from the consequences of indiscretions by proper safeguards which may be set up by adequate teaching.

TERRY, PAUL W. "Democratic Principles of Supervision for Extra-Curriculum Activities." *The School Review*. 45:655-661. November, 1937.

The author believes that extra-curricular activities, supervised by the faculty, using the initiative of students, with voluntary membership, widely distributed among the students, with finances well-conducted are potentially of great educational value in teaching pupils in the techniques of leadership and followership.

GENERAL AND CULTURAL

BLANCHARD, W. O. "The Panama Canal: Some Geographic Influences." *The Scientific Monthly*. 45:494-502. December, 1937.

An illuminating article which not only shows the problems which have resulted from opening the canal, but also the immense advantages which have accrued from this new and shorter channel of transportation. It is startlingly clear that many of the financial problems of the transcontinental railroads are due to the competition which are engendered from this new trade artery.

BROWN, ROLLO WALTER. "An Observer Warns the Church." *Harper's Magazine*. 176:18-25. December, 1937.

The author sees the church incrustated with machinery, "an empty, topheavy organization that hinders the direct application of the philosophy of Jesus." It has "absorbed the point of view of the booming business concern." It parades. "It is afraid of the humble life." "In a hundred important ways the Church has substituted the cowardly, cruel, and self-destructive methods of organization and mass action for the quietly penetrating spirit of Jesus." Many believe the Church has become partisan. It "must get out of the position where it strangles the practical ap-

plication of the philosophy of its founder to the problems of individual men."

BURT, STRUTHERS. "Will The Upper Classes Vanish?" *The Forum and Century*. 98:328-332. December, 1937.

Upper class Americans are arrogant and ignorant, being cut off from recent knowledge and from the experience of the race. They are made so by education, "The most expensive and the worst that man has yet contrived." The conservative who is intelligent does not stand still. Neither the workingmen nor vassals of finance capitalism seem able to advance the race. "What I should like to see . . . is a concerted effort to make the workingmen by economic, political, and social means, trustworthy and unselfish and the more released classes humane, knowledgeable, and responsible" and it may be added "a trifle more bumble intellectually."

CLAPPER, RAYMOND. "Who Is Hopkins?" *The Forum and Century*. 98:283-287. December, 1937.

Being "cocky and tough" by nature, Hopkins can give and take. He has been responsible for spending billions. From him "the President obtained the idea of dramatizing the one-third of our population which he describes as ill-fed, ill-clothed, and ill-housed." He is "the world's largest employer and its greatest spender," a practical New Dealer. Knowing the enemies he has made, he does not take the suggestion of his being a presidential possibility seriously.

COHN, DAVID L. "We Fight No More." *The Atlantic Monthly*. 160:545-553. November, 1937.

" . . . already it is clear to all except peace-society martyrs of the catacombs that war will and must threaten the peace of the United States wherever it occurs in the world, because we are a world power and not a showboat stop in a riverside town; that neutrality laws have not saved us in the past hundred and fifty years, and are not likely to save us in the next five or ten years; and that our salvation, like the salvation of other peoples, lies not in staying out of wars once they have started, but in preventing wars from starting."

COLTON, F. BARROWS. "Lake Geneva: Cradle of Conferences." *The National Geographic Magazine*. 72:727-742. December, 1937.

A description of Lake Geneva and its environs. While world problems are being discussed and settled (we hope) in the conferences, everyday life in the towns and country goes on. This is a description of the colorful life and scenes of a picturesque country.

DIMNET, ABBE ERNEST. "Is Man Improving?" *The Rotarian*. 51:8-11. December, 1937.

Personality may be preserved in spite of collectivity in two ways: "by not allowing the notion of progress to become an obsession" and by realizing " . . . the supineness and hardly veiled cowardice of waiting for progress instead of creating it within our own possibilities . . ."

"Unless the mobility and necessity of this individual effort are held up incessantly to a world only too inclined to forget it, collective progress will be little better than a biological striving after material comfort."

FISHBEIN, MORRIS. "The Truth About Candy." *Hygeia*. 15:1075-1077ff. December, 1937.

"The chief and perhaps the only danger of eating candy is the fact that it may replace entirely other articles in the diet." It is most useful when eaten at meals, or after strenuous exertion. It is a useful addition to the diet if eaten properly.

GRINDE, JOHN and JOLIVETTE, ALICE C. "Slimming Scientifically." *Hygeia*. 15:1072-1074ff. December, 1937.

Most overweight is caused by excess food. There are three ways of weight reduction: more exercise with resultant heat production, less food, and drugs and glandular extracts. In most cases exercise and diet are to be preferred. Will power in dieting is most important.

HARTMANN, GEORGE W. "Eclecticism and the American Temper." *Teachers College Record*. 39:91-98. November, 1937.

" . . . Eclecticism is the prevailing outlook of the Americans of our time. Our material culture is decidedly eclectic, and in our spiritual life we commonly adhere to a composite system of thought made up of views chosen from various systems." Religion, art, politics, and economics have an omnibus character. "The all-round man, who is both a Phi Beta Kappa and Varsity letter man, remains our ideal. We dislike choosing between ice cream or cake, and demand pie à la mode. . . . We may safely predict that when *Homo Americanus* enters the afterlife he will try to profit from the advantages of Heaven and Hell and to escape the disadvantages of either, but that in the end he will come to rest in limbo."

HOLMES, HENRY W. "Prophet in Education." *Recreation*. 31:527-529. December, 1937.

An appreciation of the work of Joseph Lee, thinker, philosopher, educator, scholar, man of vision, speaker, writer, a man of great humanity. This article elevates the human traits so characteristic of this leader in the recreation movement.

JOHNSON, BOB. "Air Transportation." *The Scientific American*. 157:327-330. December, 1937.

In a decade since the inauguration of air mail service between the Atlantic and Pacific the time has been halved to fifteen hours, there are three stops instead of fourteen, flying is much safer. In 1938 a test flight will be made of a 40-passenger, 32-ton plane.

LERRIGO, RUTH A. "Gains and Hopes for Health." *The Survey*. 73:339-341. November, 1937.

This survey shows emphasis on public provision of nursing and medical care, growth of interest in nutrition, housing, stillbirths and abortions, on health education.

LOCKRIDGE, ROSS F. "An American Experiment in Communism." *Travel*. 70:12-15ff. December, 1937.

An authoritative account of the settlement of the Rappites at Harmonie, afterwards purchased by Robert Owen, and renamed New Harmony. The article summarizes briefly the work done by both, and a series of photographs make clear the conditions at the time. Particularly interesting is the plan for a model village, which was the central idea of organization. It is well to review this socialistic scheme of a century ago, at a time when social nostrums are being served in abundance.

MUNRO, W. CARROLL. "Newspaper by Radio." *Current History*. 47:40-45. December, 1937.

It is likely that radio newspaper machines will be perfected in a year, to sell at from thirty to seventy-five dollars, which will receive facsimile newspaper material—pictures, stories, and advertising. The machine is described in some detail.

PEARSON, EDMUND. "What Is Evidence?" *Scribner's Magazine*. 102:26-31. December, 1937.

A discussion of circumstantial and direct evidence. The article maintains that the "famous cases of the law, in which innocent men have been convicted, are almost without exception founded on *direct evidence*." The latter can be perjured, the former seldom can be.

PINCHOT, AMOS. "The Liberal Position." *The North American Review*. 244:368-388. Winter, 1937-1938.

This is an analysis of Walter Lippmann's recent book, *The Great Society*. Overdone governmental regulation is criticized as well as the laissez-faire policy. The writer sets forth nine theses only some of which are in Mr. Lippmann's book.

REUTER, E. R. "The Sociology of Adolescence." *The American Journal of Sociology*. 43:414-427. November, 1937.

"Social behavior in the adolescent years is either spectacular or immediately related to sex behavior." The transition from childhood to maturity is not accompanied with notable mental strain or social disorder. What there is is social rather than biological: play activities are replaced by work, dependence by responsibility. Because of prolonged education and an industrialized society which has no place for them the modern world leaves "adolescents in a position of tolerated parasitism," and the youth turns to sports and other "restless and disorganized behavior." "A new world between childhood and maturity" has been developed. A sociological investigation and interpretation of this period is demanded.

SOKOLSKY, GEORGE E. "Government by Pressure." *The Atlantic Monthly*. 159:660-667. June, 1937.

Pressure groups strive to inflict their will upon Congress. For the moment business groups cannot do so because of fear of reprisals, and because of the opposition which has been built against them. Labor exerts tremendous pressure on Congress and upon the President. While it is impossible to eliminate pressure groups in a free society, their motives and sponsors can at least be learned. The *Fireside Addresses* are forms of pressure. Pressure subsides only when it is overplayed or a satiated public opinion opposes it.

STIRLING, MATTHEW W. "America's First Settlers, the Indians." *The National Geographic Magazine*. 72:535-596. November, 1937.

An enticing and dramatic story of the Indian in America. This fascinating story is supplemented by color reproductions of paintings. The camera records the activities of Indians of the present day, and black and white pictures bring to the reader the monuments and mementos of former days as markers depict the scenes of early Indiana history and struggle. Excellent for teachers who wish to develop a teaching unit on the American Indian.

OUR MAGAZINE RACK

MANY magazines comes to the Editor's desk. While most of them are professional not a few belong to the classification, general. Brentano's basement and the news stands in the Pennsylvania station add weekly to our wonder that there exist so many men and women who make possible the constantly replenished store of magazines. The pulps, of course, are most numerously represented; but there is a growing list of maza-zines broadly educational, such as the many digests and others rich with variety of cultural content. Many of the latter find their way into the Editor's magazine rack. There is *Coronet*. Not only is it beautiful but its articles supply surprising information. In the present January issue one learns about the ugly side of swans, one may see in a series of colored prints unusual scenes from history as it was lived, and the articles on Impressionism, Water, and Machiavelli should captivate teachers of art, science and history, respectively.

Your Life is a recent comer and offers a guide to "Desirable Living." It is far better than the usual popular magazine on psychology or personality. Here, in the January issue, appear crisp essays on keeping fit, curiosity, etiquette of clothes, dancing manners, child culture, vocabulary building.

For those who are interested in fresh points of view touched with humor and stimulating to the imagination *Esquire* has far more than eye appeal. Informing are the pages devoted to Spain, Mexico, and to Italo Balbo and Chester Dale. The criticisms of art, music, stage and screen are challenging. For the lover of sports there are three novel

articles. The February number maintains the high standard of this unique magazine for men.

Scribner's begins the new year under the direction of a new publisher, Mr. Harlan Logan, whose former position as Editor is now announced as Editor-Publisher. The articles on Rhodes Scholars, The Flu Epidemic of 1918, and the Zulus deserve reading.

All of the foregoing magazines contain "intelligence" tests—in reality information tests,—*Scribner's* presenting, in addition, a unique test on reading ability. It is clear that popular magazines are increasingly seeking readers from among the more intelligent and educated. Even the pulps are represented by the educational type, *Adventure*, for example. Far and wide one observes a growing hunger for news and information. Doubtless the moving picture and the radio have been important factors in arousing mass curiosity. The magazine publishers are responding to a popular demand and in a manner that requires the services of the printer's and the photographer's art.

Another example of timely magazine editing bears the name *Fortune*. Formerly this super-magazine was circulated only through the subscription department; now it is on sale. In the December, 1937, issue began a series of articles on South America. Teachers of history and geography can not afford to miss them. Teachers of commercial subjects should read, in the January issue, the description of the Pullman Company. For the teacher and student of social science are important material on taxes, industry and labor. Teachers

of art should not pass over the article on the Toledo Art Museum.

For several years we have taken particular interest in the history of New England. It has become a quasi-hobby. For this reason *The New England Quarterly* affords us many hours of rich reading. In the December, 1937, issue, for example are scholarly essays on Anne Hutchinson, American Anti-Imperialism, "Ethan Allen's Bible." The one on William James and Henry Adams will interest teachers and students of "study" for it reveals how Adams underscored *The Principles of Psychology* and employed the margins for reactions thereto. The section on Memoranda and Documents contains material on Emerson and Communism, Henry James the First, Whittier's Demon Lady, Thoreau and Zimmermann.

The January *Harpers* prints the third and last of Stuart Chase's series on Words, which began in November, 1937. It is interesting to know that Mr. Chase was inspired by *The Meaning of Meaning* by Ogden and Richards, and *Science and Sanity* by Count Korzybski, both of whom expound the significance of relative word meanings and the need of distinguishing between

symbol and idea. Mr. DeVoto, the Editor, adds to the discussion with his editorial on Good and Wicked Words. College Presidents will be interested in "Prexy" by a college president and the victim of the present recession (euphemy has entered economics) will ponder over the two articles on business.

The foregoing references illustrate the enriching contacts that students of teaching may make outside of more technically professional reading. Courses on Books and Magazines would seem to be necessary additions in programs of comprehensive education of teachers. Merely to read the narrowly professional literature of education leaves untouched far-reaching sources that can enliven and enrich the teacher's work. In addition to the magazines already mentioned *The Saturday Review of Literature* continues to be indispensable for teachers of literature. Already widely read by teachers it should be a weekly companion of all students who are majoring in this field. No less valuable is *Story*, especially for those teachers and students who are interested in the experimental and liberal policy of this magazine.

Dreams, books, are each a world; and books, we know, are a substantial world, both pure and good. Round these, with tendrils strong as flesh and blood, our pastime and our happiness will grow.

—WORDSWORTH.

The
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THE EDUCATIONAL FORUM



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Vol. II

March Contents

No. 3

COOL AND SPARKLING	Frontispiece
PROGRESSIVE RECONSTRUCTION OF EDUCATION	Willis L. Uhl 249
PIONEER LANDMARK—THE OLD MILL (Poem)	Helen Benson 260
SEEING OURSELVES AS WE SEE OTHERS	I. L. Kandel 261
THREE POEMS	Ruth Shriver Yeokum 266
CONGO FERRY (Illustration)	facing page 266
PERSONALITY—COMPLETELY MEASURED AND RECORDED ..	Daniel Wolford La Rue 267
COMING STORM (Illustration)	facing page 281
ON THE SPANISH YESTERDAY AND TODAY	Geraldine P. Dilla 281
BE IT EVER SO HUMBLE (Illustration)	facing page 291
RUSSIA'S BID FOR EDUCATIONAL LEADERSHIP	Carroll D. Champlin 291
SANTAYANA ON DEMOCRACY	J. B. Shouse 299
ROMAN ROADS (Poem)	Anna Louise Barney 306
VICTORIA FALLS (Illustration)	facing page 307
EVALUATING VALEDICTORIANISM	William J. Chapitis 307
TO VIOLA FRANCES (Poem)	Douglas E. Larson 320
TYPICAL NATIVE VILLAGE (Illustration)	facing page 320
MORE THAN VIGILANCE	Roderick G. Langston 321
EVERY FEW YEARS A NEW HOUSE (Illustration)	facing page 327
EDUCATION ABROAD: THE NEW SOVIET TEXT IN U.S.S.R. HISTORY	Michael Demiashkevich 327
EDITORIAL	332
BOOK REVIEWS	334
"MR. LORD"	William C. Bagley 334
THE YEARS	Virginia Woolf 338
GENERAL REVIEWS	341
CAPE OF GOOD HOPE (Illustration)	facing page 342
REVIEW OF CURRENT PERIODICAL LITERATURE	358

CONTRIBUTORS AND CONTRIBUTIONS

In his critical and constructive article on "Progressive Reconstruction of Education," Dean Willis H. Uhl of the College of Education, University of Washington, considers education as the means of intelligent and rich living in the present and in the future. "Knowledge of the world, what to think of it, and what to say and do in it are assumed to be three obvious needs of everyone." In the past, however, such needs were more implicit than explicit. Dean Uhl offers from his rich and cultured experience a challenging pattern of curriculum making, which is directed by six purposes or a six-fold purpose: problem solving, acquisition of knowledge, acquisition of skill, social competence, creative activity, and esthetic experiencing.

Our readers doubtless will find Professor Kandel's citation of a recent prospectus of a tour sponsored by the U.S.S.R. not a little amusing. There is in the title of his article, "Seeing Ourselves as We See Others," the implication that we need to guard against similar distortions in our own tours abroad. International understanding is extremely elusive, and one is inclined to question the educational value of student tours limited to an overcrowded and rushing schedule. No nation reveals its meaning to superficial tourists.

Increasingly learned and popular discussions are focusing attention upon personality. Professor La Rue in "Personality—Completely Measured and Recorded" believes it can be measured. One may question that it can be completely understood by such an approach for there are emotional or sentimental factors that evade exact measurement, and not a little of the quality of personality is determined by such factors. The article, however, is not only provocative but revealing. The complexity of personality is made evident and certainly to no small degree the proposed plan reveals secrets that educators need to understand. Professor La Rue is on the faculty of the

State Teachers College at East Stroudsburg, Pennsylvania.

Miss Dilla offers a timely study of the Spanish people in her article "On the Spanish Yesterday and Today." As a member of the faculty of the University of Kansas City the author enriches her courses in the history of art by frequent travel and wide reading. Her interpretation of Spain reflects many observations by herself and others. Among the martyrs Spain itself is the greatest of all. Whatever the outcome of the present civil war may be the old Spain will be no more, but what the character of the new Spain will offer itself and the world no prophet can predict.

The two articles on Russia are a study in contrast. Professor Champlin of the Pennsylvania State College (which Governor Earle suggests should be known as "university") recently visited Russia and his report is sympathetic with the Russian educational program. Professor Demiashevich of the George Peabody College for Teachers submits a document that makes clear the attitude of the Soviet government toward its textbooks in history. Here we find history regarded as propaganda, perhaps not in this respect unique when one recalls how history texts are all too often written in other countries, including our own. The two articles, however, supplement each other and present one more picture of the vast experiment whose results still await years of trial and error—and suffering.

What is democracy? "Santayana on Democracy" by Professor J. B. Shouse, the first of two articles, gives an answer which a naturalistic philosophy dictates. The author frequently contributed to *The Kadel-pian Review*. Although he has gravitated toward administrative work Professor Shouse finds the philosophy of education "a compensating, intellectual activity."

The old type of commencement exercises have been severely criticised during the past

(Continued on page 362)



Don Scherer

COOL AND SPARKLING—AN AFRICAN STREAM, GLORIOUS TO LOOK AT BUT DANGEROUS TO DRINK UNTIL BOILED.

THE EDUCATIONAL FORUM

MARCH
1938



VOLUME II
NUMBER 3

PROGRESSIVE RECONSTRUCTION OF EDUCATION

WILLIS L. UHL

I

ALL SCHOOLS exist to educate human beings for today and for the next sixty or eighty years of life. The starting-point is the present, which, as far as knowledge is concerned, can be illumined only by the past. This is avowedly a subject matter approach, but it is not the traditional subject matter approach. One of the first steps in reconstructing education for today and tomorrow is the assembling of materials that are pertinent to the present and future.

The starting-point has other aspects: the pupils and the situations in which they live. Learning experiences must be pertinent to the learner in his own situation. Every adult American now needs to know that munitions are not produced solely for either peace or profit, but, for ten-year-olds, such information is obviously abortive. The past can illumine the present and the future only when the lamps are ready.

The approach to educational recon-

struction is in sharp contrast with school practice of most times and places. One point of contrast is this: *schools have depended chiefly on incidental learning to equip pupils.* Look closely at a curriculum proposed in 1893 by the Committee of Ten, at the same time recalling the school practice of that date or, in many places, even today. One-fourth of the curriculum was Latin. The major emphases in this subject were upon vocabulary and grammar. Only incidentally were pupils directed to points pertinent to twentieth-century life. Such neglect of linguistic, literary, social, and esthetic opportunities in Latin classes made this portion of the curriculum a most unfit medium for bringing together the pertinent experiences of the past to illumine the present. Recall that even the vocabulary study neglected a vital point: instead of using a known Latin root as *voc(are)* to shed light upon such a word as *irrevocable*, pupils were turned in reverse and asked to note

that *vocare* is easy, because it is like our well-known word *vocation*—a calling. The same procedure was followed with *cant*(are), which might have illumined the musical term *cantabile*; instead, *cantare* was shown to be like the familiar English word *cantata*.

English was given another fourth of pupils' time. As in Latin, the major emphasis was upon formal aspects of the subject, incidental learning being the chief means for acquiring insight into the kinds of literature that the pupils of 1893 read after finishing their schooling. Adverse experiences with school literature probably closed pupils' mental doors even to the writers who prepared the pabulum of the classroom. All but missed, in the years that followed, were the pertinent literary works of the late nineties and early twentieth century as well as the possible social, historical, and esthetic literary contributions of the past. Composition was introduced to the pupil as a formal exercise in punctuation, capitalization, and spelling, but not as an expression of ideas or the recording of vital experiences. Oral expression was confined to stilted and thwarted speech in class or left to incidental training on the playground and in the biweekly "literary" society.

Other school subjects shed little light upon the present and the future. The mathematics of human affairs was treated so incidentally that teachers were compelled to fabricate shallow apologiæ for their subject. Later, the graduates of the schools have asserted that mathematics has had so little to do with life that their only

use of it has been in coaching their own children during home study. Science of the nineties was so largely dogma that progressive students have had difficulty in revising their views sufficiently to understand the non-Newtonian advancement in science during the present century. Incidental learning was relied upon in history for the acquisition of the main points recently emphasized by the Commission of the American Historical Association.

A second point of contrast between a program of socially pertinent materials and the school practice of the last generation lay in the portions of the past that were used to illumine the present. *Singular skill was shown in selecting irrelevant portions of the past and in overlooking relevant portions.* This condition seems to have been due to defining the past as that far distant period to which literary critics and archeologists have given centuries of study—to "antiquemania," as Beatty calls it.¹ The notion that the relevant past may be only yesterday or last year was missed.

If one objects to the recognition of nineteenth-century works as related to the last forty years, attention may be called to the effects of at least three social contributions of the period Karl Marx, *Capital*, Edward Bellamy, *Looking Backward*, and Henry George, *Progress and Poverty*. Henry Adams once complained that no reference was made to the first of these books when he was in college, although it was available then, and it has been the most influential book that was written during his youth. Although the temper of the times would have prevented a sympathetic study of these subversive books, a neutral

¹ Beatty, James, Jr., "Antiquemania—A Challenge to Teachers of Literature." *Junior-Senior High School Clearing House*, 9: March, 1935, 437-440.

presentation of issues described in them might have given pupils an inkling of the directions in which humanity has traveled since that day. At any rate, the work of the recent past might have been noticed in the schools of 1900, and, in the opinion of critical observers, who now look backward, events of the present century would have been made more intelligible thereby.

This comment applies to subjects like art, music, and mathematics as well as to social theory. In art, America had Robert Loftin Newman, now revered but then neglected;² Debussy and Dvorak were experimenting³ with the American music which was abhorred in schools; and a young secondary school boy named Einstein had found a new relation between mathematics and physics which he announced in 1905.⁴ The distance between the pertinent past of any immediately preceding decade seems to have been greater in schools than the distance between 1066 A.D. or even 384 B.C. and 1900.

A third point of contrast between relevant and irrelevant curricula is found in *school emphasis on finalities*. Certain authors were great, because all literary scholars and other intelligent persons said they were.⁵ This falsehood was seldom questioned by teachers, be-

cause few were as frank as Mr. Ernest Raymond's teacher, old Elam. Mr. Raymond in a recent address said that this heretical old teacher despised Ovid "above most of God's creatures" and called him a "snivelling fool." Similar heretical judgments have been made by renowned critics. De Pachmann judged Beethoven's piano works as unfit for that instrument, realists in contemporary art have banished the Pre-Raphaelites, and so on. In the nineties fevers had to be checked; now they are induced deliberately. Then, the hot bath was hygienic, for it facilitated the "breathing of the pores"; now it is hygienic, because it induces the production of lactic acid, which was then a waste, but now a rejuvenator.⁶ Space and time, like will and intellect, were then separate entities. The chemical ritual about so common a process as saponification was false. Whether or not the adolescent of the nineties craved finalities, his schooling should have made him wary of them, for many of the alleged finalities of the past have been superseded by the results of recent experimentation and thought. Since intelligence is a vector, with movement and direction, current "finalities" about the intelligence quotient also may go the way of earlier conjectures.⁷

A fourth point of contrast between the old and the new in pedagogical insight has developed from genetic psychology. It appears now that the pertinence of the past to problems of the pupil is a complex function of both the pupil and the past. *Schooling of the past lacked contemporary pertinence*. Such pertinence is relative to the time, the place, and the pupil. If we return once more to the nineties, we

² Landgren, Marchal E., "Robert Loftin Newman." *American Magazine of Art*, 28: March, 1935, 134-140.

³ Rogers, M. Robert, "Jazz Influence on French Music." *Musical Quarterly*, 21: January, 1935, 53-68.

⁴ Talmey, Max, *The Relativity Theory Simplified*. New York: Falcon Press, 1932. Pp. 163ff.

⁵ Lang, S. E. (Editor), *Education and Leisure*. London and Toronto: J. M. Dent and Sons, 1930. Pp. 85-86.

⁶ Sokoloff, Boris, *Vitality*. New York: E. P. Dutton and Company, 1934. Part II.

⁷ Korzybski, Alfred, *Science and Sanity*. Lancaster: The Science Press Printing Company, 1933. P. 618.

may recall that drill upon syntax was a downright impertinence. Pupils refused, save for school marks, to see the relation between the syntactical perfection of an academic inanity known as a theme and any desirable improvement in their lives. If, by a miracle, a pupil had excelled Walter Pater in writing a theme on "Style in Writing," the first subject suggested in Kellogg's *Text-Book on Rhetoric* (New and Improved Edition, 1894, p. 337), he probably would have been annoyed constantly by his teacher's diction, if not also by Carlyle's in the required readings. Later, a person, rebellious then against pedantic impertinence, might have warmed his soul by perusing Leonard's *Current English Usage*, which is a potent invective against traditional classroom English.

The materials used in other subjects are open to similar criticisms. Physical geography was presented usually without field work and with little emphasis, if any, on the relationships of geography to other vital domains. The laboratory and lecture demonstration available then for relating science to life, were so neglected that colleges required note-books as proof of thorough study. When laboratory work was provided, the pupil frequently had his ardor cooled by exercises whose value was too remote for him to see. And while his history and civics had little relation to geography, it had even less relation to free silver, "trust-busting," community health, playgrounds, or to family life with its problems of food, clothing, shelter, and daily life in general.

II

As light-bringers the old courses failed. They failed not so much because no one could have made them succeed,⁸ as because few schools used the resources then available. The remoteness of schools of the late decades of the nineteenth century from adult life of the twentieth is far greater than the remoteness of the best thinking and doing of that century from life in the present century. *The school map of the world did not fit the world as it then existed.* The same vehicles of light, with the best contemporary practice and materials, could have given momentum to the pupils. Or, one may add, the best vehicles of light then used, with the best contemporary practices and materials, could have given and, where used, did give great momentum to youth.

Knowledge of the world, what to think of it, and what to say and do in it are assumed to be three obvious needs of every one. These needs will be applied briefly to the American scene. If the world of today is viewed with reference to what the school can do, serious discrepancies can be found in every division of human progress. Close similarities, also, between the world and the school can be found. Samples drawn from both sides of this picture are here presented in terms of a few divisions of human activity.

Science and technology have not been overlooked with good results during the past generation by any American. No abatement of this part of our situation is in sight. A university student of bio-chemistry writes in a term paper that a teacher of biology must have fundamental knowledge about enzymes, toxins, osmosis as ap-

⁸ Cf. Francis W. Parker, *Talks on Pedagogics*. New York and Chicago: E. L. Kellogg and Company, 1894.

plied to the Donnan equilibrium, and basal, intermediary, and energy metabolism. To many adults, these items are meaningless, but, instead of disproving the student's statement, this adult ignorance probably indicates that the student is correct. The fundamentals of diet, the chemistry of exercise, the acid-base balance of the body, and the excretory mechanism have been explored sufficiently to affect advantageously the working principles of every person.

Technology has changed many emphases in science. Twenty years ago a research worker thought that he was engaged in "pure" science when he investigated the viscosity of gases. Longer ago, another researcher recorded "pure" data about the echo. Aviation elevated these findings to serve useful purposes. Technology emphasizes constantly the principle that objects are known by their operations. As technology sets the world for operations that involve new interactions, new emphases follow in physics on velocities, strains, tensions, expansions, and so on. As examples, mass with reference to high velocity and expansions with reference to very low and very high temperatures have a place in the new physics. Other effects of technology on modern schooling are shown in social affairs. The effects of many forms of technological displacements and changes and the availability and control of public utilities are examples of this kind.

Science that fitted the world of Isaac Newton does not fit the world today. Many of the former tenets of science are misleading and, therefore, worse than valueless. The work of Bohr (*Atomic Theory and the Description*

of the Universe), Birtwhistle (*The New Quantum Mechanics*), and Heisenberg (*The Physical Principles of the Quantum Theory*) are among the sources upon which the modern teacher can draw. While a complete understanding of such materials is reserved for specialists, new basic data are available now for any one who knows that the world is his problem, and that awareness of these data is needed.

Mathematics has been extended greatly since the opening of this century. This extension has shown particularly the importance of broadening the course in geometry and of indicating, at least by lecture-demonstration, some of the recent applications of the calculus. The geometry of the schools, though basic, is special—Euclidean, but the geometry of science is general—both post-Riemannian and Euclidean. Recently, thoroughly functional mathematics for the ninth grade has received the attention of curriculum makers, but little of it is included by authors of textbooks. With the vanishing of the college entrance requirements in traditional mathematics, with the current emphasis on mathematics as a basic social subject, and with the present possibility of supplying schools with teachers who understand the function concept in the mathematical sense, a thorough modernization of this subject rather than its rejection is in order.

Language, English and foreign, has had expression and receiving as its two purposes for centuries. School courses in language have missed both purposes in so many cases that radicals have suggested the substitution of the incidental but potent language training by

the radio and English-speaking athletic coaches for the attempted training by teachers of English. These radicals would eliminate foreign language study from the schools. Linguistic expressing and receiving might improve thereby, if all attempts of language teachers were as futile as some seem to be. Against this violent change, it is urged here that no one be allowed to teach any language until he has shown high proficiency in expressing and receiving the language that he proposes to teach and also in the pedagogical advances made in his subject during the last decade. For teachers of English, this specification would require thorough acquaintance with current usage and versatility in practicing it; it would require also thorough knowledge of the work reported from time to time in the *Elementary English Review*, the *English Journal*, and other recent bulletins of the National Conference on Research in Elementary School English and the National Council of Teachers of English.⁹ Similar proficiency would be required of teachers of foreign languages. Such an improvement would enable teachers of language to parallel the changes proposed above for teachers of science and mathematics in offering courses that conform with the map of the world at present.

Alongside the development of functional language, there should be functional teaching of literature. On this topic, many teachers could study

with profit the reports on elementary and secondary school literature. There, they would be advised to provide literature that fits the pupil; to use literature for the purposes indicated by its form and content and not for drill; to respect the present as well as the past; etc.¹⁰ To facilitate the functional study of literature and all other reading materials, pupils need definite training in reading, particularly, the development of a meaningful vocabulary. Such training is needed not only by the twenty per cent known to be several grades below "normal," but also by the abler pupils.

Social studies should be broadened to include that which is most needed and which pupils most earnestly desire to study—their own social and personal problems. Much light is cast upon these problems when the work of other people is studied. Stronger light should be cast by offering adolescents an opportunity to study their own situations with reference to such issues as the following: the relation of their environment and equipment to their possible success, capitalizing their own abilities, how to adjust themselves to people and situations, their manners and morals, and, of course, the development of their own personalities. Few schools are now either definite or constructive in these weighty matters. If schools are committed to pupil improvement, no direction of effort promises greater return than the developing of social studies that will lead pupils to create socialized designs for living. Creative planning of social studies is necessary, not only to develop the morals and manners of youth, but also to reduce the "general laxness of standards characteristic of

⁹ Hatfield, W. Wilbur (Chairman), *An Experience Curriculum in English*. New York: D. Appleton-Century Company, 1935.

¹⁰ Cf. National Society for the Study of Education, *Thirty-sixth Yearbook*, Part I. Bloomington: Public School Publishing Company, 1937. Cf. also *Teachers College Record*, 39: October, 1937.

general community life."¹¹ Intellectual order precedes social order.

The arts, vocational subjects, and health and physical education require analogous renewal and reconstruction by classroom teachers and others. They should be organized so that they will contribute directly to successful living. Several observations may be made about these and all other subjects. First, *every subject is good only as far as it is functional*, but every subject is taught in many schools with a minimum of reference to this point. Second, *every subject now offered in a secondary school can be made worthwhile for many pupils*, but every subject is offered so badly in many schools that pupils should avoid it. Third, *every subject has socio-individualistic value for pupils*, but all subjects are offered in many schools as if they were either of social or of individual value—as if it were possible to split the indivisible! Fourth, *no subject is taught generally so well as the least fruitful subject is taught in certain schools*. Fifth, *many judgments of curriculum values are based upon the practices in which a subject is taught either badly or well, and not upon practices in which all subjects are taught superlatively*—blinding rays from bad practices may lead an observer to pass a false judgment. The converse of this point is also true. Sixth, *judgments of subject values can be based upon the likelihood of pupil improvement* either in all schools or in only those schools where teach-

ers and supervisors are proficient. Seventh, *a pupil must exert himself zealously to derive the values that the masters ascribe to their different subjects*. Eighth, *every division of learning should conform with the modern world and should reflect, as far as possible, the trends in that division*.

The situation in 1938 or any following year can be grasped only when pupils study systematically for a long period of time. Incidental or intermittent effort will not suffice, nor will the undirected groping of pupils. They will fail to set themselves seriously at the task unless they are led painstakingly and intelligently. One may grant that in a sense every pupil is self-starting, but one cannot fail to observe that the starting and continuing of certain kinds of activity may be relatively futile.

The blind cannot lead the blind, and educators who are mentally blind, halt, or dumb cannot lead children. The teacher and administrator must be aware of 1938, and be alert and active about this awareness. But no one can be aware of all of 1938. *We need educators who know a few things well and who know something of the pertinence of these things to 1938*. Immediately, we need educators who, aroused by their confusion¹² are pleading for intelligent, orderly accomplishment in schools.

III

The real point is that *the school has only one general purpose—the improvement of conduct. Schools should enable pupils to practice normal human conduct*. What is normal conduct? Briefly, conduct directed by the best

¹¹ Cox, Philip W. L., "The Middle Ground in Education: A Rejoinder to the Plea." *EDUCATIONAL FORUM*, 1, January, 1937, 169-188.

¹² Anonymous, "A Plea for the Middle Ground in Education." *EDUCATIONAL FORUM*, 1, January, 1937, 151-167.

contemporary working principles is normal—conduct which shows human beings at a decent level for their time. This is not the behavior of the untrained and undisciplined; instead, it is the behavior of the socially- and self-disciplined human being. It is perfect conduct for man. The perfecting of this humanly possible conduct is, then, the sole task of the school.

The psychological components of normal conduct are six in number: *problem-solving*—adjustment and re-adjustment to the conditions of life; *acquisition of knowledge*—a functionally necessary biological characteristic; *acquisition of skill*—also functionally necessary; social competence—a necessary socio-individualistic characteristic; *creative activity*—the universal expressive characteristic of man, leading toward the good, the true, or the beautiful; and *esthetic experiencing*—the universal human characteristic of being emotionally affected by the good, the true, and the beautiful. These six extensional components include areas of controllable conduct, and, when balanced in progressive living, they constitute perfect human conduct. As a group, they always operate together, their “rule of combination” being an interacting totality of all human processes. They are as inseparable in the normal person as the “individual self” and the “social self,” which are, of course, always together. As terms, they have the advantage of universal application, and they enable us, therefore, to keep together the things that belong together in life, as home membership, citizenship, and ethical character, and so on.

Balanced or normal conduct is

uniquely conditioned by the mental and physical equipment and surroundings of each person. At least seven qualities vary in the combinations that determine one's conduct: intelligence, physique, maturity, attitudes, interests, needs, and environment. As a social unit, a person is normal when he makes the best use possible for himself of his combination of such qualities. As compared with other persons, any one may be proved abnormal in any of the categories of conduct. When such a comparison is made, educators as well as their pupils can do only certain things well, but their best is still normal for themselves. *Schools exist to direct and balance the components of conduct with reference to the unique equipment of each individual.*

As the purpose of the school is only to improve conduct and as there are only six main components of conduct, there can be but six main directions in which conduct can be improved. The formula of education can be stated, then, in terms of a functional purpose or aim as follows:

General purpose: improvement of conduct

Directions of Possible Improvement

Problem solving	Social competence
Acquisition of knowledge	Creative activity
Acquisition of skill	Esthetic experiencing

The adoption of this general purpose of schooling and its necessary directions of effort enriches every subject in a curriculum and recognizes the possible normal, balanced development of the pupil. This purposive and functional pattern avoids the difficulties of most patterns by emphasis upon the natural equipment of every one. It focusses attention upon the fuller con-

tributions of every course and activity program. It provides a sound basis for the formulation of specific aims. It can be followed with any comprehensive organization of materials or method.

These points can be illustrated by the possibilities in a topic of American history:

The Machine Age

1. General purpose: improvement of pupil conduct
2. Directions of improvement
 - a. Problem solving competence
 - 1) How can a democracy make the most of the machine age?
 - 2) What personal contributions can you make in the use of machines?
 - 3) Are the benefits of machines widely and justly distributed? Etc.
 - b. Adequate knowledge
 - 1) Characteristics of the machine age
 - a) What are the benefits of technology?
 - b) How are the benefits distributed?
 - c) How can a wider distribution of benefits be made?
 - d) What would be the probable effects of a wider distribution of benefits?
 - e) Observations in the school shop or elsewhere
 - 2) Evolution of the machine age—correlation, etc., with science, mathematics, and so on
 - c. Adequate skill

(Correlate with the manual arts course, particularly for pupils who are acquiring skill with machines)

 - 1) The use of the lathe in comparison with simple hand tools (Acquisition of first-hand knowledge by all pupils)
 - 2) The making of musical instruments as the flute, violin, dulcimer, etc.

d. Social competence

- 1) Understanding the relation of machines to society—possible increased emancipation from drudgery
- 2) Utilization of machine products in socializing activities—musical instruments, athletics, mimeographed outlines for class discussions
- 3) Pupil presentation to class of an example of social use of machines—the radio, school transportation, etc.

e. Creative competence

- 1) The writing of a story, play, poem, or essay on some aspect of the machine age—adventures with a model X, Thomas Jefferson's visit to _____ City, the sound of the engine, machines I have met
- 2) Drawings, paintings, sculpture, and so on, of men and machines in modern society
- 3) The interpretative dance
- 4) Creating of music, *a la* Gershwin and Honegger
- 5) Creating of machine models
- 6) Creating of plans for more effective use of machines, etc.

f. Esthetic competence

- 1) Reading—pupils' own compositions, O'Neill's *Dynamo*, Rice's *The Adding Machine*
- 2) The study of machine age art
- 3) Witnessing dance interpretations of the machine age
- 4) Listening to music of the machine age
- 5) Activities that promote habitual conduct in accordance with the results of this study unit, etc.

The realization by pupils and teachers of the possibilities within any department of human knowledge and practice can never be achieved until schools discard artificial statements of

aims and the stilted methods which they engender. America might as well change first as last. As long as we either believe or act as if we believed that the "cardinal principles" of the war period are gospel and all the gospel, we shall conceal the basic purpose and issue of schools. We can use only functional approaches to education, and the six aims just illustrated inhere dynamically in every child. If they are directed competently with reference to the best working principles now available, we shall progress toward whatever goals seem best for society and its component individuals. At the same time, we shall depart from dogmatic finalities, for each of the proposed directions of improvement is the name of a moving human function.

What if 1938 conduct should continue? Even at its best, it would be unfit for 1950. Something must be added, therefore, to our present. Conduct, when perfect for a given date has a quality that extends beyond that date. It is progressive.

Good education is education for progressively better conduct. Conduct is progressive when it is guided by the best data and working principles that can be found. With this addition, normal conduct becomes a life-long enterprise for every one, and especially for educators. Good musical conduct one hundred years ago, for example, was measured in terms of the ability to create and experience esthetically in terms of that date. But such conduct, if transplanted unchanged to the present

would be good only as Euclid is good in mathematics. It would be limited in its application. It would make the listener deaf esthetically to much of today's symphony programs. New esthetic areas could not be entered.

The conditions of progressive improvement depend on the balancing of freedom and responsibility—freedom to improve and responsibility for doing so. Wrightstone's findings as reported in his *Appraisal of Newer Practices in Selected Public Schools*¹³ are the kind of data from which working principles for such a balancing of freedom and responsibility can be drawn. Such principles might read as follows:

1. Superior teachers should venture like pioneers into realms of educational discovery.
2. The learner's six dynamic functions should be utilized in the development of better judgments, beliefs, and attitudes.
3. The school should utilize the learner's dynamic functions to increase his mastery of knowledge relevant to modern life.
4. The school should utilize the social performance resources of the learner.
5. Educators should utilize contemporary data of the social and natural sciences.
6. Educators should provide an enlargement of experience with reference to the individual's capacities, interests, and habits, and also with reference to contemporary social conditions.
7. Educators should give momentum to the pupil for a life career in the main lines of human achievement.

IV

The values of any school program depend on the aims, the pupils, and the curriculum materials. Discussions of these points have already been presented. Other aspects of the total situations that affect values are method,

¹³ Wrightstone, J. Wayne, *Appraisal of Newer Practices in Selected Public Schools*. New York: Bureau of Publications, Teachers College, Columbia University, 1935. Cf. also Clyde M. Hill (Editor), *Educational Progress and School Administration*. New Haven: Yale University Press, 1936. Pp. 194-195.

administration, and measurement or appraisal.

Method is related to pupils' interests, and interests are related to the effectiveness of learning. In attempting to find approaches to learning situations, teachers must try various methods and devices to stimulate pupils. Each pupil's purpose and also the special abilities and disabilities of certain pupils should be provided for. The possibilities of transfer of method and subject matter should be facilitated by definite practice in these two types of transfer. Methods must be flexibly adapted to materials, and the organization of both materials and methods should place emphasis where it belongs.

Administrative aspects of a socially valuable curriculum are so numerous that only a few will be mentioned. These items include curriculum committees to study their communities, to evaluate courses, add new units, select textbooks, reference books, and other materials. Whether there should be a unit curriculum or the customary departmentalization of work depends largely on the administration. In any case, the administration should provide for differentiation of methods and materials for pupils of varying equipment, needs, and interests, and adaptation to local conditions. Constants and electives, flexible and balanced as to pupils and divisions of subject matter, should be organized. Guidance of pupils—educational, vocational, cultural, and so on—is needed more than formerly. Somewhere in the situation, provision should be made for special curricular services, such as health, speech, social

adjustment, remedial work as in reading, and numerous other informal socializing activities.

The administration should plan curricula vertically, as well as horizontally on a twelve to sixteen-year plan, including the kindergarten, junior college, and nursery school, if the last three units are included in the system. This provides articulation among the administrative units. Prerequisites should be in terms of what is significant and necessary for the later development of the pupil, and each succeeding year or unit should recognize the advancement made in preceding units and build upon it. Articulation is both a departmental and a general correlation problem, and all pupil-units of work should be planned with reference to horizontal as well as vertical articulation with what the pupil has done, is doing, or will be likely to do.

Measurement and appraisal should be in terms of the entire school program—aims, activities, methods, materials, and standards. Development in all the directions described above can not be measured now fully, accurately, or objectively. Clearly, we must not profess to measure social competence until we have tests for that purpose. Indeed, competence of no kind can be measured fully in terms of either fixed or roving goals until the goals have been identified and the routes to them chartered.¹⁴ Meanwhile, schools may experiment with tests of attitudes, but they must depend chiefly on criteria of appraisal for their tentative judgments. We must recognize the limitations of tests of knowledge as measures of social, creative, or esthetic competence.

To play its role in American life,

¹⁴ Horowitz, Alfred, "Experimentalism and Education." *EDUCATIONAL FORUM*, I May, 1937, 403-425.

education must adopt the six-dimensional purpose that actively inheres in children and youth; it must employ teachers who are experiencing the progressive fulfillment of this multi-dimensional purpose; it must select and organize learning experiences that

will enable pupils to capitalize the pertinent past in their own development; and it must appraise and measure results in terms of essential evidence that pupils are developing valid designs for successful living. By such criteria education is social.

PIONEER LANDMARK—THE OLD MILL

By

HELEN BENSON

It is no common dust that lies along these beams
And dims the windows with a mellow gloom;
It is prismatic with an ancient gleam
Of sunlight sifted through a virgin wood,
And rhythmic with the sound
Of shimmering wheels that long ago
Dripped with the mill-pond's glistening showers.

There is another dust than this,
Marked by a crumbling slab upon the hill,
Below a straggling wind-wreck of wild peach.

But this which clothes the rafters in a dusky shroud
Is more of him than any frail defense
Of stone and waving grass blown bright with flowers.
This is the housing of a hope
That narrow sphere assigned him never could contain,
Who in this radiant gloom brought into being
The fragile stuff of webs,
A shadow's inner shining.

SEEING OURSELVES AS WE SEE OTHERS

I. L. KANDEL

THAT interest in European Study Tours is spreading rapidly in this country is well known and it is not only to the credit of the students who join but the result of the enthusiasm of those who conduct them. It is not equally well known that in the European countries there is beginning to develop a reciprocal interest in Study Tours in the United States. This can only be explained by the social and economic unrest which prevails there and the consequent demand for social change. I received an announcement about a year ago that such a tour in the United States was being planned for students—the future leaders of thought and the moulders of the minds of the next generation—by the distinguished Professor Rudinsky Yedislavovich, who fills several chairs in important fields of knowledge in the University of Cumgranosalis, the leading university of Sergaria. This little country, whose distinction is greater than its size, has in the past been predominantly agricultural in character and outlook, but was facing a serious economic crisis and was in dire need of social and other change owing to foreign competition, changing fashions in the consumption of cereals, and the growing preference for cows' milk in place of the traditional goats' milk,¹ which was brought about in part by the results of scientific investigation into food values, and in part by the existence of a surplus supply of cows due to the decline of the export market.

¹ Indeed, the threat "I'll get your goat" is no longer received with any degree of alarm.

Industrially Sergaria is still on the handicraft level.

The crisis had the effect of directing the attention of social reformers to the potential resources of Segaria which had not until then been exploited. Sergaria is a very mountainous country with a very generous rainfall. In considering the direction of change it occurred to many patriotic leaders and outstanding pedagogues that the towering ranges might conceal vast mineral resources and that the harnessing of the rushing waterfalls for man's use might put into his hands new tools with which to wrest these resources from their secret fastness. It was also recognized by those who had these visions of a new social order which would create plenty perhaps for everybody that it was not enough to make over the material resources; human nature must be taken in hand and changed. The problem, then, was how to change an agricultural mind over into the modern industrial-capitalist mind—a task for the psychologist and sociologist, well-versed in economic theory as well as equipped with a profound social point of view in philosophy of education.

Recognizing the inherent challenge of the situation, Dr. Yedislavovich with the versatility which always amazes his colleagues (even those who do not always share his vision admire his courage and temerity) decided that, if her country was to be saved and if his future was to be assured, she must look abroad and particularly to the United States, as the leading indus-

trial country on a capitalistic basis. If Sergarians would only study how human nature had changed in the United States in a period of fifty years, the lesson could be applied to their own smaller country, and the desired results obtained in a far shorter time because of the advances made in psychology and advertising, and in techniques of discussion by which ideas drip into a common pool and become shared decisions by the application of the methods of division of labor. For no Sergarian loyal to the ideals and traditions of his country would advocate the reconstruction of society by violent methods; every patriotic Sergarian realizes that a new social order must be brought about by methods which are in accord with the traditions of the country, and which will produce results as quickly as possible, if education is to outrace catastrophe.

Dr. Yedislavovich unfortunately did not speak English but he had the advantage of having spent three weeks during a previous visit to the United States and having spied out the land as far as Albany. His resounding *Sergarians Awake! Look to America!*, based upon this visit, was a book which constituted him an authority on the United States in his own land, and his essays, *The United States from the Top of a Fifth Avenue Bus*, might well repay translation for the American Public. In the tour planned a year ago he very wisely limited his study group to thirty selected students, who, in addition to an inquiring mind and physical stamina, had also to be in a position to meet the cost and expenses which by careful arrangements have

been brought down to some 2537 *yens*.² (In the present uncertain state of the market it is not clear how many *yens* will bring a dollar.) It was fully expected that the handicap of neither speaking nor understanding English (the Sergarian schools have been so modernized that time cannot be found for the study of foreign languages) could easily be overcome by the employment of carefully chosen interpreters, qualified to understand and reproduce the meanings and intentions of both the Sergarians and their American hosts and by reading during the tour books about the United States which had appeared in Sergarian. That the tour was a genuine study and educational course was attested by the fact, first, that it was conducted under the auspices of the University of Cumgranosalis, and, second, that those who completed the full course of lectures, conferences, discussions, interviews, visits to museums, receptions, hikes, excursions, and other important features of the tour (including admission to the Republican Convention) were, after being weighed, measured, and tested with reference not so much to what knowledge they may have acquired but to their change of attitudes, to receive not only regular university credit but a *diplôme d'assiduité*. (Those who wished to have the *diplôme* handsomely framed were required to pay an additional fee; those who wished to increase the number of credits had to pay the corresponding additional fee per additional point requested; no fees were to be returned to members who felt that they were not entitled to the full number of points for which they had registered.) As Dr. Yedislavovich was at pains to point

² N.B. This is not to be confused with the Japanese *yen*, which has a different philological origin.

out, the course had been carefully organized to achieve a specific purpose for the group as a collective whole; it would, therefore, not have been in accord with this purpose for students to indulge in side excursions to pursue individual inquiries of their own.

I am privileged to be able to reproduce the itinerary which was arranged for the study group after its arrival in the United States.

* * * *

SOCIAL IMPLICATIONS OF THE
CAPITALIST STATE AMERICAN
STUDY COURSE FOR THE
SUMMER OF 1936 UNDER
THE LEADERSHIP OF
PROFESSOR
RUDINSKY YEDISLAVOVICH
ITINERARY
IN THE UNITED STATES

July 3-6:

Arrive in New York Harbor; study American shipping; working of customs and tariffs; reception at the Municipal Center. Address by a distinguished leader on the contributions of Sergarians to American life and culture.

Reception on July 4 by several patriotic organizations and addressed by prominent leaders in American public life. Tour of New York and vicinity—Park Avenue, Fifth Avenue, Riverside Drive, Long Island (capitalist residences, golf clubs, polo fields, etc.). At night Broadway: how capitalists enjoy their money.

Visit on July 5 to Wall Street and the Stock Exchange; addresses, if possible, by prominent magnates in American business life on "Capitalism, the Expression of Human Nature." Lunch at an exclusive club, if admitted.

Visit to the Empire State, Radio City—monuments to American capitalism; to universities and colleges, the bulwarks, according to authorities, of American eco-

nomie and social theory. Addresses by well known psychologists who have promised to speak on "How Capital Changes Human Nature," and "Why Professors Feel the Need of Change," and "How Much Change Is Desirable in a Capitalist State?"

Evening visit to Coney Island, the Park of Rest and Recreation, "to every man a queen"; study of human nature when it has plenty of change. Address by the distinguished entrepreneur of Solar Park on "Suckers"; at this stage in the tour the group should have a sufficient command of English to understand some technical terms.

Leave at 11:55 P.M. by bus for Niagara Falls—an opportunity to see the country. Discussions of "Classical Influences on American Capitalism" as the bus passes through or near Rome, Troy, Ithaca, and Syracuse.

July 7:

At Niagara Falls visits will be made by special permission to the great power stations, the Shredded Wheat Factory, and other well-known industrial establishments. In the evening cross to the Canadian side; addresses by leaders of the local service clubs on international relations, and on the economic and social status of Canada.

July 8:

Buffalo; visits to large industrial concerns and addresses on human nature and what to do with it.

By boat to Detroit; the sights on the American and Canadian sides will be pointed out, and an address will be given by a member of the crew on the maintenance of peaceful relations between two great capitalist countries.

July 9:

Detroit. Contacts with the highly developed capitalist industries. Visit to the Ford Factory; drive round the city in new Fords. Addresses by prominent leaders on "How to Make Capital Go Round and Round," "The Automobile and Human

Nature." Visit, if there is a game, the baseball park, capital's summer recreation.

July 9-10:

Chicago. Visit the largest department store, and by special arrangement, the stockyards; an opportunity will be provided for those who wish to visit freely without being "shown what they want you to see." Lectures, addresses, conferences, and discussions by leaders of "big business" on "Why Chicago?" and "Hogs in the Capitalist State." Visit the University, said to be a monument to capitalism. Conferences and seminars on "Education and Capitalism." Contacts with leading psychologists and representatives of various psychological schools. On some evenings movies, theatres, concerts, the famous ballet, "Hail, hail, the gang's all here," will be provided.

July 11-13:

Cleveland. Attendance at the Republic Convention. It will probably be possible to attend one or more of the many smaller nominating committees. Lectures, conferences, practica, discussions, seminars, etc., by leading Republicans on such topics as "Why I Am Not a Democrat," "Capitalism for Republicanism," "What to Do with the Surplus," etc.

July 14-20:

By bus through the important centers of the Middle West, and South to Texas. Contacts at each center with the leading capitalist activities, schools, psychological institutes, clinics, etc. Changing human nature will be observed at all times. A few hours will be devoted to a visit to Mexico to study intensively another civilization; lectures on the new plan for changing human nature of Mexicans and why it will not work by a leading American business man; study of Mexican archaeology, customs, and folkways; the wonders of Pulque and Tequila will be thoroughly explored particularly in relation to their influences on human nature.

July 20-24:

On and through Florida; the great winter residences made possible by the capitalist system. Addresses on "Capitalism and the Citrus Industry," and on "Capitalism and Real Estate." Group conferences and discussions will be arranged at the colleges and universities wherever an adequate number can be found who speak Sergarian.

July 27:

Washington, the country's Capital. It will be unnecessary to have lectures on the Democratic Party in view of the Cleveland meeting. Visits to important centers and contacts with leading representatives of American culture, if they are in Washington, where American politicians and statesmen transact the nation's business.

July 29:

Boston. Visit to important centers. Lectures and conferences on "Tea and Capitalism," on "Beans and American Culture"; visit round Boston and environs, including a tour of Harvard, the bulwark of capitalism, as claimed by authorities.

July 31:

Visit to Newport; the great summer residences built by capital; fleets, yachts, yawls, etc.

August 1-5:

Almost any part of the country will illustrate the main purpose of the tour. Special visits will be made to important centers en route and contacts will always be arranged with highly charged, dynamic leaders. Members must always be prepared for lectures, conferences, and discussions.

August 6:

New York again; collection of members, baggage, and notes of lectures, conferences, and discussions. Specially arranged lectures by leading representatives of American life, business, and culture—the results of capitalism and its effects on human nature. A leading psychologist of a leading university

will be contacted to give an address on "The Original Nature of Human Nature, Can It Be Changed?"

August 7:

Final lectures in the morning on the vital statistics of the United States—births, number of schools, marriages, teacher training institutions, family life, family clinics, divorces, universities, literature, art, the drama, moving pictures, radio, housing; and a final drive past the museums, galleries, and other cultural institutions—the denial of the charge that capitalism is materialistic.

Afternoon: Tests and measurement of attitudes; distribution of *diplômes d'assiduité*. Depart at 3:00 P.M. on the S.S. *Hiya*, Captain Toots.

It should be recorded that the party sailed with renewed and strengthened resolve to reconstruct Sergarians for a new Sergaria in record time, and as the ship sailed down the harbor, the members lined up on deck and vowed to consecrate themselves to their new task by giving the new yell which through their American friends they had drawn up for their own University of Cum-granosalis—Oh Yeah! Oh Yeah!! Oh Yeah!!! For the more solid results of this concentrated tour—*multa in parvo*—readers are urged to look in the Periodical Index and the Publisher's Weekly of Sergaria.

As the Spanish proverb says, "He who would bring home the wealth of the Indies must carry the wealth of the Indies with him"—so it is in traveling; a man must carry knowledge with him, if he would bring home knowledge.—SAMUEL JOHNSON.

BAH!

By

RUTH SHRIVER YEOKUM

Love is all the poets know,
And love is all they sing—
“Love like a rose,” “A lover’s moon,”
And “Love and you and spring.”
And poets think that life is love
Which all men go a-seeking.
They seldom think that less than love
Is even worth the speaking.
I have no time for such as this—
I live with honest things,
Wood floors, fresh-scrubbed,
Rye bread, parcels tied with strings.
And when I need to clear my mind
Of sentimental clutter,
I think of purple, frosted grapes,
And yellow new-churned butter.

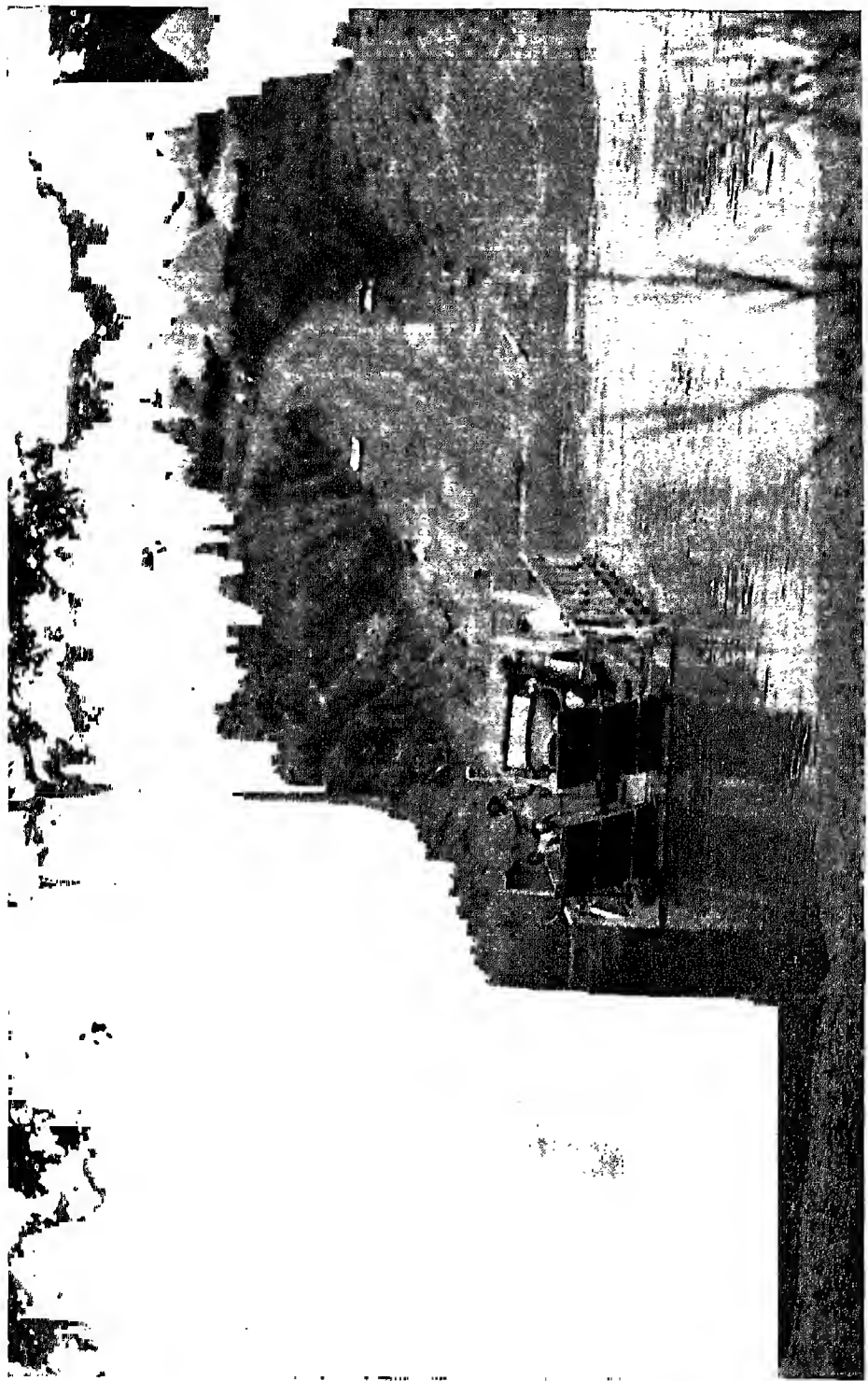
REMEMBRANCE

I walked a mile and a half today,
And then walked back another way.
I dug the roots of a cinnamon vine,
I saw a gnarled, wind-twisted pine.
I sat on a crumbling, musty wall.
But this I remember most of all:

A lonely old woman,
Wistful and thin,
In a crocheted bonnet
Tied beneath her chin,
Saying to a peddler-man,
“Won’t you come in?”

FAMINE

Lift not up to me
Hungry lips;
Ask not love from me
For your starving soul;
I myself sit famishing
With an empty bowl.



Don Selchore
CONGO FERRY—BRIDGES ARE EXPENSIVE AND DIFFICULT TO MAINTAIN IN AFRICA HENCE THE PONTOON SYSTEM.

PERSONALITY—COMPLETELY MEASURED AND RECORDED

A Plan and a Record Blank

DANIEL WOLFORD LA RUE

I

THE COMPLETE measurement of personality is obviously the first step to the solving of many vexing human problems. The school, were it able to measure its pupils completely, could abandon the mechanical rule of "Take them at six and shake them at sixteen." Instead, it could receive them when they were ready to learn and graduate them when they were ready to earn, whatever their calendar age. Personnel officers could with confidence select future workmen, foremen, salesmen, researchers and managers. We could even tell when the individual supreme court judge, president, senator, congressman, and so on, should retire, be he forty or ninety.

Measurement is the first requisite to the sorting and placing—yes, and through genetics, the creating—of human material. Without some such step, no mere mechanical system, economic, governmental or other, communism, fascism, "new deal" or "square deal," will ever produce the results we are all so earnestly seeking.

How shall we proceed? Common sense suggests that we take hints from such practical men as the automobile manufacturer. How does he measure the "personality" of his cars? By two general methods: (1) he measures each part, or factor; and (2) later tests out the performance of the whole

assembled machine, tests it out on the road where it is going to spend its days.

Even if we admit that personality is no mere machine, we can see that two similar methods of measuring it are emerging: they are (1) the "parts" method, the "factor" plan, and (2) the whole-method, the life test. An example of the first is the measuring of intelligence, certainly a very important "part" of personality. The second is illustrated in such remarkable products as Strong's Vocational Interest Blank and Doll's Social Maturity Scale. In the "life test," as it is here called, the whole personality, the *toute ensemble* of parts, exhibits its propensities and capacities, its tricks and its manners, as challenged forth by an all-round environment over quite a period of time. This enables us to discover whether or how well any "part," such as intelligence, *does* actually work under the activating challenge of the general environment and the influence of other parts. "John *can* learn well, in seclusion, but *does* he when exposed to athletics and girls?"

Both of these methods of measuring are needed. Here, we shall consider the first only. If we can measure "parts," we should be able, in many cases, to predict the behavior of the whole personality, in any ordinary environment, with considerable success. If we find—to take an extreme example for the sake of clearness—if we

find that a given individual is dominantly a dynamo of curiosity supplemented by a high grade of intelligence, it would seem a safe bet that he would make an excellent research worker or philosopher of some sort.

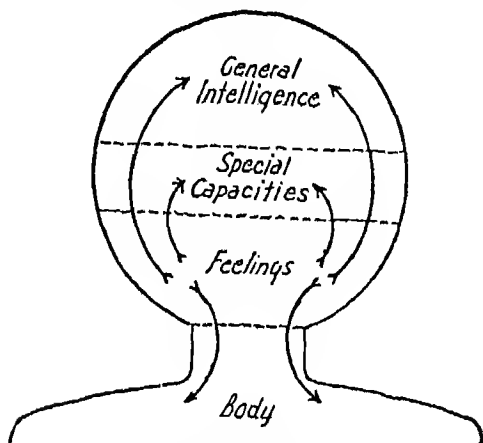


FIGURE 1.—Suggestive sketch of the "parts" of a personality.

Two questions confront us: What are the parts of personality? How can we measure each of them?

The parts we analyze out must be *constitutive*, and fairly *simple*. The carburetor is an essential, constitutive part of the typical motor car, and simple enough so we can afford to treat it, for practical purposes, as one of the elementary units we want to measure. But "quickness of acceleration," "ease of riding," "sweetness of driving," and so on—these are neither constitutive parts of the car, nor are they simple traits.

Right here seems to be the crippling defect of so many of the "teacher rating scales," "personality inventories," and the like, which have been drifting us under for decades. They are com-

posed largely of such lists of qualities as "adaptability," "loyalty," *esprit de corps*. Surely, neither automobiles nor personalities are composed of abstract nouns. The qualities indicated are neither constitutive nor sufficiently simple.

The delvers who are applying vector analysis to the teasing out of the "factors" of personality have succeeded better. But these researchers appear to disagree on fundamentals, and to promise us little more than new lists of disagreements, contrasting outfits of "parts," or "factors," for a long time to come.

Certain general lines of evidence, which the writer has already attempted to sketch,¹ indicate that the grand divisions which we first need to distinguish are four in number. They are (as suggested by the cut, Figure 1) Feeling, Special Capacities like that for music, General Intelligence, and Bodily Organization. Feeling (as indicated by the course of the arrows in the cut) is central in that it energizes all the more significant activities of the other portions of the self. Personality is essentially feeling, including that stronger form of each feeling called emotion, expressing itself through general intelligence, talent, and bodily organization.

Accordingly, our first desire is to measure feeling, that is, *capacity* for feeling. Obviously, it is not all of one kind. What are the kinds? The great majority now agree that we can distinguish at least three varieties, Fear, Anger, and "Love," each with its characteristic tendency to set off a certain kind of behavior, as fear leads us to escape.

But surely, when Professor Warden

¹ D. W. La Rue, "What is Personality?" *EDUCATIONAL FORUM*, 1936, I, 1.

(of Columbia University) measures the amount of electrical punishment which sexually excited rats will stand in order to get to their mates, and then discovers the greater quantity which the mothers will endure to reach their young, he can hardly be measuring one and the same thing. Surely, sexual desire, *lust*, the response to sex appeal, is not identical with mother *love*, the protective response to the young.

Also, many are discovering what they describe as feelings of "dominance" and "submission," or "superiority" and "inferiority," which seem to be very similar to what others call "elation" and "subjection." And does any one deny that there is a feeling of Amusement in our "sense of humor"? Or that Appetite for food or drink, long intensified by enforced abstinence, may drive men to murder? Or that soldiers sometimes die of homesickness, Lonesomeness? Or that Curiosity motivates Warden's rats not only (the "exploratory drive"), but scientific men as well?

Such considerations, too extensive to be more than hinted here, have led some of us to conclude that McDougall's list of fourteen primary feelings—a catalog for which he does not claim ultimate perfection—is the nearest approach yet made to the truth of the matter.²

II

How, then, can we measure these primary feeling-capacities, these propensities to different kinds of behavior?

In the absence of tests, and in consideration of the fact that some of these feelings ought not to be roused in chil-

dren, or perhaps even in adults, for purposes of measurement, a rating scale was devised. It is offered here, not as a finished instrument of scientific precision, but as a practical aid in a field of great importance which promises to repay deeper cultivation. Its initial application appears to have yielded results that are not without some predictive, working value in studying the dispositions both of candidates for teaching, and of children. The hope is that they who have time and means will try it out and, if they find any virtue in the plan, perfect it.

GUIDE TO THE RATING OF PROPENSITIES

(as expressed in behavior)

The purpose of the Guide is to present types and samples of behavior expressive of the various propensities. No one person, perhaps, will exhibit all the items listed under any one head. The aim is to suggest, to one who is rating a subject, an abundance of actual situations and responses in the known life of that subject. Do not use the items as a check list to be added after checking, nor let them prevent you from thinking of other similar situations and responses—but rather start you. You, of course, want to form a reliable judgment on the question: Does this subject have this propensity? If so, to what degree does it show in his behavior?

Since, in natural situations, we cannot prevent the propensity from operating through general intelligence (when that is present), behavior samples are given to suggest the "less intelligent" and the "more intelligent" expression of the drive. "More intelligent" people may often show some of the behavior listed under "less intelligent."

The "Examples" are intended to suggest (1) the original, primitive, situation-feeling-action; (2) an extremely high degree

² William McDougall, *Outline of Psychology* (New York, 1924).

of the propensity less intelligently expressed; and (3) an extremely high degree of it more intelligently expressed.

ELATION AND SELF-ASSERTION

Examples:—(1) A spirited animal, strutting or prancing in the presence of others. (2) Athletic contestant striving to the point of permanent impairment. (3) President Wilson straining to the point of collapse and death for his cause.

Less intelligent:—Swaggers and is overbearing, or impudent. Makes extravagant movements, perhaps: "jumps around." "Watch me. I'll show you." Shows eccentricity in clothes or manner. May show excessive neatness (pride in dress, etc.) or extreme carelessness (flouting convention).

Struts, brags, etc. Shows off, or talks much of, "crows over," his figure, clothes, possessions, achievement, position, friends. "By his tell," has best car, house, clothes, etc. Accepts unearned titles, honors, etc. Overrates himself. Overuses the pronoun "I." Lets "me" and "mine" dominate his talk. "Plays to the grandstand." Snubs "inferiors." Tries to be "first," "only," or "champion" in something, even something trifling or absurd. Maneuvers to get name in newspaper, etc. Vigorous, positive expression of opinion when uninhibited. Stretches the truth, perhaps without intending to, to make out a good case for himself. Readily accepts flattery. Welcomes compliments but may seldom give them. "Expansive" behavior, especially following a success. "Thin-skinned," or perhaps too "big-headed" to recognize an obvious slight.

Dominates or disregards others. Bull-doggish. Stubborn or contra-suggestible (especially if lacking in subjection). Unreasonably refuses to yield place or give in. Sees everything as challenge to self. Eagerly "shows

up" rival, points to others' errors, faults, weaknesses, etc. Argues with zest, sure he is right. Petty tyrant, martinet. Stares neighbor out of countenance. As one of an audience, talks, giggles, wisecracks, etc., during public performances. Creates nuisance, as by loud noises, in corridors, streets, etc., without regard for rights of others. Browbeats those who will submit. Resists authority.

More intelligent:—Strives to excel. Competes with others in his field of endeavor, or against his own previous record. Tries to "make" a really significant honor list. Keeps clothing, tools, house, shop, etc., in condition for efficient action. Exhibits special talent with pleasure. Often responds to praise by effort toward improvement.

Disciplines himself. Self-controlled and self-confident. Gaze and movement steady. Action determinate and finished, not tremulous or abortive. "Keeps his head" under stress. Maintains consistent character, yet responds adaptively. Concentrates well. Shows by word and act that his ideas have been persistently thought through, made clear and articulate.

Proceeds, and perhaps leads, with sanity and vigor. Warns his fellows against objectionable practices. Plans with care. Takes reasonable risks, faces danger, attacks incisively. Not easily deterred by difficulty or hardship, but faces it with an active, do-something attitude. Follows through a decision, when reasonable, even at heavy cost. (General Grant: "fight it out on this line, etc.")

SUBJECTION AND SUBMISSION

Examples:—(1) Dog fawning before stern master. (2) "Loyal" member of gang who will not "peach" to save his life. (3) Socrates, refusing to save his life by illegal escape.

Less intelligent:—Usually submits without question. Gives in without reason, especially if fearful. Shuns direct competition unless certain to win. Tends to agree with whatever is asserted positively. "Suggestible," especially if ignorant. Uneasy unless he has the approval of his companions as to dress, habits, etc. Shifts course frequently, following accidental suggestions. Keeps in background; waits for "some one else" to take initiative even where he is efficient. Lets others make his decisions. Fails (as teacher, parent, etc.) to discipline well.

Self-deprecating. Rates himself too low. Always "knocking" himself. Overmeek and self-effacing. Quick to think others have a low opinion of him. May dislike praise. May fail to advance—a static worker.

More intelligent:—Reasonably deferential. Obeys laws, regulations, conventions, people in authority. Polite conventionally. Keeps person, clothing, possessions, etc., in conventional "ship-shape." Won't cheat in game or examination. Readily acknowledges actual fault, error, etc. Quickly yields to one of superior standing in his own field. Takes orders well; likely to carry them out unless self-assertion fails.

Takes responsibility seriously. Quiet and attentive in class or audience even when things are dull. Returns borrowed property. Can be trusted with money. Gives up pleasure for "duty," or ultimate good. Gives up life for a cause.

TENDER FEELING AND PROTECTION

Examples:—(1) Mother caring for her young. (2) "Philanthropist" who supports the families of others and neglects his own. (3) Lincoln's generous efforts to reconstruct the "seceding" states.

Less intelligent:—Picks up slightly hurt

child which might better pick itself up. Gives illegitimate aid in examinations. Supports an evil because too "kind" to report offenders. Takes the side of the criminal as against society. Gives indiscriminately to vagabonds. Fosters evil by blind charity. Kind to others in small matters while inconsiderate or reckless of their welfare in large. Kind to a limited circle and hostile to those outside.

More intelligent:—Feeds birds in snowy winter, etc. Protects the young, helpless, dependent. Mothers (or fathers) the distressed. Helps the old. Shows desire for parenthood. May give up career for marriage and family life. Adopts the young of others. Shows interest in orphanages. Does a kindness whenever possible. Considerate of others. Engages in social service. Works to make the world "a better place to live in." Impresses others as "saintly."

FEAR AND ESCAPE

Examples:—(1) Rabbit fleeing before dog. (2) Soldier who commits suicide because of fear of battle. (Cf. Maupassant's story, "The Coward.") (3) Man about to be struck by cobra, remains perfectly still until friend dispatches the snake. (4) Leader in village at base of dangerous volcano advocates permanent removal to another site.

Less intelligent:—Tremulous behavior, with characteristic voice, attitude, etc. Cowers or freezes. "Jumpy." Hurred, incomplete, superficial reactions. Very quick to scent and flee danger. Expresses groundless fears, etc. Faints readily, as in danger, or at sight of blood. Needlessly shuns dark woods, graveyards, etc. Looks back of self in the dusk. Stays away from desired party. Girl shuns group where admired boy is (fearing he will discover her affection). "Upset" by an audi-

ence, even of friends. Easily gets stage fright. Worried as to health, property, relatives, etc. Sees the new as fearful. Will not take decisive stand, perhaps as candidate for office, before election. Long shuns manageable situation that once injured him.

More intelligent:—Takes reasonable precautions, as against fire, lightning, disease, danger, etc. Canvasses a situation carefully before acting. Looks ahead, avoiding traps and irretrievable situations.

DISTRESS AND APPEAL

Examples:—(1) Restrained puppy whines appeal for freedom. (2) Desperate devotee prays to idol. Doomed patient resorts to charms. (3) Little girl appeals to President Lincoln to pardon her soldier brother. The Lindberghs patiently exhaust every means to regain their kidnapped baby.

Less intelligent:—Quick to seek help, whine, yelp, beg, etc. Ceases trying to help self. Resorts repeatedly and vainly to former means of relief. Pessimistic.

More intelligent:—Calls on friends in emergency. Makes reasonable appeals for assistance. Prays for enlightenment, guidance, etc. Plans self-help, and future avoidance of distressful situation.

ANGER AND COMBAT

Examples:—(1) Dog fights and kills antagonist. (2) Mob seizes and kills prisoner. Duelists fight and kill each other for "honor." (3) Statesman, indignant at crime, initiates measures to end it.

Less intelligent:—Immediately and blindly attacks and attempts to destroy whatever opposes. Quick to show irritation or resentment, as by growling, scolding, slamming, throwing,

striking out, swearing. Grouch. Can't stand teasing, "razzing," or a seeming personal slight or injury very well. Poor loser. Rude in speech and behavior (especially if strong in Elation). Shows the foregoing symptoms more emphatically under fatigue.

More intelligent:—Holds his fire till a favorable time. Fights obvious injustice to self or others. Advocates fighting with ballots rather than bullets. Pours out invective against social impediments, rousing to action. "Hates" Mars, the Destroyer, more than he hates his fellow man, and so tries to put an end to war, the impedier.

DISGUST AND REPULSION

Examples:—(1) Child gags and spits out "nasty" medicine. (2) Gentile refuses to eat with respectable Jew. (3) Minister preaches against the "revolting" custom he loathes.

Less intelligent:—Easily made "sick." Rejects "wrong" food. Quick to find fault with food. Shows sensitivity to bad tastes, odors, etc. Throws down racquet, glove, hammer, or what not. Nose lifted. Sneering. Expresses contempt for opponent. "Knocks," delivering reckless or unfair criticism (especially if strong in Anger or Elation).

More intelligent:—Spurns or avoids what is "low." Shows disapproval of foul stories, lewd pictures, risqué practices. Withdraws from vulgar company, etc. May show contempt for former self, and shift course. Shows vigorous contempt for malefactors or their deeds. Puts criticism where it will be constructive.

AMUSEMENT AND LAUGHTER

Examples:—(1) Child laughs at some one tumbling. (2) "Joker" ruptures a friendship or perpetrates cruelty to

produce a laugh. (3) Humorist (Will Rogers) laughs us toward reform.

Less intelligent:—Laughs much and heartily, Laughs at inappropriate time, in wrong place, etc. Laughs at mishaps of companions. Substitutes laughter for much-needed thought or action. Jokes and plays humorous tricks more or less at random.

More intelligent:—Quick to see fun wherever appropriately discoverable. Responds to subtle points of humor in jokes and situations. Not stiff-faced or mannered. Relaxed. Enjoys games. Can be joked with at appropriate times. Laughs at self or own affairs, etc. Uses humor, as Lincoln did, to ease stress.

APPETITE AND FOOD-SEEKING

Examples:—(1) Hungry pig eating. (2) Roman emperor stuffs, takes an emetic, and then consumes another banquet. (3) "Starving" diabetic patient eats for health, extracting taste from each morsel.

Less intelligent:—Eats "like a pig," drinks "like fish," etc. Noted for frequency or quantity of eating or drinking. Obvious pleasure in masticating or ingulfing. Eats for pleasure, stuffs, when not hungry. May swallow food or drink which others cannot stomach. Violates rules of diet, perhaps when ill, even. Eats food designed for others. Shows lively anticipations of eating or drinking. Eager and prolonged food-seeking activities. Hunts or fishes with avidity. May steal food, though not ordinary thief.

More intelligent:—Uses pleasures of appetite to foster digestion. Plans to gratify appetite without injuring health. Provides hygienic, pleasurable lunch for travel, etc. Lays by choice, suitable food for future season. Eats and drinks for success: chooses foods, eats slowly, chews well, stops eating while still slightly hungry.

LUST AND MATING

Examples:—(1) Sexual display and copulation of lower animals. (2) Fatal amour of Antony with Cleopatra. (3) Caesar subordinating his amour with Cleopatra to a plan of achievement.

Less intelligent:—Plays with and chooses playmates by sex. Quick to notice presence of other sex and change behavior. "Man conscious" or "girl conscious." Seeks bodily contact with other sex, as by touching, stroking, caressing, lap-sitting. Shows off before other sex. Easily excited by lewd pictures, stories, etc. Lustful gaze, gulping, sexual signs, sexual behavior, etc. Dresses to secure attention of other sex—too little, too much, too flashy. Talks much of other sex and matters obviously related to sex. May boast of conquests, especially if strong in Elation. Exhibitionist (exposing body or parts in an obviously sexual way). "Voyeur," "peeping Tom," habitually viewing what he regards as sexual. "Goes with" other sex without much discrimination. Goes to great trouble to gratify lust. Marries early and with poor prospects. May have more children than situation warrants.

More intelligent:—Discriminating as to associates among other sex. Takes advantage of opportunity to marry for love. Conduct continent and faithful. Makes lust subordinate to love. Adapts sexual behavior to social good.

OWNERSHIP AND ACQUISITION OR HOARDING

Examples:—(1) Ground squirrel collecting nuts, dog burying bones, etc. (2) Miser hoarding without reference to actual need. (3) Ex-president Coolidge, always thrifty, and never wanting anything wasted, privately or publicly.

Less intelligent:—Occupies or defends, as proprietor, nest, house, etc. Shows signs of pleasure in sheer handling of

what is owned or desired. Shows off possessions. Fond of possessive words "my car." Has "pet" knife, marble, ring, book, etc., not treasured as a souvenir so much as for its own sake. Makes and keeps collections of things for themselves alone. Parts unwillingly with what he owns or possesses even if he does not need it. Protects own property especially well, perhaps at expense of state, or of others. Acquires and hoards with little regard for actual need. Miserly. Practices unreasonable and unnecessary economies. Lets some secondary and unnecessary money-making or money-saving activity interfere with a major purpose, such as the pushing of his profession. Borrows a great deal. May steal without special need. Quick to seize opportunity for acquisition or perhaps saving.

More intelligent:—Pronounces it "smart to be thrifty." Shows pleasure in bank account, investments, etc. Would own his own home, etc. Works hard and sacrifices for future financial good. Aims at economic independence. Plays fair in business, etc. Lets others use property where feasible. Acquires and uses property for public good.

LONESOMENESS AND "HERDING"

Examples:—(1) Cow, frantic at separation from herd, rushes back to it. (2) Homesick freshman "euts" for home. (3) Petrarch writes letters to Cicero, who died centuries before.

Less intelligent:—Unhappy or uneasy alone. Exerts self to get with others, and enjoys their companionship. Always wants companion at movies, on trips, etc. Fails at self-amusement or lonely enjoyment. Friendly with dogs, etc. Creates imaginary companion. May grow ill of lonesomeness. "Hail fellow." "Mixes." Enjoys "feel" of others, perhaps actual contact.

More intelligent:—Enjoys singing, gaming, etc., together. Not hermit-like in

mode of life. "Clubable." Happy member of coöperative groups. Makes friends readily. Maintains extensive correspondence expressive of friendship chiefly. Reads much; enjoys "companionship of books." Seeks and creates friendliness everywhere. At home everywhere. Provides against lonesomeness in the future.

CURIOSITY AND EXPLORING

Examples:—(1) Monkey examines object that has novel aspect. Explores about him. (2) "Curiosity seekers" stare from the sidewalk at the wife of an ex-president, forcing her to leave her own front porch. (3) Michelson carries on a fifty-eight-year study of light.

Less intelligent:—Explores, "noses," looks intently, quizzes. Can't resist opening package. Has "inquiring look." Tries to pry into the gossip. Travels without definite purpose.

More intelligent:—Asks many questions. Takes things apart to discover how they are made. Seeks light on projects. Seeks the new in reporting, teaching, etc. Travels for definite research purpose. Investigates. Pursues research for its own sake if possible, without thought of gain or practical application of results.

CREATIVENESS AND CONSTRUCTING

Examples:—(1) Building of ant hill, honeycomb, nest, dam, etc., by lower animals. (2) Business man building up a business by fostering an evil practice. (3) Edison enriching the world with inventions.

Less intelligent:—Combines building materials with obvious absorption. Always making something, as house, dress, airplane. Likes to watch and help in digging, piling, etc. Makes remote imitation of desired model, with poor materials. Shows fondness for tools, etc., used in a given field.

More intelligent:—"Fixes things" about house, yard, etc. Tries to improve things he has or uses, make them work better. Original; gives many constructive suggestions. Invents, designs, composes abundantly in the physical, chemical, electrical, social or mental field. May draw, paint, compose literature, etc. Persistent in his efforts to work out a new idea.

RATING EMOTIONAL STABILITY

Rate somewhere on the left end of the line, as relatively unstable, one in whom different emotions, from time to time if not habitually, follow each other rapidly and with some vigor, either from no apparent cause, or played upon by the accidents of environment and of inward condition. Such a person may laugh hysterically, cry easily, get into a "huff" over a trifle, become suddenly elated or despairing over himself or his fortunes, pass quickly from timid flight to rash assault, etc.

Rate toward the right him who shows the opposite tendency, whose emotional responses are appropriate in kind and amount, and relatively well controlled. He is likely to be about "the same" from day to day. Although emotionally flexible, supple, and responsive to varying situations, perhaps—not merely stolid or insensitive—he shows a stable, consistent emotional constitution.

Directions for Using the Rating Scale

Our aim is to record the native, brute strength of the feeling-capacities and emotion-powers of the person we are rating. The preceding Guide is designed to help us estimate this strength as it lies back of and puts energy into a variety of samples of behavior.

On the Rating Scale (shown in Figure 2) is a line for each of the propensities, scaled from zero to 100. The unnumbered divisions on the line are 10 points apart, and so stand for 10, 20, 30, 40 on the left half of the line; and on the right half, for

60, 70, 80, 90. Zero indicates absence of the trait, the status perhaps, of one who shows no behavior samples of the kind set down in the Guide for that trait. 100 indicates the utmost strength of the drive in the most outstanding examples, such as those given in the Guide.

Place an X or a check mark at that point on the line which indicates how strong the given drive is in the one you are rating. Your X may stand anywhere on the line, between the points of division as well as on them.

The average person, in any such trait, stands at 50. One good way to get a rating—although you are free to proceed by your own method—is to ask whether your subject is about like the average. If not, do his "symptoms" throw him to the right or left of 50? If to the left (for example), does he appear to fall into the lowest quarter, 0-25, or the next higher, 25-50? The unmarked divisions on the scale will then help you to place him still more accurately.

It helps, too, to keep in mind concrete examples of the particular trait you are rating, such as Elation—Miss A, Mr. B, Mr. C, Mrs. D, and Napoleon—who stand at about the numbered points on the scale, 0, 25, 50, 75, and 100.

Do not let the terms "low" and "high" lead you to consider moral or immoral, desirable or undesirable aspects of the trait. We want to make our rating as much as possible like an electrician's measuring the strength of an electric current, regardless of the use to which it is put. Let sheer curiosity lead you, and proceed shrewdly, as if you were to gain by every close hit and lose by every error, or as if you were rating the subject for actual placement.

Remember these tendencies may influence each other. For example, high Elation, as evidenced by competition with the *records* of others, may be inhibited by Fear when these others are actually present in the contest; or may be reenforced by Anger. Try, then, to get examples of behavior in which the trait works in its purity, neither

reenforced nor interfered with by any other drive.

Such questions as these will help:—1. When the subject is in a "normal" condi-

what sacrifice, taking what punishment? Does it drive him into behavior well known to be foolish, or commonly condemned? How long and persistently does it cause

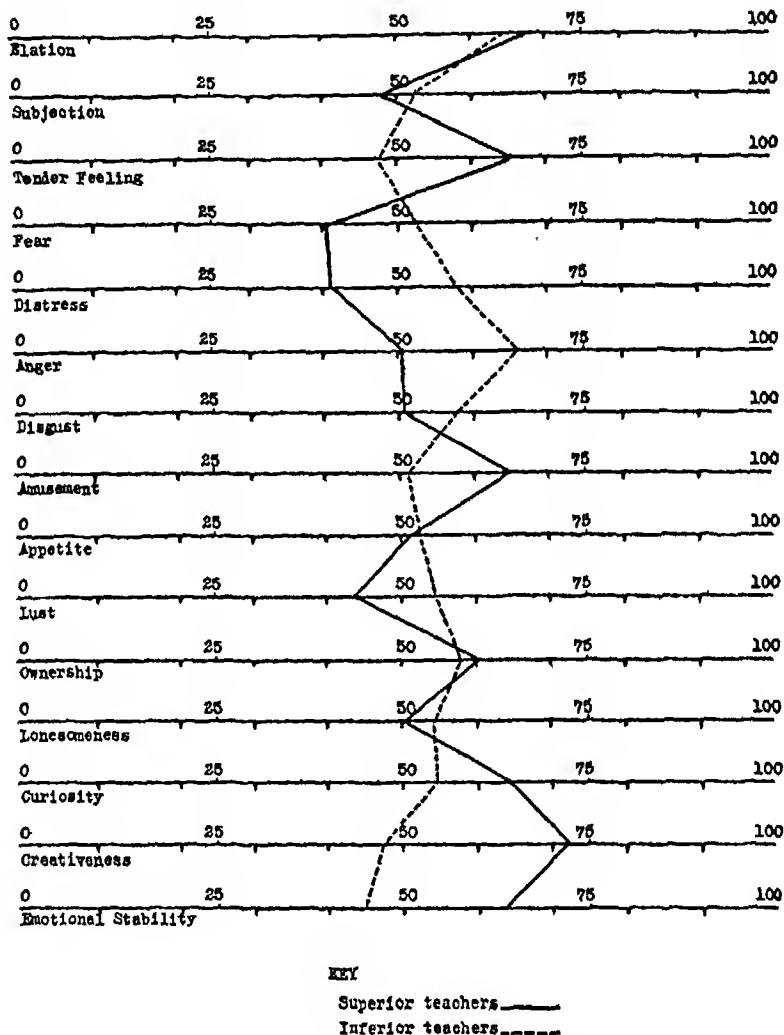


FIGURE 2.—Comparison of notably superior and notably inferior teachers with respect to the Propensities, and to Emotional Stability.

tion, healthy, well-rested, and not strongly possessed by any feeling, how much of a stimulus does it take to start the given drive strongly in him, there being no especial inhibitor present? 2. How much does he exert himself to gratify the emotion, making

him to act (as the burned child shuns the fire or the injured man seeks revenge)? 3. How much does it take to "bring him out of it"? What other propensities can inhibit it, etc.?

Also, to what extent is his life organized

about the drive in question? How much does it appear in his conversation, expressed ideals, plans, or possibly dreams, even? In his choice of reading, plans, music, amusements, shows, friends? To what extent does it inhibit other drives?

But finally, we must compare his emotion-capacity with that of our standards. Even if his whole life is organized about Elation, that drive in him may be of only 40 horse-power, compared with 80 in a stronger personality.

III

Feeling, General Intelligence, Talents or Special Capacities, and Bodily Organization—these, as before said, appear to be the grand divisions of personality. The feeling-capacities, the propensities, have so far been the “dark continent.” The preceding attempt at a rating scale represents a groping for illumination.

Intelligence has already been measured, at least in a general way. Seashore (as the present writer interprets him) thinks that is just the trouble: we have been *too general*, have lumped too much together, have followed the “whole” method instead of analyzing it and getting at the strength of its essential “parts.” What those parts are which should perhaps be separately measured by future intelligence tests is suggested in the Record Blank presented in Figure 3.

Accordingly, in measuring special capacities, Seashore has shown us how to “divide and conquer.” His measurement of musical talent is a brilliant example of the kind of technique that will some day be applied, we hope, to all such traits. So far, it appears that we have not even indentified them all. And since indentification is likely to proceed faster than laboratory meas-

urement on the Seashore plan, probably school and shop and other similar organizations will continue to make large use of the method of rating by trained judges—what we may call the artist’s method as compared with the scientist’s effort to measure with more instrumental, objective technique and greater accuracy.

Predictive value is what we want, however. The test of truth is not how we get it, but what we can do with it. Whoever can predict aright and keep on predicting, him will we follow, whether he arrives at his truth by methods objective or subjective, “scientific” or impressionistic, by inspection or introspection, by mathematics, or astrology, or sheer prophetic inspiration. He may even “remember,” as Socrates suggested, what his soul had known in some previous existence; but predict he must, and better and more continuously than the rest of us.

Body would seem to be the most objective and directly accessible division of the whole personality. But when we appeal to health educators and others whose work involves its measurement, we find them, like ourselves, searching for fundamental parts or performances and trying to invent and standardize means of measuring these units.

“Bodily Characteristics,” in the Record Blank that follows, represents the common-sense approach of the author and his advisors. And we plead guilty at once to the charge leveled against others: the subheadings do not all represent “constitutive parts,” nor the desirable degree of simplicity we professed to seek. We have even lapsed, in a measure, into “abstract

nouns." Nor have we, as yet, any "Guide" for those who must rate these characteristics.

the corresponding item, using the familiar scale that runs from 0 to 100. If you feel that this is "too accurate," indicate the

INTELLIGENCE
General Intelligence
Perception
Memory
Imagination
Thought

TALENTS	DEFECTS
.....
.....
.....
.....
.....

PROPENSITIES
(Disposition)

Elation	Amusement
Subjection	Appetite
Tender Feeling	Lust
Fear	Ownership
Distress	Lonesomeness
Anger	Curiosity
Disgust	Creativeness

Emotional Stability

BODILY CHARACTERISTICS

Health

Muscular Energy and Endurance

Nervous Energy and Endurance

Control, Coordination, Adaptability

Appearance

Genotype

FIGURE 3.—A blank for recording the fundamentals of personality.

Directions for filling out the Personality Record Blank

(See Figure 3.)

Under "Talents" and "Defects," fill in only the most noticeable, anywhere from none to several, according to what your knowledge of the person reveals.

Enter on each dotted line your mark for

range within which you think the mark would fall: as "Control, Coordination, Adaptability, 60-75." If in any case you are convinced that you have no right to an estimate even, leave a blank space.

Following "Genotype," make no entry unless you have been specially designated to study and report on this "rating for mating," that is, for possible parenthood.

Comment or further report should be placed on a separate sheet and under the appropriate heading. For example, if an intelligence test is given, state that on an additional sheet, under "Intelligence," and give the subject's I.Q. if you can. Comments on Talents, Defects, and Bodily Characteristics are especially in place, as: "Voice weak, husky, and probably disagreeable to most listeners. Believe great improvement possible through culture."

Keep in mind that you are not marking *achievement* merely, as in scoring an examination, but trying to get at inborn *Capacity*: "How does John's native Intelligence or Singing Capacity compare with the general run of persons of his age? Is he just about the best you can find, or as bad as the worst, or somewhere (and if so, about where) between?"

The partial form of a person on our record blank reminds us constantly that it is a personality we are trying to measure, and not just a gasoline engine or a pile-driver; and it suggests roughly the relation of the "parts."

Measurement by the method of rating need not deter us; for statisticians report that when it is employed under proper conditions, it is an instrument of proved value. Indeed, there are cases in which it has afforded, for the purpose of prediction, foretelling outcomes, a more reliable basis than testing. And our procedure leaves room for the application of tests as fast as they demonstrate their efficacy.

Would our predicting power in dealing with human material be increased by some such plan? What would be the cumulative value of such a record, with regard to any child, if filled out and filed by each of his teachers, through a period of several years? Or with regard to any workman or budding executive rated by capable

acquaintances? In answering such questions, we need to keep in mind the increasing emphasis which is being placed on that ensemble of feeling-capacities, propensities, known as Disposition. "That stenographer can *stenog* better than any one else in the office," explained a business man; "but I had to let her go because she couldn't meet and deal with people, and that was a part of the job." So let us get her rating on such qualities as Amusement, Tender Feeling, Fear, Anger, and Emotional Stability.

If we want to know why Fuzzy-Wuzzy makes a good soldier, we won't linger too long over the intelligence test: he's "a pore benighted 'eathen," and may lack the cerebral cortex to be anything better. To find out why he's "a first-class fightin' man," measure his Elation and Anger as related to his Fear. And why did Tommy Atkins marvel that Fuzzy-Wuzzy "bruk a British square"? What is it that keeps a British square quadrangular? Not primarily the formal discipline of geometry, not the concept, but British pluck.

We want to be able to tell how our candidates for living well will turn out with regard to the Big Seven, the familiar "N.E.A. Objectives"—Health, Home Membership, Citizenship, Studentship, Vocation, Avocation, and Character. Who is the kidnaper and killer? Deliver us from cold-eyed Elation, perhaps reenforced with Anger; and with too little Tender Feeling, Fear or Subjection to restrain. Do the Hauptmanns and the Dillingers answer this description? And there is the killer in the car, taking his toll of more than a hundred of us a day in the United States. The machine is

not to blame, it is found, except in a small per cent of cases. The trouble is with the drivers. Which drivers? Slow reaction time, poor eyesight, and so on, surely cannot account for all. More important, probably, is the *attitude* of the man at the wheel, and this appears to spring largely from his disposition. Is he kind, endowed with a fund of

Tender Feeling, bent on protecting life? Has he Subjection enough to submit to the necessary regulations of well-organized, well-ordered living? Or does he show an uninhibited Elation, self-assertion which urges him to "go like hell" and let the devil take the dead?

It is possible that personality attains a unity which involves at least as distinct a difference from its component parts as does sugar from hydrogen, carbon, and nitrogen. Morgan's concept of emergent evolution may represent an insight far beyond that of Darwin or Wallace. The observable data relative to human development at least suggest a process of integration whose possibilities still remain unexplained and whose product represents an emergence of something other than the sum of its component parts.—HAROLD S. TUTTLE in "A Social Basis of Education."



COMING STORM—A SMALL TWISTER AS SOMETIMES SEEN AT THE BEGINNING OF THE RAINY SEASON IN NORTHERN RHODESIA.
Don Sechoo

ON THE SPANISH YESTERDAY AND TODAY

GERALDINE P. DILLA

Recent history is as bitter as green fruit.—GALDÓS

I

SPAIN is an agglomeration, not a fusion, of two eras, the medieval and the modern; of two attitudes, the romantic and the realistic; and of three continents, Europe, Africa and Asia. To understand recent history, the Spanish temperament must be studied, and the peculiar history of Spain must be surveyed.

The first known inhabitants of the Spanish Peninsula were the Ligurians of unknown origin, the Iberians evidently from north Africa, and the Celts of Asiatic origin. In the twelfth century before the Christian era, the Phoenicians colonized what is now Cadiz; in the sixth, the Carthaginians founded settlements where are now Algeciras, Malaga, Seville, and Cordova. Then their rivals the Greeks settled along the coast. The Carthaginians were pushed out by the Romans; and these fought no less than two centuries to subjugate the stubborn but seldom united tribes of Hispania.

Strabo, much-quoted geographer of the ancient world, in the first century before Christ wrote the earliest description of the Spanish character. He noted their pride and valor; and like all good nationalists writing of foreigners, their perfidy. The Romans often commented on their imagination, flowery eloquence, and subtle minds. Livy wrote: "sunt ingenia Hispaniorum inquieta avidaque in novas res." Here again we must not attribute

too much restiveness and revolutionary character of the ancient Spaniards because their observer was of the ruling nation.

Spain prospered both commercially and politically as a part of the Roman Empire. She contributed Trajan, Hadrian, and Marcus Aurelius to the imperial throne; and Lucan, Seneca, Quintilian and Martial to Roman literature. Christianity spread in the Peninsula during its first century; but as Rome weakened, hordes of barbarians came in—Suevi, Vandals, Alans, Visigoths.

The most significant feature in Spanish history is the impress of the Moors, who landed near Gibraltar in 711. Generally welcomed by the people, the Moors rapidly extended their conquest over almost the entire Peninsula, which became an extension of the Province of Morocco and a dependency of the Caliphate of Damascus. The Arabs settled in Andalusia and the warmer regions of the south; while the north was allotted to the Berbers.

Cordova in the tenth century was the most brilliant city of Europe; even a Saxon nun in distant Germany called it "Jewel of the World." Magnificent libraries were founded, and schools, and the Cordova faculties of philosophy and medicine were renowned. Their practical science and mathematics were then unsurpassed; their irrigation, agriculture, horticulture

made Spain a garden. The perfect and charming beauty of even mutilated remains like the mosque of Cordova and the palaces of Granada shows what the Spanish gained from their Mohammedan rulers, who were tolerant toward the Christians. Sir George Young says that Islam offered an organized society that was ethically—in regard to liberty, equality and fraternity—and economically—in regard to production and progress—much superior to the social system of early Christendom.

The Cid Campeador on account of his valor and the brilliancy of his victories over the Moors became the national, if somewhat mythical, hero of Spain. Isabella of Castile and Ferdinand of Aragon, who ruled jointly, are called "the Catholic kings," a just title when her temperament is recalled. Their ardor for the purity of their faith established the Inquisition, which served the crown firmly. They expelled the Moors from their last possession in Spain, when Boabdil surrendered the Alhambra to "los reyes catholicos" January 2, 1492. The same year, celebrated for Columbus' discovery of America, the Jews were forced to accept Christian baptism or leave Spain; the Moors were treated likewise in 1502.

Spanish history was then world history, with Charles V, Cortes, Pizarro, Magellan, Philip II, the Invincible Armada, and El Escorial. But before long the decline began.

The first of a succession of royal favorites plunged the country into economic disaster in 1609 by decreeing the final expulsion of the Moriscos, the most industrious part of the population. There were allowed to remain

only a limited number of old men, who were to hand on the Moorish system of agriculture, and children below a certain age, who were to be brought up as Christians. Catalonia revolted and became subject to the king of France for a short period. Portugal asserted its recovered independence.

The Bourbons after 1700 dragged Spain into more European wars. Finally Nelson shattered the Spanish fleet at Trafalgar; and the British helped to expel the French. During the confusions of the Peninsular War, the Spanish American colonies one by one detached themselves from Spain. The pendulum swung back and forth from repressive persecutions through revolts to attempts at liberal government. A republic was tried from 1873 to 1875; but the Bourbons were restored as a limited monarchy.

II

Thus one generation after another has performed its unfortunate acts in the centuries-old Spanish tragedy, and this latest scene appears the most disheartening in that it promises catastrophe for outsiders also. One of the best students of Spain and its civilization, E. Allison Peers, has entitled his late volume *The Spanish Tragedy*, 1930-1936, and it is a masterpiece of current historical writing. He prefaced his account thus: "Both geography and history protest against an attempt to judge Spain as if she were some other nation. Not only with a 'moat defensive,' but with a strong mountain wall she has been protected from her neighbors—and she has developed most of the characteristics of peninsularity. Spain is all but the most mountainous country in Europe, and shows incred-

ible extremes of climate, together with variety as well as abundance of natural wealth, and violent regional dissimilarities in the temperament of her people. Though sparsely populated, in the main by agriculturists, she has two of her twenty-two millions crowded into her two greatest cities. The Spaniards, who in the past have been so strangely romanticized abroad, are not one people but many: they share between them not one mother-tongue but four; and quite apart from regional differences, almost any individual Spaniard will display so many apparently inconsistent traits of character that it will be the work of years to learn to know him."

All observers agree that the Spanish are the most individualistic of peoples, little tainted by nationalistic slogans and prejudices. Wherever possible, they even evade the ordinary forms of social coöperation, since their exaggerated instinct for personal liberty shows them that collective work tends to enslave the individual and to reduce him to a machine. As Senor Madariaga, one time ambassador to the United States, wrote: "In what concerns collective and particularly political life, the Spaniard is apt to judge events according to a dramatic criterion, singularly free from any practical considerations or intellectual prepossessions. It follows that in Spain, liberty, justice, or free trade matter less than the particular Smith or Jones who is to incarnate them for the time being."

The Spanish seldom accept any innovation that would involve a change of custom, for they prefer their very old traditions even when these have degenerated into meaningless forms.

As Peers explains: "Taken all round, they are not so democratically inclined as most other nations of western Europe, nor are they as progressive a people as some of their intellectuals would like them, and us, to believe. . . . Up to a certain point the best in the Spanish people can be brought out by effective leadership, for (to speak generally) they coöperate and organize but poorly, yet have a great love for the symbol, a rare idealism, and a fine sense of loyalty. But the limits beyond which they refuse to follow blindly have in the last few decades become much narrower."

In his *Invertebrate Spain* Jose Ortega y Gasset shows that the present situation is not the breakdown of a unit into component parts, but rather a struggle of classes which refuse longer to amalgamate. Neither is it only the national and political groups that refuse to coöperate; each social class in Spain has a tendency to live as if no other classes existed. And it is not so much that there are no men to lead the masses, as that there are no masses to be led, only individuals.

A result of this peculiar individualism, according to Miguel de Unamuno, is envy, which he called the capital sin that is very peculiarly Spanish. "It is one of the causes of Kabylism. Envy has crippled and still cripples not a few of the best minds of Spain, minds that are in other respects vigorous and exuberant."

Each province of Spain considers its own needs and aspirations with an unusual disregard for those of the nation as a whole. All have been out of touch with the Madrid monarchic government and have formed the habit of accusing—and rightly so—the central

administration of neglecting provincial interests. Catalans have long been as eager to have control of their own affairs as the Irish ever were. The Basques yearned to regain the local powers that were so sadly curtailed during the last two generations. Regionalism or sectionalism is not confined to literature or art in Spain.

III

The Englishman is the man of action; the Frenchman, of thought; and the Spaniard, of passion. Such is the neat and logical thesis on which Salvador de Madariaga based his well-known volume of national psychology, *Englishmen, Frenchmen, and Spaniards*. This distinction is especially useful in explaining Spanish life, where so much is instinctive, intuitive, the mere result of feelings, which are allowed more strength and scope than they would have elsewhere.

It may be the fervency of their passion for liberty that has sustained the true Spanish writers of our era, "the awakeners of Spain," and has held them in the paths of honor though political expediency might counsel shifting to the party in power, as some German and Italian intellectuals have done. As Count Sforza names them, Ganivet, Benavente, Unamuno, Ortega y Gasset have all remained true to the idea of liberty, of human tolerance, of international solidarity, even while Spain's governing powers shifted from monarchy to dictatorship to civil strife.

In *The Soul of Spain*, Havelock Ellis accounted for the predominance of passion in this ingenious manner. "Spain is the connecting link between Europe and the African continent it

was once attached to and still so nearly adjoins. That is the cause of the almost savage primitiveness and violence which we find in all the burnt-brown soil of Spain, wherever it is most characteristic, and of the independence, equally savage in its aboriginal primitiveness, which we may detect in the temper of its people. Indeed, the Spanish character is fundamentally, it seems to me, not only African, but primitive, and—in the best and not in any depreciative sense of the word—savage. . . . Characteristic of the savage attitude towards life [is their] love of formalism and ritual and ceremony. . . . The Spanish dance in its ancient and noble forms is a solemn ritual."

"If I were asked to sum up the dominant impression that the survival in Spain of old-world medievalism makes, I should say that Spain is, in the precise and specific sense of the word, the home of romance. The special character of the Spanish temperament and of Spanish developments in literature and in art are marked not by classic feeling—though Spain owed so much to ancient Rome and Rome to Spain—but by a quality, rising and sinking with the rise and fall of Gothic, which we call the romantic spirit, a mixture, that is, of the mysterious and grandiose with the grotesquely bizarre, of the soaringly ideal with the crudely real."

A monotonous insistence on death and suffering, a strange indifference to pain, Strabo observed as a mark of the ancient Iberian. Modern visitors notice the same attitude in Spain, and early art shows it in medieval and renaissance times. Doubtless it was this insensibility that led Spanish artists to emphasize the sufferings of

Christ and the brutal experiences in the saints' legends more than did those of other nations. Some people suspect the Spanish of finding pleasure in the contemplation of agony; others have guessed that the abundance of such bleeding images defeats their avowed purpose and merely hardens the over-irritated sensibilities. Whether injured or not to suffering, the Spanish are the least fastidious of western Europeans, and their abused animals suffer:—so evident are the starving cats, the diseased dogs, the wounded donkeys, the staggering old horses that forever mar a foreigner's memories of a fascinating country!

Cause and effect are not always easy to distinguish; but refined observers connect the Spaniard's hardness toward suffering with his bullfights. Even that eighteenth century cosmopolite Casanova wrote in his memoirs: "Their barbarity must have a bad effect on the moral tone of the nation." Sir George Young does not excuse bullfights as some Anglo-Saxons do by saying that they are medieval survivals in a medieval society. "Charles III gave a lead to our humanitarians when he abolished bullfighting in 1784. It was restored by the brutal reaction under Ferdinand, and its present brutalities are worthy of the bastard colosseums in which they are staged. It is the creation of cautious professional bullfighters who wanted the maximum of publicity and the minimum of risk; of a corrupt palatine and priestly camarilla whose policy it was to bribe and brutalize the town mob with such circuses rather than to educate them in earning their own bread; and of aristocratic landowners who made large profits by breeding bulls." And one

must be a strong optimist to see football supplanting it soon!

IV

The immortal novel *Don Quixote* has long been used to symbolize some aspect of the Spaniard. The errant knight can be supposed to show the essence of a people who wandered over two worlds seeking out adventures that bring more honor than profit; yet Spain did carry home plenty of hard gold and silver from the Americas. Or Don Quixote may represent the modern Spaniard who is self-destructive because he expends energy without knowing what he achieves by his efforts. But rather, the Don and his squire are the two aspects of the Spanish, as Unamuno here suggests: "In this country of climatic extremes, without any softness and mildness, of a landscape uniform in its contrasts, the spirit likewise is dry and sharp-edged, with but a meagre ambience of ideas. . . . And it has given birth to a harsh popular realism and to a dry formal idealism, marching alongside one another, in an association like that of Don Quixote and Sancho Panza, but never combining. . . . My idea is that the Spaniard possesses, as a general rule, more individuality than personality; that the vigor with which he affirms himself before others and the energy with which he creates dogmas and locks himself up in them, do not correspond to any richness of inward spiritual content, which in his case rarely errs on the side of complexity."

Perhaps this fine old patriot was a little severe on his countrymen, most of whom proudly point to the Cid and to Saint Teresa as ideal examples of Spanish personality. Surely Don Rod-

rigo Dias de Bivar has inspired dramas and legends enough, and Spain has given many saints to the Catholic calendar. And if the average Spaniards are not spiritually inclined, neither are they commercially minded. James Russell Lowell noted their want of aptitude for business, with which he said he had an instinctive sympathy.

Neither does mere work appear attractive to them as it does to the Germans. The Spaniards prefer to limit their wants and save themselves work rather than acquire luxuries at the price of extra industriousness. They are commonly accused of postponing until tomorrow all tasks possible.

Blue Guides warn the traveler to pay attention to the manners in Spain: "Every Spaniard (be his class what it may) considers himself a caballero or gentleman, and expects to be treated with courtesy." He does seem to be born with an inner poise and a nonchalant self-assurance which protect him from shyness or nervousness in public and give him a fluent eloquence. Again unlike the German, he has a peculiar dignity, and such qualities and manners as one is more likely to expect in the cultured or upper levels of society only.

Spanish women have been active and energetic long before the present war gave them prominence. Aside from the notable queens and princesses, Senor Madariaga pointed out that "in the lesser ranks of history, women were just as conspicuous for their energy and activity. The wife of the Cid, holding Valencia against the Moors after his death; the mother of the Marquis de Santillana, fighting single-handed for her son's estates with sagacious tenacity; the widow of Padilla,

holding Toledo against the troops of the emperor after her husband had died on the scaffold; Saint Teresa, reforming the Church in open war against pope's envoys and ecclesiastical red tape; Agustina de Aragon, defending Saragossa against the French in order to avenge her dead lover—these are but a handful of examples taken from a long and constant tradition of feminine energy. Literature and learning bear witness to the same vitality in feminine Spain; Beatriz Galindo (la Latina), the Latin tutor of Queen Isabel, was not an exception, but one in a crowd of learned women of the end of the fifteenth and the beginning of the sixteenth centuries. Later, learned women abound in Spain, and books written by them are numerous and received with the assent and satisfaction of the age. . . . From the dawn of letters till the present day the favorite type of Spanish novelists and dramatists is that of the dominant woman, full of vigor and enterprise, who knows what she wants and gets it. The type is no literary fiction. It is true to life."

V

The natives of the thirteen old provinces of Spain differ distinctly from each other. Old Castile is historically and sentimentally the heart of Spain. Its name comes from the many castles erected as successive strongholds against the Moors (actual castles—not the popular symbols of dreams or *chateaux en Espagne*, a phrase of obscure origin incidentally found in French literature of the thirteenth century and English of the fourteenth). The typical Castilian is the typical Spaniard, proud, obstinate, and conservative, with a lively sense

of humor, honest and courteous in his dealings with strangers. The plateau of La Mancha is in New Castile (new in 1085), where one can still meet the kinsman of Sancho Panza with his mingled shrewdness and simplicity.

The Castilian is pictured by Unamuno in his *Essays and Soliloquies*: "Within these towns and villages lives a breed of men of a dry, hard and sinewy constitution, burned by the sun and inured by the cold, a sober, frugal breed, the product of a long process of natural selection by searching winter frosts and intermittent periods of scarcity, tempered to withstand the inclemency of the skies and the asperities of penury. The peasant who gave you a grave 'Good-day' as he passed by on his mule, huddled in his cloak, will receive you without overmuch courtesy, with a kind of restrained sobriety. He is collected in his movements, circumspect and deliberate in his conversation, with a gravity which gives him the air of a dethroned king. His slowness is matched by his tenacity, qualities that have an intimate association. His reaction-interval, as the psychophysiologists would express it, is long; it takes him a considerable time to realize an idea; but once he has grasped it, he does not readily relinquish it until another has impinged upon it and driven it out."

The Asturians are typical mountaineers, strongly built, proud of their country, jealous of their independence, and thrifty; while lacking the Castilian polish, they are equally without the indolence of their fellow-countrymen of the South. The Leonese may be called the most Spanish of the Spaniards, for their national peculiarities

have been less affected by outside influences because of the comparative remoteness of Leon.

Galicia is best-known for the shrine of St. James, Santiago de Compostela, the goal of medieval pilgrims, including Chaucer's Wife of Bath. In the extreme northwest corner of the Peninsula, the Gallegos have an undeserved reputation for boorishness and general lack of intelligence, but they are honest and kindly. Estramadura is perhaps the most backward province, a kind of no-man's-land between Spain and Portugal.

The Catalonians are more interested in business than in politeness, and they do not wish to be mistaken for other Spaniards. The most modern and progressive, they seem more like French or north Italians, with their energy, advanced ideas, flourishing factories in Barcelona. Valencia has the best climate of all Spain and the perfect irrigation system. There the Moorish blood shows in an imaginative character and love of pleasure and pageantry. The Aragonese have long been called the proudest of the Spanish.

Navarre has had a checkered French history different from that of the other Basque provinces. The Basques are a race of mysterious origin, not Spanish; but their fate has been spectacularly tragic in this current civil war. They are an extremely independent people, enterprising and industrious while conservative. They are hardy seamen.

Murcia resembles Spanish Africa in climate especially. But it is Andalusia that suggests romantic Spain to foreigners—the Alhambra with its background of the Sierra Nevadas, the

birthplace of Velasquez and Murillo, the gypsy music and dances, the luxuriant oranges, palms and other tropical plants. The Andaluz is essentially a person of dignity with great pride of race, though witty and gay in contrast to the graver Castilian. Yet his lightheartedness and gaiety are rather superficial characteristics, as perhaps his tendency to oriental exaggeration.

The Asian and the African elements in Spanish civilization may be over-emphasized, but they must not be overlooked, for Spain is more than European. Salvador de Madariaga adds: "Spain would appear to be an environment especially favorable to Oriental peoples. The Peninsula acts as a sounding-board for Oriental races, who usually give their richest sounds on it. Thus Spain brought to a high degree of excellence no less than three Oriental races: the Arab, the Jew, and the Gipsy. It was in Spain that Arab civilization rose to its highest brilliancy; Spanish Jews were the greatest luminaries of Hebrew civilization since Biblical times; and for the Gipsy, the superiority of the Spanish type over any other is not to be proved by books, but by the observation of the living specimens which may be found in Andalusia.

VI

Of the pure intellectual curiosity so characteristic of the French and the Italians, the Spaniards have shown remarkably little. They have played no prominent part in mathematics or the purely mathematical sciences. The world has not learned much from Spanish geometers, astronomers, physicists; but the Moors were different. The philosophy and metaphysics of the Peninsula have been too much a

part of religion to be compared with those of other nations.

The art that seems to be most characteristically Spanish is the metal work—iron grilles and gates in palaces and churches, and finely tempered steel weapons, whose secret is of immemorial antiquity. Toledo blades were mentioned by a Latin writer of the first century before Christ. The people of Spain have always been noted for their love of arms, both as works of art and as weapons of war. A notable feature is the fine damascened ornamentation, the chiseling and the niello work. Their other distinctive native art, the Moors' embossed leather, made Cordovan skill evident in the rich homes of Europe.

Most Spanish arts were adapted from other countries, like the ever-present tiles or azulejos, porcelain, earthenware, glass and textiles. During the Middle Ages, as Bernard Bevan points out, Spain was like the America of today in that it was the Mecca of enterprising immigrants skilled in various trades. "Though Flemings, Italians, French, Germans, and Moors jostled each other in the race to supply Spain with what she most lacked—creative genius and imagination—it is unfair to claim her as a mere treasure house of exotic art; for though borrowing extensively from abroad, Spain managed to acclimatize even north German works to her southern atmosphere and to infuse into them ideas of sumptuousness all her own." It is also unfair to claim that Spanish Gothic is the true Gothic.

The only national Spanish styles in architecture are the plateresque and the churrigueresque, which are excessive in extravagant ornament and lack

the logic of structural design. They illustrate the same distinctive feature as all other arts of the Peninsula—the predominance of expressive and emotional elements over those of technique. The Spaniard is indeed the man of passion, not of thought.

Hence arises the tendency to the baroque, which is so very persistent in its restlessness, movement, and color. And color in Spanish sculpture is nothing akin to Greek. It is the crudest realism, which degenerated to movable eyes, paste tears, artificial wigs, real clothes—absurdity in striving to express emotion. Yet with all their realistic color, Spanish art gives the impression of darkness and black shadow. Emile Verhaeren was not the only foreigner to feel that the Spanish love black.

This inclination toward darkness seems, to outsiders, to be in accord with a veritable shadow over the life of Spain: lack of popular education. As Rafael Altamira explained in *A History of Spanish Civilization*, "The results of the backwardness of primary education are as follows: the lack of a solid foundation in the other grades of education, not only through the influence of an uncultivated average of citizens, but also through the deficiencies of the schools; a considerable disproportion between the ignorance of the immense majority of the Spanish people and the culture of a small minority, who through fortunate personal conditions, contact with foreign countries, etc., continue to develop according to the modern type and give the appearance of an effective and general incorporation of contemporary civilization."

Forty-three per cent of the Spanish over ten years of age were illiterate

in 1930. Education would be the salvation of Spain; but a nation cannot be educated in a day. Many of the Spanish people in 1931 believed that the proclamation of a republic meant that they would no longer have to work—one indication of what an uneducated electorate means.

VII

The Republic did much, but it could not do enough miracles. Writing just after the dictatorship of Primo de Rivera was declared in 1923, the Englishman Frank B. Deakin said in his *Spain Today*: "The whole administration and methods of the law in Spain are generations, if not centuries, behind the times. Justice in its real sense is not to be found there. . . . Before Madrid can claim to be considered on a par with other European capitals, the city must carry out at enormous and ever growing expense immense sanitation works, both of sewerage and cleansing. . . . There cannot be any other civilized country in the world where the laboring classes have as much right to complain of their lot in life, and to rebel against it by every means in their power, as they have in Spain. . . . In general terms, and with very few exceptions, every Spaniard, man or woman, despises those to whom he pays salary or wages. He treats them as individuals who have no claim whatever to his consideration, and to whom he himself has no duty and is under no obligation. . . . Nowhere else are intellect and attention to duty so little appreciated and so poorly remunerated as in Spain."

Major problems are education, freedom of religion, and the agrarian situation. But the honest attempts of the Republic to solve these antagonized

the three most powerful groups in the nation—the army, the church, and the landed aristocracy. The doctrines of Communism and Fascism are both alien to the Spanish people. The intervention of Italy and of Germany has been from wholly selfish motives, for the rich copper, iron, and manganese mines will prove of prime importance in a European war. Then how could a new government be expected to cope with such a domestic and foreign confusion of almost insoluble problems?

"The men who brought in the Second Republic [of 1931] were men of high ideals, of amazing industry, of undoubted probity and of notable ability in administration," as Peers says. One reason why they failed was that "like most of their race, they suffered from so intense an individualism that they were unable to maintain a coalition, such as that of April 1931, which represented fairly accurately the different views of Spanish progressives, and, had it remained united, would unquestionably have made numerous converts. . . .

"The immediate outlook is almost indescribably dark. The hopefulness and buoyancy of 1931 have given place to something like despair. . . . And there is one 'martyr of the Republic' above all others—Spain."

VIII

As an epilogue, it is fitting to quote John Hay's sixty-seven-year old book *Castilian Days*. From what he wrote in Madrid in 1870, a part is prophecy still being fulfilled; a part reads like an up-to-date report of the Spanish Tragedy from 1930 to—what year?

"This conviction of the dishonesty of their rulers is deeply rooted in the

minds of the common people. It will impair for many years to come the free and complete operation of liberal representative government. . . . From these two causes—the want of principle among leading men, and the want of faith among the people—has resulted that utter absence of genuine political agitation and discussion which has marked the history of Spain for many years. There can be no wholesome political life for a nation without the shock of controversy [and without sufficient education to give an understanding of the discussion]. . . .

"The Revolution of September has not made the progress that its sanguine friends had hoped. The victory was so prompt and perfect, from the moment that Admiral Topete ordered his band to strike up the hymn of Riego on the deck of the *Zaragoza*, in the Bay of Cadiz, to the time when the special train from San Sebastian to Bayonne crossed the French frontier with Madame de Bourbon and other light baggage, that the world looked naturally for very rapid and sweeping work in the open path of reform. The world ought to have known better. There were too many generals at the bridge of Alcolea to warrant any one in expecting the political millennium to follow immediately upon the flight of the dishonored dynasty. . . .

"The state of things which now exists is intolerable in its uncertainty, and in the possibility which it offers of sudden and unforeseen solutions. . . . No decision will bring immediate peace and prosperity to a country so long and systematically misruled. But the only logical solution, and the one which offers most possibilities of safety and permanence, is the Republic."



Don Selchow
BE IT EVER SO HUMBLE—CECIL RHODES LIVED IN THIS HUT WHEN HE FIRST ARRIVED IN BULAWAYO.

RUSSIA'S BID FOR EDUCATIONAL LEADERSHIP

CARROLL D. CHAMPLIN

I

AN IMPORTANT part of the educational process is getting rid of our prejudices, many of which are due to human nature, faulty instruction and popular gossip. Our attitudes towards other nations are easily erroneous, hostile and unfair. It is necessary for us to get the facts, and it is helpful for us to be friendly rather than antagonistic. It is desirable that we destroy the obstructions that get piled up before our inward vision; it is urgent that we remove the mental barriers that block our outward view.

It is common to discover unwarranted criticism launched against whatever is Russian, and it is frequently that we find the Soviet educational experiment being condemned with scarcely a cursory examination. On numerous occasions it has been said that there is nothing to the Russian system of education besides indoctrination in the schools and propaganda in the press. It is so easy to say that neither with the children in their formal classes nor with the adults in the informal activities of instruction is there any genuine learning or teaching process worthy of the name. One can hear cynics say that there is little quality to education among the Bolsheviks and that a statistical ballyhoo is built up to conceal the inefficiency of the Soviet system of instruction.

True it is that the history of education in Russia is the story of sporadic efforts on the part of a few such mon-

archs as Peter the Great, who sought to introduce the crafts of the day into his backward country, and Catherine the Second, who invited Diderot to visit her court in order that he might make recommendations for a better system of higher education and secondary grade instruction. Also the Alexanders of the nineteenth century were keenly concerned with elevating the cultural standards of their people. Reaction usually followed these bright spots in Slavic history, and education seemed to go back at such times as far as any forward advance had been made.

Until the revolution of 1917 the Church had been responsible for a large portion of the educational service available, but on June 20 of that year there was an official order for the secularization of education. This was directed primarily against the Parish Schools, where the grade of teaching was inferior and unworthy of the pretentious program of the Soviet pioneers of today. Since the revolution the aim has been to produce an absolutely secular system of schools for all Russian citizens. The communist leaders sensed the needs of the poor and humble peasants as well the rights of the deserving workers of the cities.

The ministry—or commissariat—of education has superseded the Church in educational leadership, and the state has become the central administrative authority. On January 20,

1918 the absolute separation of Church and state was consummated, and the teaching of religion and theology was forbidden. Local self-governing bodies today administer the schools, and the curators, directors and inspectors of the czaristic days have been abolished. In May, 1917 a state commission of public instruction was organized, and the educational needs of the nation were thoroughly investigated.

Some of the major reform measures advocated were as follows:

1. Universal compulsory education
2. A drastic reorganization of elementary grade instruction
3. An improved system for the teaching of spelling
4. Better compensation for professional teachers and officials
5. A greater amount of attention to be given to technical courses
6. General education and trade training to be coordinated
7. The schools to be employed as the most effective instrument for the dissemination of political principles
8. Concerted action for the diminishing of juvenile delinquency
9. The science of economics to be regarded as a basic subject matter field
10. The intellectual life of the masses to be stirred
11. The cultural opportunities of the people to be brought to the high level of the foremost nations
12. The character aim of education to be conceived as meaning loyalty to the Soviet program and faithfulness in the performance of one's responsibilities to the group

Close observers believe that the government of the people is in strong hands today and that despite the continuing purge there is respect for the leaders who have taken over the labors of Luov, Mulikov, Kerensky and

Lenin. Stalin and his associates have built a strong foundation for a superior Slavic civilization, utilizing advantageously the first steps taken by their predecessors. The eleven Soviet republics are such fine raw material for the building of a new world. They occupy one-sixth of the land of the world, and they have the greatest number of white people of any country. They are four times as large as the rest of Europe and twice as large as the United States. The total population is 180,000,000, an excellent nucleus for any government that is bent on making a permanent political, social and cultural contribution. It is also true that the population increase is 3,000,000 annually, which is equal to the increment for all of the other European countries together.

The Russian conception of education is as sound as it is broad. In America we like to believe that education is life here and now rather than a preparation for living some time in the future. In reality our school is at best a make-believe world, merely a miniature of life. But throughout the spacious Soviet republics there is no doubting the fact that education is life and life is education. It is difficult to distinguish between the formal work of the school and the informal forces at work to elevate the intellectual attitudes and the emotional tendencies of the Russian masses. On all the highways and by-ways are numerous opportunities to learn. The parks of culture in the larger cities and the pioneer camps for the younger generation are the means of enlightenment and inspiration. In Moscow and Leningrad the parks of culture accommodate and serve hundreds of

thousands in the course of a week, and the activities provided are mentally stimulating as well as physically refreshing. All of the thrills of an American amusement center are available, without the offensive features of commercial exploitation. Museums, theatres, libraries, open-air symphony concerts and forums for public discussion receive a wholesale patronage, and the intellectually eager natives discover educational facilities at almost every turn.

It is true, as many claim, that some of the objectives, content and procedures at the present time are not to be admired. The Russians have a long way to go to get genuine quality in their civilization. The arrival date for the achievement of a superior culture cannot be promised in the blueprint of any five-year plan. The attainment of many of the major Soviet goals will have to be indefinitely postponed, despite the apparent concentration on their realization. Much of our best progress is incidental, and the law of growth operates subtly in the life of a nation. When the Russians learn at long last from history how true greatness is generated, they will then have achieved and demonstrated the first fundamental law of human development. Reputation is a by-product of character with nations as well as with individuals. The Bolshevik leaders are beginning to be more acutely aware of these essential conditions of national progress, and they all seem to be cultivating a degree of serenity that was absent during the first hectic years of their experiment.

It is not difficult, however, to understand why the Russian communistic enterprise is being prosecuted with

such energy and gusto. A people so long submerged can scarcely be expected to exemplify humility and reticence when at last their chance has come to assume the leadership and to assert themselves manfully and vigorously. There has been a distinct reversal of the national psychology since the ascendancy of the proletariat to a position of power. The revolution of 1917 has had its social and cultural aspects as well as the economic and industrial. Russia is today the world's second ranking country industrially, and her program of economic progress has organized the city and rural workers on a more elaborate scale than we have ever seen before. The masses have come up from slavery and serfdom through feudalism and capitalism into a social system involving a planned economy that is more clearly defined and more enthusiastically pursued than any other national project recorded in history. Our civilization at its best comprises the rationalistic and æsthetic features of Greek culture, the organizational phases of Roman law and order, the ethics of the good life according to the Christian idealism that sprang from the old Hebrew line, the laws of nature that underlie the modern scientific movement and the craving for individual and social justice as revealed in the revolutionary uprisings and readjustments characteristic of the twentieth century.

Students in Europe like to say that their nations have been influenced by Karl Marx, whereas America has been influenced by the Marx brothers. The inference is not complimentary to the United States. Perhaps next to Jesus and a small group of profound philosophers appearing at intervals down

to the nineteenth century, no one has stirred the world more emphatically than Karl Marx. Perhaps also a synthesis of the noblest Christian principles and the most practicable features of the Marxian doctrine would be the soundest basis for bringing order to a chaotic world. It is probably due to our failure to make Christianity work out satisfactorily around the world that we have on our hands today the stark reality of a very stern brand of socialism being put to severe tests in several sections of a world that is experimenting with the possibility of fulfilling some of the promises of theoretical human justice.

II

During the past summer the writer had an interview with Dr. Vem, the Russian director of higher education, in the office of the commissariat of education in Moscow. Dr. Vem spoke freely of the aims of Soviet education at this stage of the proletarian experiment. Dr. Vem is in charge of teacher-training activities as well as of the university program in general, and he is in close touch with the more progressive developments in both the elementary and secondary schools. We can say incidentally that elementary instruction of real merit is spreading over a much larger front than formerly and that there are now more full-time secondary grade pupils enrolled than in England. In looking at the achievement of a country like the USSR we must take a doubly long view in order to have the proper perspective. We should look back twenty years to the humble beginnings made by the revolutionaries and then look forward over a similar span of years

before we make any final evaluation concerning the merit of what has been taking place among these aroused Slavs. We should look back two hundred years to the darkness and abject circumstances of these rugged people and then look ahead through a similar period if we are to have an adequate foundation for judgment and public comment.

Some of the chief functions of a national education program according to Dr. Vem are the following:

1. Give everyone a thorough knowledge of the structure of society in terms of the Marxian point of view
2. Every citizen to receive as deep a grounding as possible in the fundamentals of government
3. The importance of scientific research to be made clear
4. Each curricular subject to reveal how the Russian people can enjoy freedom through collectivization
5. Education to be integrated with life in both theory and practice
6. All the trades and organized craftsmen to require their members to continue their education to a designated minimum level
7. A scholarly study of comparative government to be encouraged throughout the higher grade levels
8. A detailed study of the new constitution to be conducted for all pupils from the fifth grade to the level of university instruction
9. Discover and develop the nation's most gifted youth
10. Cultivate the talents of all children highly endowed with special capacities in the fine arts

In chapter ten of the new constitution article 121 reads as follows: "Citizens of the USSR have the right to education. This right is ensured by universal, compulsory elementary edu-

cation, by the fact that education—including higher education—is free of charge, by the system of state scholarships for the overwhelming majority of students in the higher schools, by instruction in schools being conducted in the native language and by the organization of free vocational, technical and agronomic training for the toilers in the factories, state farms, machine and tractor stations and collective farms." All Russians who are eighteen years old and over are eligible to vote, and a larger percentage is taking advantage of this privilege than in America. Fifty-five percent of the Russian eligibles vote, as against only forty percent of the Americans.

The new constitution is an inspiration to bring out the vote and to develop interest in issues and elections. The present fears concerning running for office and making critical comment on political topics will vanish as the new constitution becomes effective through the years. The following are a few of the guarantees of the new constitution:

1. The universal right to elect
2. Permission to criticize governmental policies
3. Inviolability of person
4. The right to freedom of speech on any subject (So far this has been reserved for members of the Communist Party)
5. The right to be employed for compensation
6. The enjoyment of leisure (A seven-hour day and a six-day week)
7. Participation in the product of one's labor
8. Receiving the services of medicine, dentistry and surgery
9. Motherhood as the right of all women
10. Provision for a family bereft of its bread-winners

11. Old age pensions

12. Education for all and free to every worthy student

Thus it is seen that the new constitution is to be a source of aspiration and effort on the part of all the people to share in the life of the nation. There will be a premium on intelligence and training, and there will be a record-breaking demand for books, ideas, discussions, debates, bulletins, journals, official documents, information concerning science, philosophy, economics and political science.

This is the basis for Russia's provocative claim to educational leadership. In both the letter and the spirit the constitutional statement goes farther than any other formulation to give a culturally-hungry people the intellectual nourishment that has been sought in vain through so many generations. In 1917 the Russian people were characterized by their national dullness and slowness. They were a sluggish, untrained race not yet stirred to action. Ignorance and superstition were universal traits, and it will be many years yet before the great mass can become intellectually emancipated and informed. In terms of relative progress the Russians are stepping out lively. In terms of absolute quantities of achievement the country is serving its novitiate and must pass through several further stages of its apprenticeship. The new constitution was adopted on December 30, 1936, and it will take at least through 1938 for the document to be thoroughly understood and appreciated.

It is interesting to observe the present-day meaning of personality among the citizens of the Soviet republics.

By personality is meant the right to work and the right to receive an education up to the limits of an individual's capacity for learning and training. Perhaps the two million members of the Communist Party represent best the attributes of personality. Once there were about four million members of this leadership group, but the number has been gradually cut down to two million. The standards of membership are high, and eligibility is difficult to maintain. The exactions are severe, and the responsibilities are great. To be able to carry the load of duties of party membership and to be strong enough to fulfill completely the promises of fidelity and service are the supreme measures of personality and character.

The Russians have become the world's chief planners. Short-term programs and long-term views both require knowledge, vision and technical expertness. The educational institutions in all of the Soviet republics are busy centers of civilization-building, and the teacher in the classroom is the director of the process that represents the realization of a dream of socialization and security. The school is the nucleus around which is developing an elaborate and progressive social experiment, and the hammer-sickle symbol is an indication of the constructive effort being made to build a cultural foundation and an industrial super-structure worthy of the traditional strength of the Russian people. The Soviet experiment carries with it an educational program that the entire world is watching with unusual interest.

Before the revolution of 1917 Russia had 91 institutions that were

called universities, and the attendance averaged annually 125,000 students. Today there are 592 institutions of the same category, and they have an enrollment of around 500,000. In the Russian universities at the present time thirty-eight percent of the students are women. Eighty percent of all the students of the higher institutions receive stipends for their support during their formal years of study, and the average compensation is slightly under two hundred rubles monthly. This is equivalent to about \$40 each month in American money. All of the students of the pedagogical institutes receive stipends, and the tendency is for their compensation to average somewhat over two hundred rubles per month.

Russia's enthusiasm for the training of teachers is shown in the fact that there are 126 pedagogical institutes and that twenty new buildings are now in the process of construction. There are also thirteen pedagogical universities offering courses in scientific research and the philosophy of education. These courses run through a five-year period after the students have all finished the severe requirements of the ten-year secondary school.

III

Some vital statistics in the history of education are available from recent Russian publications. In 1913 the total number of students in the higher education division was 124,000; and in 1935 the enrollment had advanced to 515,000. In 1913 there were 48,000 students in the technical schools; and in 1935 the enrollment was 698,000. In 1913 the elementary grade enrollment was 7,800,000; and in 1935 the

total was 25,500,000. In 1913 there were no workers' schools; and now there are 276,000 students enrolled in those schools. There is in the neighborhood of 854,000 teachers in Russia today, and the grand aggregate of students enrolled is no less than 38,500,000. Similar ratios can be shown for the growth in school-building construction. In the city of Moscow, which has a population of well over three million, seventy-two new school-houses were erected in the year 1935. In 1936 the number of new constructions was 152. In this great capital city of the Soviets there were 545 more school buildings in 1937 than in 1934. These figures are typical of the trend in the direction of genuine educational progress and cultural achievement.

As these advances are made new problems come to light, and it will require literally decades for Russia to reach the cultural level that her political and economic program requires. The following are a few of Russia's most challenging educational problems today:

1. Reaching the point where more money can be provided for better education
2. Training enough good-enough instructors
3. Getting the best equipped young men and women to take up teaching as a profession
4. Organizing general education on a sufficiently broad basis to support the commendable social and cultural program of the Soviet authorities
5. Continuing to a successful conclusion the crusade to eliminate illiteracy
6. Demonstrating through all-round national development the possibility and desirability of a classless society
7. Attaining such a high degree of self-

assurance that suspicions, purges and violence will no longer be necessary

8. Avoiding a reactionary dogmatism in the fields of religion and policies

9. Making liberty a reality in every-day life of all of the people

10. Convincing the rest of the world that there is truth in the news and genuineness in the truth as it is stated in the official publications

Before the revolution all Russian children were supposed to be educated through the fourth grade; but actually this was far from realized. Today the minimum requirement is the completion of the work of the seventh grade, and the truth is that both the young and their elders are pressing on to a higher average level. Books are being published by the wholesale, and they are reasonably priced. The young are to be found reading, on every convenient occasion, and critical discussion is being encouraged and directed by those who have enjoyed greater advantages in the past.

The nations of the world owe to Russia a new conception of education in action. From the rural nursery schools on the communal farms to the centers of university culture in the larger cities the Soviet pioneers are blazing a trail of popular education, and even the more advanced democracies have much to learn from the experiments now under way in the USSR. Education as a universal activity in any country has long been the dream of the philosophers and reformers, but never before have we seen the actual experiment so thoroughly executed. With all of the mistakes that these naïve Slavs are sure to make there will be many features of cultural growth that will mark off as excep-

tional this ambitious attempt to make up for time lost during the dynasties of the czars. History has revealed that wherever there is no vision the people perish. What will history have to show for a people who supplement vision and aspiration with sincerity of purpose, concreteness of program and earnestness of effort to realize the objectives definitely established in the national blue-print?

Russia is making a noble bid for the

educational leadership of the world, and all fraternally-minded nations will wish her well. What any country accomplishes for the general good of her own people is also a gain for all other countries. Russia's success will make of us all beneficiaries of a noteworthy system of planned progress. Give these people time, and they may give the world techniques, processes and results commensurate with the experiment they have undertaken.

After some investigation we placed Genie in one of Moscow's model schools, on Pimenovsky Pereulok, where the two young children of Stalin were her schoolmates.

The modernistic experiments in education . . . had by this time been thrown out. The children now sat with their hands behind their backs, took regular examinations, and concentrated on the three R's. The classrooms—fifty to sixty pupils to one teacher—reminded me of my own elementary school days in New York thirty years before: from an extreme of Daltonesque modernism the Soviet school system had apparently swung to the opposite extreme of stodginess.—EUGENE LYONS in "Assignment in Eutopia."

SANTAYANA ON DEMOCRACY

J. B. SHOUSE

I

IN HIS clever *On Self-Government: First Dialogue*, Santayana¹ has presented the keenest brief inquiry into the virtue of democracy that it is my fortune to know. Imputed to Socrates and Stranger, the dialogue proceeds after the Socratic manner into a detached, academic (and wholly interesting) discussion of the supposed oracular pronouncement: "Right government rests on the will of the governed."

There is a second, but less valuable, dialogue on self-government in the same volume. These dialogues are the most recent of Santayana's discussions of democracy, so far as I know them. I confess to uncertainty as to the mood in which they were written. Were they intended to reveal, with Socrates assumed to be speaking, Santayana's personal attitude toward democracy? Was he merely having a little literary sport, particularly in the second dialogue? Was he seriously trying to apply to this topic ideas that he has found in the Platonic dialogues, supposedly reporting ideas of Socrates himself; that is, was he trying to apply to a modern social problem the expressed ideas of the historical Socrates, as recorded by Plato? I do not know. But I am quite sure that one who was not conversant with Santayana's other observations on democracy would assume that in these dialogues the Stranger was making the

best defense for democracy that Santayana admits, while Socrates, speaking on the other side was combatting the apology. Furthermore, he would assume, if he knew the dialogues of Plato, that Socrates is supposed to win the argument; that, therefore, Santayana believes that the supporters of democracy are on the losing side.

In saying that the dialogues treat democratic government in a detached, academic way, I mean simply that it is not the democracy of a particular country that is in question. It is democracy as such that is debated, the Stranger talking about his own country, it is true, which is, however, a hypothetical country. Another treatment of democracy in general appeared as a chapter in *Reason in Society*.²

With this material on the theory of democracy I wish to compare two papers in another work, papers entitled *William James and English Liberty in America*.³ Supplementing the account of William James is incidental material in *The Genteel Tradition in American Philosophy*.⁴ The last named discussion presents a view of America that seems by no means as adequate as that found in *English Liberty in America*. While not directly concerned with the debate about the nature and effectiveness of democracy, the latter discussion must be noted as part of the Santayana conception of America; in so far as it concerns itself with James, it seems entirely acceptable.

We are, then, comparing two general discussions of democracy with what we may regard as a description of the

¹ Santayana, George, in *Dialogues in Limbo*, 1926.

² Volume II of *The Life of Reason*, 1905.

³ In *Character and Opinion in the United States*, 1920.

⁴ In *Winds of Doctrine*, 1912.

democratic spirit as it manifests itself in this country. The latter treatment is to be considered first.

Democracy in America. In this section there are two modes of approach. William James is viewed as an intensely democratic individual. And then there is a picture of democracy as the social spirit of the country at large, the picture of life in the United States. Functionally the discussions deal with social democracy as well as with political democracy. The former appears both in the account of life in America and in the comments on William James.

Santayana's foreign birth and parentage may not have permitted him fully to feel American, but his American training and more than twenty years of teaching at Harvard yielded a sympathetic view, even if he could not become so typically and spontaneously democratic as he deemed his colleague, William James, to be. Concerning the latter, for instance, Santayana said: "Convictions and ideas came to him, so to speak, from the subsoil. He had a prophetic sympathy with the dawning sentiments of the age, with the moods of the unvocal majority. His scattered words caught fire in many parts of the world. His way of thinking and feeling represented the true America, and represented in a measure the whole ultra-modern, radical world."⁴

Santayana noted the remarkable tolerance of James that marks the democrat-at-heart, for "James kept his mind and heart wide open to all that might seem, to polite minds, odd, personal, or visionary in religion and philosophy. He gave a respectful hearing to sentimentalists, mystics, spiritualists, wizards, cranks, quacks and im-

postors—for it is hard to draw the line, and James was not willing to draw it prematurely. . . . Thus William James became the friend and helper of those groping, nervous, half-educated, spiritually disinherited, passionately hungry individuals of which America is full. He became, at the same time, their spokesman and representative before the learned world; and he made it a chief part of his vocation to recast what the learned world has to offer, so that as far as possible it might serve the needs and interests of these people."⁴

It must not be thought that Santayana saw James as at all gullible. "I never observed in William James any personal anxiety or enthusiasm for any of these dubious tenets."⁸ He estimates James as having been quite immeasurably open-minded. Yet, independent as James was of traditional influences in general, he "fell in with the hortatory tradition of college sages; he turned his psychology, whenever he could do so honestly, to purposes of edification; and his little sermons on habit, on will, on faith, and this on the latent capacities of men, were fine and stirring, and just the sermons to preach to the young Christian soldier."⁸

All this seems a fair account when measured by James's own writings and by the published recollections of others who knew him well. But, nevertheless, to illustrate the fact that others also saw James as an intellectual democrat, Santayana quotes Bertrand Russell: "The influence of democracy in promoting pragmatism is visible in almost every page of William James's writings. There is an impatience of authority, an unwillingness to condemn widespread prejudices, a tendency to decide philosophical questions by putting

them to a vote, which contrast curiously with the usual dictatorial tones of philosophic writings."⁵

Whether Santayana did or did not regard some of these traits as weaknesses, if not indeed as eccentricities, need not concern us here. The evident fact is that he saw James with clear definition and described him revealingly and convincingly, thus giving a concrete statement of what he regards as the essence of democratic living. He sees James as something more than a liberal thinker, it is fair to say. Taking James as Santayana's representative of personal democracy, let us turn to his story of America to show the democratic spirit in a people where, perhaps, governmental democracy is a direct result of a wholesome type of social democracy.

"Genetically considered social democracy is something primitive, unintended, proper to communities where there is general competence and no marked personal eminence. It is the democracy of Arcadia, Switzerland and the American pioneers. . . . There will be no aristocracy, no prestige; but instead an intelligent readiness to lend a hand and to do in unison whatever is done, not so much under leaders as by a kind of conspiring instinct and contagious sympathy. . . . Social democ-

racy is a general ethical ideal, looking to human equality and brotherhood. . . ."⁶ To be sure, as the social situation becomes more complex, this social democracy, Santayana points out, becomes more involved; it may tend in the direction of a closely-knit industrialism or, to save itself from a type of socialism, it may develop a "government by men of merit. The same abilities which raised these men to eminence would enable them to apprehend ideal things and to employ material resources for the common advantage."⁶ But the descriptions of American life which Santayana presents imply that, as yet, we have not found it necessary to come to either of these alternatives.

II

The phases of American life which we shall first examine may not be directly concerned with democratic tendencies. But without observing them we do not get Santayana's complete picture of the scene. In the paper on tradition in American philosophy, Santayana points to two major elements in the situation: ". . . a young country with an old mentality: It has the advantage of a child carefully brought up and thoroughly indoctrinated; it has been a wise child. But a wise child, an old head on young shoulders, always has a comic and unpromising side. . . . America is not simply, as I said a moment ago, a young country with an old mentality: It is a country with two mentalities, one a survival of the beliefs and standards of the fathers, the other an expression of the instincts, practices and discoveries of the younger generations."⁷ In all the higher things of the mind—in religion, in literature, in the moral emotions—it is the hereditary spirit that prevails, so much so

⁵ Quoted in *Philosophy of Bertrand Russell*, in *Winds of Doctrine*.

⁶ Compare Finney, Ross L., *Sociological Philosophy of Education*, page 70: "But on the other hand, if we moderns do succeed in pushing the pendulum back again, how shall we then escape the clutch of blind and selfish tyrannies? . . . It is in the leadership of the wise and good, if we can only devise some means of building for them an institutionalized pedestal of popular prestige, and setting them upon it."

⁷ In a chapter called *The Moral Background* Santayana calls attention to a conflict in America between orthodoxy of the New England type and liberalism. This may be taken to denote the same thing, not so picturesquely presented.

that Mr. Bernard Shaw finds that America is a hundred years behind the times."⁴

Santayana employs two figures to express the diverse phases just mentioned. The first figure is that, in some respects, we float in backwater while, in other respects, we go leaping down a rapids. The second figure is an architectural comparison: "A neat reproduction of the colonial mansion—with some modern comforts introduced surreptitiously—stands beside the skyscraper. The American Will inhabits the sky-scraper; the American Intellect inhabits the colonial mansion."

Santayana may dissect us accurately; he may see the parts without distortion. But does he see us as an organic whole? When, for instance, he speaks of James as sometimes sermonizing and moralizing to his students, albeit he was so catholic in view, Santayana does not leave the impression that James was, inconsistently, now one kind of a person, now another. James was a living personality, with many sides, always James, a delightful human being. The above analysis of America presents no corresponding view of the whole; it is, in that respect, disappointing.

We are aware of the fact that the past may be, to an extent, the Past for us. The earliest Americans lived in Europe in retrospective moments, in America in current events. As migration continued to the westward we lived in the States in retrospect, even while we lived on the frontier in act. But we were never conscious of a schism between this and that; all these

things were parts of daily life; they affected all of our hours; the new and the old were fused. There is nothing surprising about that situation. Any transplanted people are conscious of old roots as well as of the new ones penetrating the new soil. Such a situation is simply testimony to the fact of a major and a sudden change. There are many who, in these post-war days, profess to see the same kind of hereditary hang-over from the nineteenth century. But such hang-over is never merely a hang-over; it is a vital influence. Its appearance hardly justifies the implication of our having "a comic and unpromising side."

In so sharply differentiating between "American Will" and "American Intellect," Santayana is indicating essentially the same condition that Dewey is fond of asserting, the tendency for mental activity to proceed with too little reference to practical affairs, as somehow thus performing higher functions than it could if concentrated upon problems of practical life.⁵ Dewey has seized upon the reputed state of affairs as the occasion for his mission, preaching the gospel of thought in relation to practical action. Dewey does not regard the tendency as characteristic of time and place; Santayana apparently does. It seems to be a corollary of the latter's presentation that, given time, America will outgrow the description "a new country with an old mentality," and the consequent discreteness of "American Will" and "American Intellect." In other words, whatever of ill-balance (if any) has been evident will be automatically overcome. Perhaps Dewey's solicitude may be evidence of a condi-

⁴ Dewey, John, *The Quest for Certainty*, Chap. I; *Experience and Nature*, Chap. IX.

tion that likewise will tend to correct itself in so far as it is significant at all.

This view of American life is by no means a satisfactorily complete portrayal. It suggests too broadly the dissecting table. As a laboratory report it suffices for its special purpose. But it does not offer a basis for asserting that Santayana has evaluated America—the country, the people, the life—in terms as sympathetically appreciative as those he applied to his colleague James.

III

Fortunately we have from Santayana that other view entitled *English Liberty in America*. It is indicative of warmer feeling and is more pertinent to our present inquiry since it discusses the democracy of American life and government. Perhaps America never can be properly interpreted except in terms of its democracy.

To start with, "there is one gift or habit, native to England, that has not only been preserved in America unchanged, but has found there a more favourable atmosphere in which to manifest its true nature—I mean the spirit of free co-operation. . . . The omnipresence in America of this spirit of co-operation, responsibility, and growth is very remarkable . . . it seems to be adopted at once in the most mixed circles and in the most novel predicaments. . . . Where individuality is so free, co-operation, when it is justified, can be all the more quick and hearty. Everywhere co-operation is taken for granted, as something that no one would be so mean or so short-sighted as to refuse. Together with the will to work and to prosper, it is of the es-

sence of Americanism. . . . All meet in a genuine spirit of consultation, eager to persuade but ready to be persuaded, with a cheery confidence in their average ability, when a point comes up and is clearly put before them, to decide it for the time being, and to move on. It is implicitly agreed, in every case, that disputed questions shall be put to a vote, and that the minority will loyally acquiesce in the decision of the majority and build henceforth upon it without a thought of ever retracting it. Such a way of proceeding seems in America a matter of course, because it is bred in the bone, or imposed by that permeating social contagion which is so irresistible in a natural democracy."³

That description sounds more like us. We are a natural democracy; we have what it takes (to use popular terms); this statement of our democratic tendency to co-operation is conformable to the pattern already set forth for social democracy: ". . . an intelligent readiness to lend a hand and to do in unison whatever is done, not so much under social leaders as by a kind of conspiring instinct and contagious sympathy. . . ." Here we find no suggestion that the (alleged) English origin of the co-operative spirit, making it an hereditary influence among us, prevents it from functioning in our activity. On the contrary, the functional value of this English trait for American life is strongly emphasized.

Democracy is looked upon as a method of procedure, a mental product, eminently adapted to, growing out of, the mental make-up of a people. "Of course no product of mind is *merely* an expedient. . . . In this way

anything foreign—when it is adopted and acclimatized, takes on a native accent. . . .” These further words lend support to the interpretation that this particular account views America’s inheritance as a part of its very personality, not as a vestigial trace of something not yet fully sloughed off. In so doing it corrects the impression left by Santayana’s treatment of the “genteel tradition.”

One test of democracy is involved in this question: Is an individual after all influential? Does he really mean something to the group? And this is Santayana’s answer: “Nevertheless, American life *is* free as a whole, because it is so mobile, because every atom that swims in it has momentum of its own which is felt and respected throughout the mass, like the weight of an atom in the solar system, even if the deflection it may cause is infinitesimal.”

IV

What is the relation between democracy and liberty in America? In including among his observations some that bear upon this question, Santayana faced an issue that even now is in the foreground of discussion.⁹ Are liberty and democracy compatible? Can liberty and equality be enjoyed simultaneously? To Santayana’s mind the liberty of democracy is not unrestricted, in spite of the declaration that “American life *is* free as a whole.” “Democracy is often mentioned in the same breath with liberty, as if they meant the same thing. . . . Absolute

liberty, on the contrary, is impracticable. . . . All the declarations of independence in the world will not render anybody really independent. . . . Liberty to be left alone, not interfered with, and not helped, is not English liberty. . . . Reason and the principle of English liberty have no creative afflatus; they presuppose spontaneity and yet they half stifle it. . . . Accordingly there seems to have been sober sense and even severe thought behind the rant of Webster when he cried, ‘Liberty *and* Union, now and forever, one and inseparable!’ because if for the sake of liberty you abandon union and resist a mutual adaptation of purposes which might cripple each of them, your liberty loses its massiveness, its plasticity, its power to survive change; it ceases to be tentative and human to become animal and absolute.”

Now what are the matters about which we may raise questions, debate, seek and follow majority opinion? There is an important restriction. There must be “fundamental unanimity” to start with. “If fundamental unanimity is lacking and all are not making in the same general direction, there can be no honest co-operation, no satisfying compromise. . . . In a hearty and sound democracy all questions at issue must be minor matters; fundamentals must have been silently agreed upon and taken for granted when the democracy arose.” Santayana sees a trace of resemblance between following majority opinion and taking the chance offered by the goddess of luck; it is an affair of fortune; we should not submit to it anything whose loss we can’t afford to risk, although “there is an infinitesimally better chance of winning” than there is in the gambler’s

⁹ See, for example: Russell, Wm. F., *So Conceived and So Dedicated*, in *Atlantic Monthly*, May, 1935; Dewey John, *Liberty and Social Control*, in *Social Frontier*, November, 1935; *Liberalism and Equality*, in *Social Frontier*, January, 1936.

throw. In making this comparison Santayana strikes the only sour note observable in this particular paper; it is the only place where he approaches a cynical tone in *English Liberty in America*.

The essential principles of democracy are implied in these two pictures—the intellectual democracy of James; the co-operative spirit as it works its way out in American life. In connection with the latter presentation some general principles are clearly

enunciated and expounded; further treatment of them is reserved for part II of this paper.

In these relatively concrete accounts there appears to be ample ground for saying that Santayana has a comprehensive grasp of the nature of democracy. There is nothing to indicate that he does not fully approve democracy in theory and in practice. The inquiry will be pursued through the chapter on democracy in *Reason in Society* and the two dialogues on self-government.¹

To subordinate the soul fundamentally to society or the individual to the state is sheer barbarism; the Greeks, sometimes invoked to support this form of idolatry, were never guilty of it; on the contrary, their lawgivers were always reforming and planning the state so that the soul might be perfect in it. Discipline is a help to the spirit: but even social relations, when like love, friendship, or sport they are spontaneous and good in themselves, retire as far as possible from the pressure of the world, and build their paradise apart, simple, and hidden in the wilderness; while all the ultimate hopes and assurances of the spirit escape altogether into the silent society of nature, of truth, of essence . . . —SANTAYANA in "Some Turns of Thought in Modern Philosophy," p. 63.

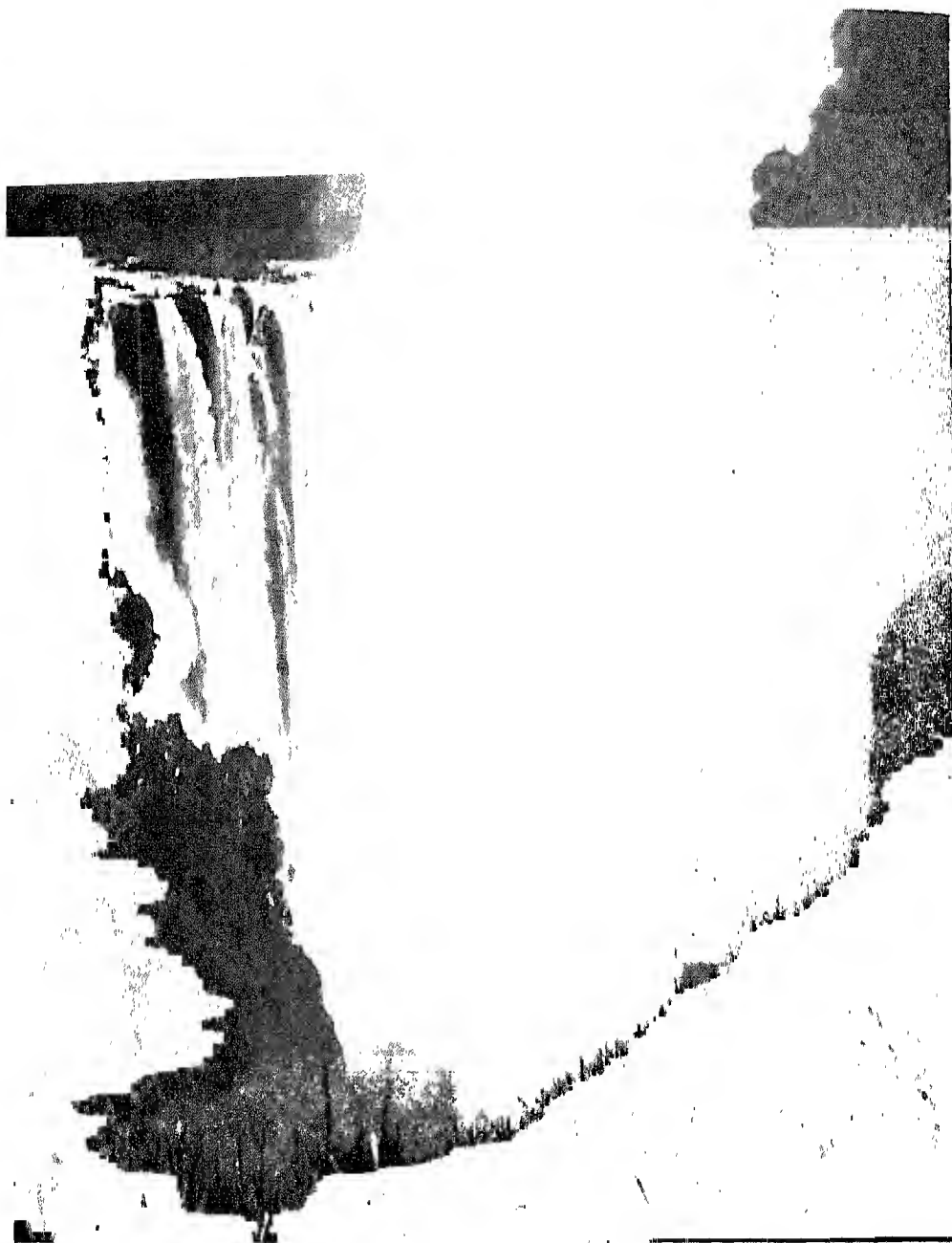
ROMAN ROADS

By

ANNA LOUISE BARNEY

The trail-ways lead by wood and stream ;
But Roman roads run straight ;
Full many a stile the trail must climb,
Must pause at many a gate,
So he who goes by trail-way
Is very often late ;
While he who goes by Roman road
Is punctual as Fate.

But who would march like Destiny,
Or a straight road esteem,
If he might pause to open gates
That lead to wood and stream?



Don Selchow

VICTORIA FALLS—FOLLOW A GRAVEL PATH FROM THE RAILROAD AND THIS IS ONE OF THE
GLORIOUS VIEWS YOU WILL HAVE OF THE FALLS.

EVALUATING VALEDICTORIANISM

WILLIAM J. CHAPITIS

WITH THE rapid propagation of printing, ready access to the press and the popular appetite for the sensational have been encouraging startling statements for a long time. Such utterances, made far more for effect than for appeal to common sense, are seldom first weighed in the balance of logic and reason. To catch the public ear, very little more is ordinarily required than the aiming of a contrary dart at anything stamped with the label of tradition. The volume of the resulting noise is usually in direct proportion to the title and position of the one behind the megaphone. So simple is the formula that now there is hardly a field of human endeavor without its stentorian host of negative inquisitors; and their universal building of staggering effects has reached such dimensions that the sensational is becoming paradoxically commonplace. Among these ejaculations in the educational sector, we still hear: "Do away with the valedictorian and the salutatorian; they're nothing but inventions of the little red schoolhouse era!"

Whether the originators of this iconoclastic jolt received salary increases in proportion to the consequent publicity, we are not qualified to say. But we are certain that to deprive a graduating class of its spokesmen would be almost as absurd as to forbid people the exercise of their speech. No industry or any other undertaking could prosper without its contact men and interpreters. Samuel Johnson spoke for himself in his age; but to-

day he would be rather obscure even in literary circles if he no longer spoke to us through Boswell. Even the smallest article requires salesmanship. The very boy, wanting a new bicycle, has to speak up to dad. Christianity had its apostles. Schoolmen themselves know the value of a good publicity writing teacher.

Since the intrinsic purpose of the honor parts is as sound as ever, then the form and content of the valedictory orations and the manner of selecting the valedictorians are open to questioning. (Minor attendant factors may influence matters.) The chief faults often found with the orations and their presentation are: (1) lack of forcefulness in delivery; (2) scarcity of vivid, concrete figures of speech and current terminology; and (3) poor choice (usually the same old story) or weak treatment of the subject. In addition, the critics deplore the honor pupils' inability in problem solving commensurate with their age and duration of schooling. Although many schools nearly always have creditable valedictorians, still, we must admit, the latter statement is too frequently the distressing truth.

It may happen that a reasonably accomplished pupil does have a weak voice for the presentation of his commencement part. If he and, in turn, his class are to be judged on the basis of his delivery, then the temporary installation of an amplifier may easily help to avert the possible embarrassment.

How can certain honor parts take

effect when the orations are little more than the dull rehashing of general and stereotyped platitudes? Very seldom will even the smallest class be so destitute of native ability that no one of its members can be developed to come forth with an acceptable interpretation of the traditional four years in the light of local, national, and international doings. A weak valedictory usually argues to a feeble class, and a feeble class argues to a languishing system of training, except in rare instances. (A pupil of group one in the classification below, trained for his oration by a capable and interested teacher may sometimes veil the weakness of a graduating class.) When a colorless schoolman suggests the discontinuance of honor parts at commencement, he is trying to conceal the scholastic decadence in his system. Nearly always, unimpressive graduation pieces are good barometers of a drop in the standards of a school. Instead of resorting to the ostrich act, the real schoolman follows up the warning with a valuable diagnosis.

If a school system has saturated to any appreciable degree the leaders among its pupils with its philosophy and the subject matter of its courses, then almost spontaneously there evolves a commendable expression in concrete, forceful terminology. Honor parts may be recommended for the discard not because they are faulty in themselves, but because the substance of them is too often not progressively adapted to existing situations. The principles underlying the valediction or the salutation are the same, but they must be interpreted in the light of circumstances which are continually undergoing modification. The principles of Christianity are basically the

same; yet the Gospels remain the foundation for our daily religious guidance.

As we review the bestowal of honor parts, we find that the choice of recipients is almost universally determined on the basis of scholastic standings. Making some allowance for different subjects under different teachers, we discover that the rating pupils may be classified according to the elements through which they attain the deciding grades (in order of rarity and desirability):

1. Naturally brilliant and conscientious in spite of surroundings
2. Endowed with ordinary native equipment which is backed with almost uninterrupted effort
3. Naturally brilliant, but since he requires stiff competition for representative results, he does just enough to keep ahead of slower pupils
4. Brilliant, but he attains results only because of compulsion by parents
5. Ordinary, but he receives good standings because his parents force him to work
6. Noticeable (whether brilliant or ordinary by nature), merely because he does something in the way of response while the others do very little or nothing. He is rated not on the degree of personal improvement, but on the contrast resulting from a comparative classification
7. Dependent on the reputation he has for some good piece of work done in his earlier days at school
8. Dependent on his reputation as an athlete, actor, class officer, et cetera
9. Favored by the subjective element in grading
10. Responsive to certain few teachers because of some peculiar admiration, but indifferent to others

Through any one or more of these means, the pupils receive their grades

in the classroom procedure. (Since too many of our ranking pupils belong in group six above, need we wonder that valedictions and salutations have deteriorated?) With the exception of the unusual individuals of groups one and two, the pupils are rated almost exclusively on written work and daily punctuality. The evaluating of oral recitation encounters difficulties such as the following which invalidate the rating as even approximately representative:

1. Classes are too large to reach many each day

2. In trying to get as many as possible to contribute orally, the teacher receives only one word or short phrase responses which are anything but thorough bits of self-expression

3. Clever pupils figure out just about when they are to be questioned in the rotation that somehow takes form in oral quizzing; and they prepare only for that "schedule"

4. Certain few do most of the reciting, while the rest sit back, protected by the safety there is in large numbers

5. A pupil may be prepared for four days in a row only to be called on on the fifth day when he is unprepared, or vice versa

6. Four pupils may be equally informed on a topic. After the first three have blundered orally through their attempts at the correct answer, it is much easier for the fourth to give the desired response. This is as unfair as it would be for the fourth pupil to read the answers of the other three in a written test before writing his own answer

7. Certain ones attempt to bluff, lead the teacher into digressions, "beat around the bush" with circumlocutions, and "kill time" in any way to be found in the repertoire of their ingenuity, only to avoid their being held down to the precision of written papers

8. Still others, though informed, will not

recite because of vocal or physical defects, or because of some subjective impediments in certain classes

9. Subjective contributions (attitude, display of interest, passive acceptance of matter under discussion, et cetera) make temporary impressions on the teacher. Since these mental impressions are subjective elements themselves, they are subjectively judged. Moreover, the attendant moods are very vacillating, so that things may have been much modified by the time the teacher finally records the grade. For similar reasons, all teachers would not give the same rating for the same work

Accordingly, faithful adherence to and written reproduction of the lecture and the textbook win scholastic marks. The daily assignments, based on this material, are patches that require being sewed together through a capable teacher's unifying ability. Even here, the pupil's rating comes hardly from the co-ordinating and interpreting of the data in his mind. Obviously then, the most dependable grades still come almost entirely from daily punctuality and written response (chiefly catechetical). It is not our purpose here to remedy the ills of the general ways of grading; but we do insist that the above methods are good enough for evaluating only ordinary ability and ordinary effort, and that we must have additional criteria for estimating more thoroughly the progress of the capable and energetic in their pursuits.

Even in the unit and in the project methods, the teacher's observation of daily progress and punctuality, and not so much the quality of the final product, have heavy bearing on the grade awarded, except in well supervised departments. The latter method, moreover, displays the additional weakness of having one or two pupils carry the

others in the same project. (Many school publications and social activities accentuate the presence of this failing.) A rather extreme case (in Massachusetts) presents the situation most graphically: during a series of parent-teacher meetings, a certain grammar school teacher enthusiastically delineated the learning advantages of the project method. Her strongest proof was the fact that each child contributed in the project of building a soap castle, for each one brought a cake of white soap while a gifted Italian boy molded the edifice! If all were to receive grades on projects such as this, then that old theory of bringing an apple to the teacher for a good mark must have helped much in giving birth to the project method.

Whether a school uses the alphabetical, numerical, decimal, or "satisfactory and unsatisfactory" method of grading, no one should be given the equivalent of an "A" until he has mastered the theory and substance of the lecture and text, and definitely given something of himself to the subject by way of personal response, by cross reference, or by application in problem solving or discussion. The equivalent of a "B" should go to those who have mastered the given material, but have added little or less to it; or to those who have digested much of the material and have contributed something of themselves. A "C" should signify that the recipient has learned enough to cherish doubts for possible future clarification. A "D" usually denotes reasonable effort. But to award an "A" merely for trying hard is too often misleading and unfair to the pupil and all others concerned. It is unjust to beguile a pupil into a musical career with

"A's" in music, when it is glaringly evident that he would be much happier at repairing ill-sounding automobile engines.

Some argue that a boy may be skillful enough in manual training to receive high marks, while his grades in the purely academic subjects are comparatively low. This fault lies on the threshold of either the manual training or the academic department. Anyone in any field, to be rated as an "A" pupil, must respond with more than close adherence to the set routine. A boy should draw an "A" in manual arts when his work shows a definite influence of his other subjects and his knowledge of current trends. If this standard appears too high or too vague, then the instructor should go into well-organized and simplified detail to make his more capable pupils conscious of the important rôle the other subjects play in manual training. The grade given for woodwork should be greatly influenced by the pupil's knowledge of the origin, purpose, and appropriateness of the various kinds of wood; by his seeing the construction of wooden articles as a purposeful human romance; by his knowledge of the history of furniture; by his understanding of the part furniture plays in civilization; by his interpretation of the influence that social movements have had on the manufacture of wooden objects, specifically, not in general; by his ability to read history through wooden articles as symbols; by his appreciation of the increasing part that machinery is taking in carpentry; etc. For many, woodwork should be a means of wider self-expression; there is much more to manual training than the sandpapering of a stick to the tune

of the buzz saw. True, all pupils could not fulfill these requirements; but we must remember that it is only a few who can ever be worth a genuine "A" standing.

Otherwise, making shop courses almost exclusively mechanical has harmed vocational education by branding it as something for only the mentally static. It is an injustice to vocational courses and to gifted pupils into whose hands nature may have placed the ability to develop self-expression through manual arts. Too often, the abstract and intangible objectives of many academic subjects could take on concrete form if bolstered up with the immediately tangible results obtained in the industrial arts. It is a startling paradox in a decidedly industrial age (itself an expression of mental and social trends) that education be allowed to disregard the compelling need of teaching how the arts, sciences, and branches of mechanics must be combined in progressive industry. The fact that the mentally alert are seldom found in the industrial courses is proof enough. Ideas and creativeness have been allowed to drift too far from a more extensive means of giving them concrete form. An industrial age demands more of the industrially creative. Pupils, both boys and girls, in industrial courses should receive high ratings only when their work shows definite personal and timely touches (or at least the appreciation of them) as outlined above. Remember that English themes are graded not so much on the penmanship as on the thought content. (Besides, typewriting is rapidly displacing penmanship for a uniform typographical appearance, while the individual pupil must still

provide the distinctive material.) If grades in manual arts were determined on a more comprehensive basis, then more of the capable would be attracted to it as an ennobling branch of study. Those mentally limited could still be taken care of in groups of their own level.

Since industrial pupils are chiefly rated on the manual skills they display, then how can the objectives, even the ultimate, be anything but the development of isolated manual skills? And how can we hope that the naturally skillful, endowed with the complementary ability to sense the social values in things contacted, ever enroll in most of the industrial arts courses? Too many academic advisers fail to direct desirable pupils to anything that bespeaks overalls and grease stains. It is such an attitude as this that has accentuated the rift between the manual and academic pursuits in an industrial age which is crying out in silence for their combination. We must realize, too, that it should take more than a well-dovetailed box corner to win an "A" for the agent. Otherwise, what need to wonder is there when an academically "C" or "D" pupil can earn an "A" in manual arts to make a bewildered grade statistician scratch his head to irritation?

As it is, our education today is like the features sections of newspapers, made up of short unrelated columns of fragmentary bits of information. Few interested and capable readers either remember or clip out for their scrap-books items relevant to their personal interests; and thus they unify things of the day for their purposes. But for the majority of readers these verbal vignettes are but particles of temporary

entertainment. In most schools practically nothing is done in the way of guidance to teach the capable pupils the blending together of bits of information to further their personal goals. When this minority is held down to the level of the majority, how can any school expect an uninterrupted series of leaders in their valedictorians? Very few schools can hold the majority even to follow through thoroughly to some degree of completeness in the daily, unmodified routine.

Our public educational procedure responds well to this analogy: it takes fifteen minutes to heat a certain metal before it can be hammered into the specified shape. But instead of leaving it in the coals for fifteen minutes continuously, we decide to expose it to the fire for five minutes today, five more minutes on the second day, and the final five minutes on the third day. Although the metal will have been in the forge for a total of fifteen minutes, not only will the metal be unfit for proper molding, but the very quality of it will have deteriorated beyond practical restoration. And just think of the valuable time wasted. Such methods may be passably adequate for pupils of the ordinary majority, the remainder of whose lives are to be little more than so many days punctuated with only the routine of courtship, marriage, christenings, Christmas candles, Easter bonnets, and funerals. But such methods are far too deficient for training the leadership minority to ensure for the majority its routine, less interrupted with war, revolution, and depression, which arise from the misunderstandings and general ignorance. How can we hope to have problem solving valedictorians, when they are

graded on brief, fragmentary bits of incomplete information? Hundred yard dashes are not won by sprinters who are made to practice nothing but the starting spurts.

In the four short years of contact with its pupils, the high school too often fails to pick out the ones to train for thorough leadership in the various departments. With the exception of some (usually classified as misfits (?) or unfortunates), nature has somehow equipped each with a particular means of getting along. The fact that many are satisfied with little makes it possible for them to be happy where others never could be. Usually, the physically small are aggressive in making their wants known. The timid and weak hold their places through pleasantness and small services. But there are those who, on first acquaintance, appear quiet and reflective. They are not those who can readily throw themselves on others for their attention and friendship. Their natures have depths which must be sounded through sincere effort and development until their attainments attract friends in measure with the extent of their progress. Such are the attributes of lasting and growing human values. True leaders will eventually discover themselves, but the belated cultivating of their abilities may find the erstwhile slighted ones turned into the malcontents from whom spring sudden social disorders. In our social set-up, since the high school is becoming the common passageway for our young people during their formative years, then it behooves the school to discover the genuine leaders and administer unto them accordingly.

In the broad sense, which is appli-

cable to those qualified for working toward honor parts, education is the harmonious development of all the inborn capacities in man. Nature has implanted in man his instincts, senses, emotions, physical being, reason, imagination, memory, the power of speech, et cetera. (A weak valedictory is very possible when the development of speech and most of the other capacities are slighted in the exercise of memory almost exclusively.) It is, then, the duty of a well-rounded training to foster or make pupils aware of their places and needs for those places in life. The apt pupil should know that the materials for the exercise of his native capacities are the other human beings, all living sentient and vegetative beings, and all the inorganic things of the universe. The pupil must begin to comprehend the influence that other beings and all the things of the universe have on man, and how man has modified and may modify them further. He must start to fathom what the things of the universe mean to him and what he means to them, so that he may be better fitted to undertake his duties in this world. Man's delving into the human mind has given us psychology and philosophy by watching his reactions to the elements of astronomy, geology, chemistry, industry, and the multifarious aspects of social life. What man has done comes to us in the form of the arts and sciences; and through them the schools should help the individual to find his place and to further human interests for the generation to come. A person's lasting value to society may be measured by the extent of his active response to numerous branches of endeavor.

In view of all this, how much do we really make of the possibilities in speech, physical well-being, cultivation of emotions, channeling of instincts beneficially, amassing information for material in creative lines, et cetera? What sort of valedictory can you derive from general, catechetical methods? They may be adequate for nine pupils, but the tenth must go a step or two farther.

Since few are capable of being made to understand the configurational aspect of education, then this small group should receive that type of training which will make them actively conscious of the bearing of the form and substance of one thing on that of another. It is not enough to tell them this. Talking alone begets little more than more talking; someone, himself qualified, must guide the pupils' participation. Out of this group will come the genuine leaders. Natural ability for oratory argues to the need of acquiring wide information for expression. Further training must exercise the pupil's organizing ability, for unorganized material makes ineffective oratory. As long as hackneyed valedictories are given, our commencement attendance will consist of the parents of the graduating, the teachers, and those who have nowhere else to go. Very seldom shall we see among the present those who budget their time. We do not claim that every class should have a thunderous Demosthenes, with a silver-tongued Cicero in hot pursuit as the salutarian. We do insist that creditable presentations can be made annually, but not from a four year period of exercises dependent on twenty-four hour memories.

II

In the midst of all this questioning, some suggest that the selection of the honorary pupils depend on something else besides grades. They would have attitude, personality, and participation in extra-curricular as the additional criteria for determining the recipients of class honors. "Personality," attitude, and smiles (surface smiles) are too often confused with genuine personality. It certainly would be easy for many to smile more than ever if they were to receive credit for "personality." Those least burdened with responsibilities and duties can smile most. To place a scholastic premium on pleasantness would absolutely shatter the time honored examples of self-sacrifice that teachers borrow from Lincoln, Edison, Bok, and others. An occasional serious expression is quite becoming. Moreover, we are not here to promulgate an era of smiling on a par with that of the proverbial counter clerks. Genuine personality consists of the sum total of personal developments combining to enrich one's services to his fellowmen. If we must judge personality through smiles, then let the smiles be those that have acquired depth from the soul which has been through the experience of sincere endeavor. Moreover, if we are to extend credit for taking part in extra-curricular branches, we encounter the danger of eventually subordinating the curriculum to these activities. It is especially true in the medium-sized and smaller high schools that the "active" pupils exhaust themselves not so much in adding touches of quality to a few units, as in running from one event to another. Too many are permitted to be driven on by a blind

desire to see in how many clubs and programs they can appear, with almost no thought for distinctive finish in anything. Let us remember that the sum total of a series of zeros (unimpressive products) is still zero. Are we, then, to boost honor grades thus? Almost invariably, extraordinary extra-curricular work of itself encourages good classwork, so that the matter of grading is quite well attended to. On the other hand, we suggest not that honor parts be awarded for something else besides marks in subjects, but that the honor grades in the subjects themselves be based on more than just classroom manipulations on daily assignments.

To argue *a maiore ad minus*, we refer to the fact that even men like Shakespeare and Edison had their daily routine of living. But they added something of themselves to the things they observed in their daily schedules, to give us products that can come only from the gifted. Just recall the soul-exposing expressions Shakespeare created through the medium of the things in his world. George Bernard Shaw condescends to admit that ninety-five per cent of him is like that of any other man; but it is that small five per cent that makes him the inimitable Shaw. There is no personal betterment or social enrichment in following a set routine (unless that routine is definitely subordinated to a purposeful objective). Up until recently, thousands knew from the routine of chemistry and physics courses that ammonium gases can be easily reduced to freezing temperature with little pressure, that electricity can turn a motor, that a motor can be harnessed to a compressor, that food to cool for

preservation must acquire the coldness from another cold body in contact, et cetera. Yet it took years for one with a unifying genius and scientific wit to put the principles together in our present electrical refrigerator. Others learned how to manufacture and repair the article. In a lesser degree, the doers among pupils ought not to be graded totally on daily routine. Many a capable person worked for a long time before the product that gave him recognition rose out of and above his daily procedure. No one received honors for doing a service by merely knowing the individual principles that eventually went into the make-up of the electrical refrigerator. It was only after much thought and experiment that science gained additional honors by giving the public this product; and it still is open for further improvements for present and future scientists. The ordinary routine of many a day passed unnoticed and commanded no special attention before the new household convenience was announced. Since then, secondary honors go to those who have learned to appreciate it practically by being able to repair it or make necessary adjustments. To the rest, the article becomes a matter of unquestioned routine. It is on similar proportions that we must rate our pupils for honors. Our world is no longer one in which a socially ambitious man may return from the village song fest and eke out his existence with a worn down wooden hoe.

In our very schools, days and even weeks may often elapse before a pupil gives distinctive self-expression which eventually evolves out of persistent daily routine. The response may be a

cross-reference to material in another subject or it may be the thorough application of data in solving a problem in the respective field. Such contributions come from those few who keep on knitting together each day's procedure until there inevitably crystallizes the discriminative touch. It is right on this point that grades for honors should be based. The resulting valedictories would in turn carry the ennobling sign for both the class and the school.

III

Just as most pupils need physical stimulation and light recreation, so there are a few who crave mental stimulation which they seldom get at home and hardly ever among their daily playmates. Some of them seek out certain teachers to whom they go after school hours for discussing things that are on their minds; others meander through to commencement hardly noticed and never appreciably sounded. If an entire school system can maintain its athletic standards by concentrating its attention on a small, organized group of physically fit boys; then it stands to reason that the same system could well further its scholastic, cultural, and humanizing standards by fostering the interests and ability of the limited group of the intellectually fit. This group may be discovered through consultation with the different teachers, through observation, and through the various methods of testing. To segregate them in classes by themselves may help, but it does not fulfill the requirements adequately. In the smaller schools it would be impossible because many courses have only one class for all. In any event, the capable would still be

separated in different classes according to their major subjects without any definite linking between their courses. The solution lies in creating an informal organization of the small group. Great care must be taken not to make just another club of it; its primary purpose would be to make the individuals aware of the need of unifying the elements of their learning to further their own personalities. Meetings for the whole group could take place at regular intervals (once a month for the group in each class); while individual conferences could be arranged periodically or when the pupil or the adviser deems them necessary. The faculty sponsor to direct such a group must himself be one who has exercised and continues to exercise the integration of many subjects in the molding of an actively purposeful personality. Only a diamond can properly polish a diamond. To allow a teacher of any other type to conduct the group of the mentally energetic would be to defeat the design of the undertaking. Action, harnessing ability and knowledge, not talking and visiting continually, must be the keynote.

With this approach, we could approximate fulfilling the given definition of education. Then, and only then, could the theory of the transfer of training (which never could be applied universally) become a fact. The faculty sponsor would guide the pupils to make them aware of the dependence of the elements of one subject on those of another. He would foster the integration of items for the cultivation of dynamic knowledge. He would observe and supervise the pupils' knitting together and blending of materials from whatever sources

they come. He would instruct them to distinguish between the temporary and permanent interests so that they could better budget their time in any undertaking. He would direct them into extra-curricular activities in which they could be of most mutual benefit. He would impress upon them that the duration of their contact with him depended on their continued interest. The pupils could in turn enrich the doings of the school, either by being officers or committee members. (Otherwise, the extra-curricular units are too often far removed from the educational program of a school.) Their development of a more substantial humor could help in raising the level of entertainment. Above all, they would eventually become immediate models to set a scholastic pace for the others (far more effective than examples of great men, removed by time and space). The primary objective would be not to win honors for the select, but to show them what is required of anyone to build a position of respect for himself.

To forestall any possible misunderstandings, let us briefly scan the following items:

1. This group of pupils is not to be looked upon as a club in the sense of isolating itself from non-members. Its notices are never to be made public. Meetings are to be announced to individuals through written note. Otherwise, it is very likely that it would be branded as the club for the "intellectuals" and "intelligentsia" which are disparaging in tenor among pupils.

2. It would discourage satisfaction with stray bits of unrelated information or passing glimpses of anything.

3. It would diminish the amount of bluff. There is a growing class of those who

have learned to bluff for making impressions and for drawing the sympathy of those outside the school. They run around telling professional men and business people in town that they are worried about getting their work done. And they are deceiving many, for they seldom go beyond the expression of worry to get things actually done. It is harmful to the teachers, for they may appear incompetent in the eyes of the townspeople.

4. No pupil should be allowed to live on the reputation of his belonging to the group.

5. He should not acquire the attitude that he must segregate himself socially from all those not in the group. He should, however, know the value of solitude for doing his best work before contributing it to the class or school.

6. He should know that belonging in the club will not give him the deciding honor grades. His classwork of itself will reflect the increased quality. Moreover, this method does not tend to select the valedictorian or salutatorian; but it does tend to help the more capable in getting the most out of themselves and their subjects.

7. The pupil should realize that his being under this special guidance does not entitle him to the rewards of life's achievements, but that it merely starts him off on the road to accomplishment by making him conscious of what is necessary for genuine recognition.

8. This plan is not intended to interfere with any system of vocational guidance, though it could assist greatly. In the absence of vocational advice, this plan could supply an informal type of guidance.

To illustrate the workings of this guidance let us take a select girl, determined to make a first class stenographer. She may be about to type a stencil for a dance program; the ad-

viser may show her how to apply the principles of art for a balance in design. He may even show her how to handle the mimeograph machine. Since much depends on a stenographer's dress and manners in an office, the faculty sponsor may direct her to the home economics department for pointers to use in her own particular case. He may advise her in developing better poise by making her aware of types of exercise to take. Since most offices have much correspondence with scientific and industrial firms, she may read suggested books to acquaint herself with certain terminology, or she may come to chemistry, physics, or economics classes to take dictation. This she may transcribe to show the reciters what type of English they used orally. She may develop her voice according to suggestions. She may correct a set of English papers to practice her use of punctuation, her spelling, and ability to revise sentences. She may read poetry for developing greater syllable-consciousness and readier grasp of figurative speech in dictation. She may read novels, plays, short stories, and essays in which the background is that of an office. If she cannot get in foreign languages, the adviser may induce her to read a book on a general course in language to help her understand foreign phraseology occurring in English. A hundred and one other similar things may arise in each particular case. *Mutatis mutandis*, the faculty sponsor would guide any other pupil in his special interest.

The faculty adviser would urge that the capable pupils exercise their wit in the broadest sense, because it is a means of showing that one understands the relationship of one thing to

another. Oliver Wendell Holmes, in explaining how anything may be expressed through an analogy with something else, said: "The universe swims in an ocean of similitudes." We are certain that a pupil understands a thing thoroughly, when he expresses himself through witty cross-reference; e.g., he may diagram a sentence by presenting it as the wedding of the subject and predicate with the modifying phrases as the bridesmaids and ushers, and himself as the minister. When one teacher detects instances of material from one subject applied properly to material in his subject, he should let the teacher of the former subject know the extent of valuable adaptation. The faculty director of the scholastically select should use all this material for actual illustrations. Such contributions should be encouraged and should be the points for consideration in recording grades, for it is from such contributors that our valedictorians should come.

Following are some instances of application, stimulated by the influence of a central director:

1. The above stenographer types the letters in the letter writing unit in her English class. She is the secretary of the dramatic club, so she takes the minutes of each meeting in shorthand and transcribes them to her book. The school newspaper has her take in shorthand the talks given in the assembly. She is on the debate squad to take down the rebuttals which she transcribes for the debaters own improvement. All this should have bearing on her stenography grades.

2. When a pupil writes an essay or an editorial using the approach of a geometric theorem, then the mathematics teacher should see the paper.

3. If a debater explains the restlessness of the people in some event and uses the Brownian movement to show how even an apparently placid body is internally restless, then the science teacher should be informed about it.

4. If a boy uses the example of Spartacus to show how the uprising of a band may instill fear in the inhabitants of any section, then the Latin and the ancient history teachers should take note.

5. If a bright athlete in science is studying rubber or the tanning of leather, he should be advised to write a paper for English, dealing with the complete making of a basketball or football.

6. When a pupil can write a parody on one thing through the medium of another, then he shows his understanding of both.

7. A good physics pupil should assist an electrician in preparing the lights for any stage production.

Of course, those able to do all this are few; those who actually do it are fewer. But each class has but one valedictorian and one salutatorian, together with a few other honorary members. If, in the course of the four years, the classes became more aware of the desired objectives and the ways of attaining them, then our standards would be higher. And the few who receive the extra guidance could help further by disseminating the good influence from a small central group. Moreover, under the direction of the special faculty scholastic director and the administrators, the teachers could come to a more uniform way of grading. As it is, the differences in grading on the same pieces of work are so great that it is hardly fair to judge pupils by marks. Too often, there is no central direction of grading whatsoever.

If towns, counties, states, and the federal government ever decide to appropriate more money for education, it will be only after they have seen definite results in the individual pupils who are graduated. Since we have not the adequate means of giving complete training to everyone to show some convincing results, then we must have one or two qualified teachers direct the small group or readily responsive ones. The well-trained valedictorians and other honor pupils will render citizens better disposed for exercising their generosity toward the schools; then increased funds will permit the schools to reach other pupils through more extensive training equipment. Our ballot is cast for better and more forceful valedictorians as spokesmen for a system that developed them.

Not only should the honor pupils alone make presentations at graduation, but, if possible, everyone in the class should have at least one product to display. Beginning in the freshman year, each class should have a committee and its "museum" or "archives" for storing away worth while pieces of work in any school interest. For a week before commencement, all this material should be arranged for exhibit in some prominent place in the city. For class day and commencement, all this matter should be moved to a room adjoining the auditorium, so that guests could examine the contributions

of the class before and after the exercises, with members of the class as guides. Such a supplement for graduations could grow into a valuable bit of tradition and publicity. Scientific diagrams, essays, articles of art, products of the industrial arts pupils, photos of social and dramatic presentations, forensic and athletic trophies, and a thousand and one other possible concrete expressions would provide the citizens with more convincing proof that something is actually accomplished by each class.

To represent and interpret all this we must have spokesmen, and who are these spokesmen to be but the valedictorians and salutatorians? Whether we have the vitalized or conventional form of commencement, we must have the leaders in the midst of it; the public, too, demands their appearance.

The more substantially trained our pupils are, the more will the printing industry, dispenser of learning, be enhanced at length with enriched material on its pages. And what's more, if, with only a part of our leaders developed, our society can carry its present horde of pretentious parasites and not suffer more social and economic upheavals than it does, just think of how much happier the world would be with a greater number of creative leaders discovered through a thorough and more representative rating started in our public schools!

Both the salutatory and the valedictory, irrespective of the basis upon which they are assigned, should be abolished from the high-school program. They represent college, and not secondary-school, ideals, traditions, and interests.—HARRY MCKNOWN.

TO VIOLA FRANCES

By

DOUGLAS E. LAWSON

So many years have wrapped themselves
 In mantles gray,
Have risen from familiar ground
 And walked away,
Since, long ago, in dreamy hours
 You held my hand
And talked to me, my mother. Now
 I understand:
I understand just why you spoke
 The way you did
And showed me only love and hope
 And why you hid
Your darkest fears and poignant dread—
 To make me feel
That life and courage of the soul
 Alone are real.
You threaded gentle fingers through
 My tousled hair
And spoke in words designed to make
 My world more fair.
These words you spoke so long ago
 Soft echoes send;
And now, what then I scarce did hear
 I comprehend.



Don Selchoz
TYPICAL NATIVE VILLAGE—COMING OUT OF THE BUSH THIS SCENE IS FREQUENTLY ENCOUNTERED.

MORE THAN VIGILANCE

RODERICK G. LANGSTON

THE WHOLESOME practice of free public school education is a great heritage for the budding generations. Free education has become one of the several main bearings around which the wheels of our democratic society revolve. Regardless of any transitory disillusionments growing out of our experiences with the institution of education, we readily agree that it is founded upon the highest principles known among men. We have a common faith in its indefatigable efforts to promote truth and light. It has been exalted by our vested faith to the position of torch-bearer to illuminate the uncharted road ahead. Socrates in his wildest, hopeful dreaming could not have envisioned an institution so uniquely principled and strangely idealistic. Keeping this thought in mind, that education is unquestionably a great heritage and our faith in it has been well placed, we may proceed to criticize its tendencies without fear of over-emphasizing its faults. It will necessarily be the criticism of the new, untried, unfledged neophyte, somewhat distracted and bewildered by the complex action of education.

We young and impertinent hopefuls, struggling to find a place in this great disorganized action of education, curiously, painfully, and with growing concern view its shortcomings. The lack of unity, harmony, purpose and conviction confuses us. The scattered uncertain objectives of education are disturbing. We are more confused and concerned when the

individuals leading the present movements and trends in education readily admit that chaos and confusion is ramified through the entire "ongoing" process—that confusion is coming to be a characteristic of the institution. The problems which arise from the chaos and the vaguely defined objectives are sending us all to sleepless beds and making us kinfolk to the "lean and hungry Cassius." We wonder if education can be effective if there is no agreement as to the effect desired. Can we sow the seeds of confusion and expect a garden?

John Dewey says in *Democracy and Education*: "There is almost no limit to the meaning which an action may come to possess." In all fairness we could add that there is almost no limit to the "meaninglessness" which an action may come to possess—especially when there are no well defined objectives. In this regard an action may be reduced to "much ado about nothing" and dissipate its energies in "spasmodic and inchoate activity." When we view this vast institution of American education, we are again led to consider and analyze its actions. In meditative moments, when the reason is divorced from its conditioned passion for free education, we look askance at our much prized institution. Is it a meaningful or meaningless set of activities—will it produce fruit or seed pods?

Most naturally, and almost immediately, an hypothesis arises in a mind which is confronted with pertinent, troublesome and heretofore unexplained phenomena. In the moments

of interim between the observation and the tentative explanation, the observer is mildly unhappy. As each hypothesis applied to the unexplained phenomena is seen to crumble under test and fall short of full explanation, the observer is made increasingly uncomfortable. Usually the first supportable and sound conclusion reached in an attempt to explain any mass phenomena is that the effect is due to a number of interacting causes and that the total effect is not traceable to any one law or force. Concerning social and institutional effects, we are learning gradually to make conservative and qualified conjectures. Educators are no longer in search of a panacea, a simple explanation or a certain cure for the many ills of education. They are infinitely cautious in making suggestions or recommending reforms. This hesitancy and cautiousness, commendable as it may be, does not help us to solve the problems. So whether the wise approve or not, fools must rush in where angels fear to tread.

We must hasten to say that we recognize that many reforms are supported in our educational magazines each week. We notice, however, that seldom, if ever, do we see recommended reform which would curtail economic exploitation in any way. We notice a widespread willingness to support reform so long as it does not conflict with the purposes and interests of those in control of economic power. This tendency, on the part of educators, of economic *laissez faire*, creates an antithesis in purpose, function and objectives of education. We shall state the antithesis in the form of an hypothesis and then elaborate upon it. It might be added that there will be no attempt to prove conclusively the va-

lidity of the hypothesis, since the adequacy of the purely philosophic method is questionable.

- I. Education, even though it is a planned and organized institution, loses materially in effectiveness because it is set into a planless social and economic structure.
 - A. Education is consciously attempting through an organized and systematized procedure to adjust individuals to live in a haphazard and planless social action—one into which scientific testing and experimentation has not penetrated.
 - B. Education is attempting scientifically to prepare individuals for an unscientific mode of life.
 - C. Educators are obliged to reflect to the children the ways of an unplanned society, which results in vague and indiscriminate objectives and fruitless efforts.

Potentially, public school education as an institution is as powerful as the economic structure in directing the course of social progress. Since it has never realized its potential power, however, it has remained subservient to the economic phase of society. Education has remained the well trained lap-dog of the master economy, patiently, slavishly, and consistently obeying the master's commands. Even though it has sharp teeth and powerful effectors it has developed the habit of making concessions to other social institutions. It is the big, clumsy, poorly coordinated adolescent of our institu-

tions, still afraid to test its strength. Each generation inheriting the educational system finds it with more growing pains and less coordinated action than the preceding one. In the past, we recognize, it was only in the face of bitter struggle and passionate idealism that education was nurtured through its first stages of development. Because of this, it would be a pitiful spectator to see education remain lethargic and reluctant to use the weapons at its disposal to promote a scientifically planned society—even though it may lose its present meager but hard won gains in its battle.

Since opposition to social change comes most violently from the powerful economic interests—from the successful survivals of our competitive system—the battle will not be an easy one. Something over four hundred years have elapsed since Galileo carried iron balls to the top of the tower of Pisa. Since that time science has proved itself by its own method—it has produced results. It is strange, in view of this, however, that science has not penetrated the economic phase of life—the most vital of all social actions. Need more proof than this be offered to establish the real potency of the opposition to social planning and testing? The self chosen directors of economic production and distribution will always resist the entrance of science into economic life. For purposes of clarity, we shall review, briefly, the basic forces underlying our economic activities in our unplanned society.

II

An examination of our competitive economic structure is invariably distracting. It is not even so idealistic as the lower animal societies. If it were

organized on the basis of survival of the fittest we could not criticize so bitterly as now. It is not a game in which all individuals can further their total capacity. Some are born among us who need never produce the smallest service to mankind. They are born with all of their physical needs fulfilled for life. They have at their disposal every good thing which human effort may produce. On the other extreme, some are born into our society penalized and handicapped economically. They will receive the benefits of secondary and higher education only so long as they can provide for their economic needs while attending school. They may or may not have security enough to marry and reproduce—depending upon their willingness to work and subject themselves to exploitation. They must wrest property from the hands of those who inherit it by selling their time and effort for that property. The right of property ownership is no longer the right of social usufruct bestowed on those best able to use it for social benefits—to do the greatest good for the greatest number. By some unhappy succession of events it has been perverted into the absurdity of "divine right." If there is any justification for such social injustices it must weigh heavily in the form of enhanced total production. This leads us to a discussion of the profit motive in economic activity which is worth a brief review here.

The orthodox economist pretends that the efforts of the individual to reward himself are indirectly to the best advantage of all other individuals. We observe that this is a convenient rationalization to protect the wealth owners and profiteers. Any benefits which accrue to society as the result of the profit

motive are only incidental. On occasions when society does benefit indirectly as a result of selfish interest and endeavor for profit, it is shouted from the housetops. We hear ballyhoo concerning the benevolence and philanthropy of our financiers, but little mention is made of the true sources of the wealth which is occasionally dribbled down to the mass of our social group. That social benefits are but rarely harmonious with individual interests is written in all of our economic activities. The testimonial furnished by the munitions industries, the railroads, the shipping interests and financiers during the crisis of the Great World War, will always remain to disprove such rationalizations of vested interests. When we challenge the wealth owners for holding ninety per cent of the income in the hands of twenty per cent of the people, they maintain firmly that they are but the stewards to reinvest the income into facilities for further production—that they are but the stewards of the wealth. When we remember that capital goods are but crystallized human effort and observe this effort being squandered and wasted on every front of industry, we question the value of the profit motive. Useless paving of roads where no one travels, billions of man-days of effort invested in advertising to create demand for useless goods, endless duplication and repetition of services, immeasurable effort expended in manufacturing and distributing liquor, patent medicines, fads, frills and a myriad of other similar unsatisfactory goods, speaking conservatively, consumes one third of our effort expended in production and distribution. When we see all of this energy spilled at the

altar of profit, we wonder at its worth. It begins to be apparent that there is no limit to the waste of human resources possible in the name of profit. With the greater portion of income from industry accruing to the entrepreneur, free to be reinvested for profit, a business venture does not need to be successful. If it fails, the entrepreneur can reap next year's crop of profit from his original holdings and try again. But the abandoned factory, rusting and falling to ruin, is mute evidence testifying that millions of man-days of work have been squandered—lost forever to society. It is not difficult to imagine a controlled system of production and distribution eliminating such wastes.

Democratic education, to which we aspire, set into a society based on profit and competition, is indeed a strangely idealistic and uniquely principled institution. When we consider that freedom—much talked of in educational circles—is based upon economics and that we can be free only to the extent that we are relieved from slaving for necessities for life, we begin to see the true significance of the antithesis of which we speak. Can there be any wonder why we cannot have definite objectives of any worth when we are attempting to adjust individuals to live in such a society? If we sincerely attempted to condition children to fit harmoniously into the existing economic organization we could teach few ethics; we could not teach co-operation; we could not teach brotherhood. On the other hand, it would be simple to teach that an ace in the sleeve is worth two in the deck. If we desired to reflect our adult society to the letter we would be immediately relieved of the

most difficult bugbears of teaching. It is no task to inculcate selfish interest over social interest. We would be relieved of the problem of instilling social consciousness in our children.

III

Obviously, the alternative course of action is to prepare a planned society into which the socially conscious youth may fit harmoniously. It is obvious, too, that this alternative is the most difficult course. If education, however, would use its natural strength, if it would fear less and co-operate more, if it would teach children to think in terms of socio-economic problems instead of ignoring them, a few generations would effect the change. The potential power of education must be transformed into an actual power and directed at social and economic reform. Profit and competition have had their hey-days and have brought much good to society. But as Tennyson writes:

"The old order changes giving place
to the new,
And God fulfills himself in many
ways
Lest one good custom should corrupt
the world!"

We have been waiting too patiently and too long for the old order to give place to the new, without evidence of much change. The natural inertia of the old system will hold it here forever unless definite action pushes it on its way. The time is come for those in educational work to take action—to prepare a place for ethics and ideals in society.

Teachers in our schools have always been economically inferior. To compensate for their economic inferior-

ity they have developed fraternalism, fads, hero worship, and styles. They have furthered moral, patriotic, racial and many other social issues entirely divorced from the all important economic matters. They consider themselves a group relieved of the sordid realities of the vicious economic struggle. Standing idly by, blinding themselves to the realities of the business world outside the school, they send the children whom they profess to love, like lambs to the slaughter. Our teachers revolve in the protection of conformity. Our teachers colleges are so organized that the raw material is weeded until all who receive credentials are as like as peas in a pod. The conformists wear the caps and gowns at graduation; the non-conformists, who promote all social betterment, find their way to the soap box instead of the graduation platform. It has been said that "the price of liberty is eternal vigilance." The price of liberty in education is eternal vigilance reinforced by purpose, convictions and action.

When we impertinent young hopefuls are advised that it is better to bear the ills we have rather than to expose ourselves to criticism leading to joblessness, we think of the greatest teachers that the world has known—Jesus, Socrates, Plato, Aristotle, Pestalozzi and the rest. Teachers should be by their very nature fearless of criticism and discomfort. It is apparent that all teachers cannot be as great or as idealistic as those we have mentioned. Yet, each one can contribute at least the "widow's mite" toward bringing to pass some semblance of social and economic justice. In our modern society, the name of teacher does not stimulate the respect that it once called

forth. Teachers walk the beaten path more resignedly than the average citizen. Teaching can be noble only when it is fearless and forceful with the betterment of mankind as its goal.

Will education produce a fruitful garden or only a weed patch? Will it become meaningful or more meaningless? Will the confused wilderness of objectives, so vaguely defined, be dissolved, and purposeful, clearly defined objectives replace them? Since education is but the reflection of those engaged in its work, the answer must rest with them. Teachers, educators, educationists and educationalists can, if they will, make orderliness out of

disorder, make a meaningful action out of a meaningless one, and make our society a fit place for the new generations to find security and abundance. All of those engaged in education must learn very shortly to think in terms of long time objectives and the economics fundamental to them. Teachers must learn to face the realities of the economic world in order to transform the potential power of education into an actual working power. Without this transformation, education will always remain the adolescent lap-dog of the economic forces and those who control them. Educational leadership must agree upon its objectives.

July 26, 1830

Thelwall thought it very unfair to influence a child's mind by inculcating any opinions before it should have come to years of discretion, and be able to choose for itself. I showed him my garden, and told him it was my botanical garden. "How so?" said he, "it is covered with weeds."—"Oh," I replied, "that is only because it has not yet come to its age of discretion and choice. The weeds, you see, have taken the liberty to grow, and I thought it unfair in me to prejudice the soil towards roses and strawberries."—From: THE TABLE TALK AND OMNIANA OF SAMUEL TAYLOR COLERIDGE, arranged and edited by T. Ashe (London, George Bell and Sons, 1884), p. 103.



Dan Selchow

EVERY FEW YEARS A NEW HOUSE—A NATIVE HUT NEARLY COMPLETED, WHEN
THEY GET TIRED OF ONE THEY BURN THE OLD ONE AND MAKE A NEW ONE.

EDUCATION ABROAD

THE NEW SOVIET TEXT IN U.S.S.R. HISTORY

MICHAEL DEMIASHKEVICH

THE American daily press has recently reported the approval by a Soviet Committee of a new textbook in U.S.S.R. history.

The Government Committee's announcement of acceptance of the text was prefaced with a detailed statement of criticisms which the Committee addressed directly to the authors of the texts submitted to it in competition for award and, indirectly, to Soviet historians and teachers of history. This announcement, because of the criticisms contained in it, seems to be a document of considerable significance, reflecting as it does the conception of the Soviet Government as to how Russian history should be presented in the schools of U.S.S.R. The translation of the Soviet Committee's announcement is given here in full. Commentaries were judged superfluous; the readers of the EDUCATIONAL FORUM will, doubtless, be able to draw for themselves all relevant and useful conclusions.

"The Committee appointed to select the new textbook in U.S.S.R. history for the third and fourth forms of the secondary school has examined forty-six texts submitted to it in competition for award. The Committee is satisfied that a number of the competing texts are superior to the general run of those history texts previously used in the schools and condemned by the joint decree of the Council of the People's Commissaries and the Central Committee of the Communist (Bolshevist) Party, dated May 16, 1934, 'On the Teaching of History in the Schools of U.S.S.R.' The former addiction to abstract sociological schematizations is happily absent, at least in the better ones among the new texts. Though not free from many defects, these new texts at

least observe historical sequence in the narrative and give descriptions of the more important historical events, tables of the basic chronological events, as well as characterizations of historic personages.

"The Committee, although pleased to note these improvements as an advancement on the front of the science of history, deems it necessary to call the attention of the workers in the field of history to a great many defects which the texts examined have in common. These defects must be eradicated from both the research work of Soviet historians and from the teaching of history.

"1. In several of the texts submitted to the Committee the description of the Great Socialist Revolution is vitiated by the blurring of the fact that the dictatorship of the proletariat, which has issued from the Revolution, is a victory for the proletariat and that the Soviets are master of the State. The history of the Great Socialist Revolution is presented by many authors, in a manner which would result in the pupils' forming the erroneous idea that the State power is possessed and wielded directly by the Communist Party. The rôle of the Soviets, which constitute the political foundation of the U.S.S.R., is thus obscured, and the rôle of the Communist (Bolshevist) Party, as the vanguard of the proletariat and the leading nucleus of the organized workers, is distorted. No attempt is made to relate how the Soviets have come into being and have grown to power as a result of the overthrow of the State authority of the landed class and the capitalists. Some authors go as far as to treat of the Soviets as merely one of the multiple organizations existing in U.S.S.R., on par with trade unions, the Communist Youth, the Pioneers, and the like.

"2. Some authors have treated of the Constitution in an utterly intolerable manner. Instead of stating and explaining the basic provisions of the Constitution, to the comprehension of which the entire story of U.S.S.R. should lead as to a climax, some authors have filled whole pages with pompous chatter about U.S.S.R. as the happiest country in the world, with the result that the pupil can not form any clear idea as to what the Constitution really is.

"A number of authors, in their story of the Constitution, have failed to state that the Soviets, representative of the laboring masses, are the foundation of the political structure of U.S.S.R.; some others have failed to stress that Soviet elections will be conducted, in accordance with the new Constitution, on the basis of not only universal, but also equal and direct suffrage through secret ballot.

"3. Stalin's idea that Russia was repeatedly defeated in the past because of her 'military backwardness, cultural backwardness, political backwardness, industrial backwardness, and agricultural backwardness,'—the idea that offers one of the principal keys to the comprehension of the history of Russia during recent centuries—was not grasped by a number of authors. Such authors have failed, in particular, to show that in the course of the imperialistic World War, as a result of industrial backwardness, Russian soldiers found themselves without shells; and as a result of agricultural backwardness Russian workers found themselves without food; finally, as a result of political backwardness the Russian army was commanded by incapable officers, the landowners' own sonnies. Because they fail to give the pupil a clear picture of the backwardness of Russia under the régime of landowners and capitalists, or because they have limited the presentation of the point in question to some vague generalities, the authors concerned would have made it difficult for the pupils to appreciate the great rôle of the Soviet State in the transformation of the land of the Soviets from

a poor and feeble country into a mighty and rich one.

"4. The infeodation of both the Russian people and Russian capitalism to Western European capital is left, in a number of texts, unsupported by concrete historic facts. A number of texts fail to show that the vassalage of Russia to Western capitalism was a direct consequence of the industrial and political backwardness of the country. Having omitted to give a clear picture of the infeodation of Russia to Western European capitalism, the authors concerned would have obstructed the comprehension of the full significance of the Great Socialist Revolution, which 'has liberated Russia from a semi-colonial status.' (Stalin, Zhdanov, Kirov.)

"5. Time upon time, while describing the Pre-Revolutionary Russian State or the 'governments' formed by the class-enemies of the Soviet Power for the purpose of combating it, authors of the texts speak of the capitalists alone, rather than of the capitalists and the landowners, as they should have done in conformity with the correct formula. It is indubitable that the Russian State was undergoing, during the decades immediately preceding the Great Socialist Revolution, a transformation from the monarchy resting on the support of the landowners into a bourgeois monarchy. Although this transformation had not been completed at the time of the Revolution, the landowner was already taking the capitalist into partnership and was showing the inclination to permit the latter fully to control the State. Various authors not only speak of capitalists independently when they should have been speaking of the capitalists and the landowners but also leave out the story of the restoration to the landed class of its former possessions during the German occupation of the Ukraine and under other anti-Soviet régimes in other parts of Russia. Hence, the historical perspective is blurred and the rôle which the city proletariat has played in the liberation of the peasantry from the yoke of the landowners obscured.

"6. The authors of the texts have failed to give a clear statistical picture of the distribution of land between the landed class and the peasantry. This failure has contributed further to the distortion of the rôle of the city proletariat in transferring the land from the landed class to the peasantry. Not one single textbook examined, quoted Lenin's statement regarding the pre-revolutionary distribution of land: 'Ten million peasant home-steads had seventy-three million desiatin (a desiatina is equal to 270 acres); twenty-eight thousand "noble" lords, sixty-two million desiatin. Such is the background for the organization of the struggle of the peasantry for the land.' (Lenin, *Works*, Vol. XI, p. 337.)

"As a rule, the authors fail to state that as a result of the Great Socialist Revolution one hundred fifty millions of hectares of lands, formerly belonging to the landed class, to the monasteries, and to the fiscus, were turned over to the peasantry.

"This forgetfulness on the part of the authors is further aggravated by the fact that, in depicting the course of the Revolution, they frequently oppose merely the city proletariat to the capitalists, and not both the city proletariat and the peasantry to the joint forces of the capitalists and the landed class. Thus an unheard-of situation is produced in the educative process: the authors open, however inadvertently, a loophole for the infiltration of an unhistorical, anti-Marxist point of view on the Great Socialist Revolution. The city proletariat is presented not as the protagonist of the working people as a whole but as a class by itself which has achieved the Revolution solely in its own interest.

"7. The majority of authors have failed to present the civil war as a conflict in which the Russian landed class and the capitalists assumed the rôle of the vanguard and hireling of foreign capitalism. The authors have further failed to illuminate the most significant page in the history of U.S.S.R. when they have omitted to show how the Russian capitalists and the landed

class, defeated on the entire territory of the U.S.S.R., wanted to sell out the country and its independence first to the German imperialists and next to the imperialistic Entente. As a result of this omission, the significance of the civil war and of our Revolution is narrowed down and made to appear to be an event of a purely local, Russian, and not of an international, purport. Lack of clarity in the presentation of this aspect of the history of U.S.S.R. blurs the rôle of the Bolshevik Party and of the Soviet Power, which aroused the people to the defense of Russia against foreign bourgeois countries (the Russian campaign of 1918, the three campaigns of the Entente), saved the country from enslavement to foreign imperialistic countries, secured the independence of the country ('Vladivostok is far away, but it is ours,' Lenin, *Works*, Vol. XXVII, p. 362), and created the conditions guaranteeing the development and well-being of the peoples of U.S.S.R.

"8. The presentation of the period of time, 1917-1920, suffers, as a general rule, from the grave defect consisting in that the authors depict this period as merely one of the civil war and fail to give the picture of the transformation of the social conditions which was achieved by the Soviet Power during this period. They should have described this transformation at least in a broad outline showing how the Soviet Power, in the course of this period of time had—

- (a) Abolished the capitalists' private property on factories and established the socialist State property on factories, banks, etc.
- (b) Turned over to the peasantry the land, having sequestered the possessions of the landed class, the monasteries, and the fiscus.
- (c) Granted the various national minorities of U.S.S.R. equality with the Russian people and begun the formation of independent or autonomous national republics.
- (d) Begun, after having broken the

State machinery of the capitalists and the landed class, the building of a new State machinery resting on the Soviet Power.

"9. The majority of authors, while treating of the building of socialism in U.S.S.R., merely mention three or four of the more popular creations of the first five-year plan, with a profusion of exclamation signs, exultant expressions of enthusiasm, touching little stories and songs—all this instead of showing exactly and plainly how the Soviet Government through the first two five-year plans has created a mighty industry, how the peasants have united themselves in the collective farms, how agriculture has been reorganized on the basis of motorization, and how, for the defence of the peasant-worker State, a mighty Red Army of Workers and Peasants has been built up and equipped with all the technical means of warfare.

"The majority of authors have not even had the ability to depict in a proper context the incessant struggle which the Soviet Power and the Communist (Bolshevist) Party have been forced to conduct against the enemies of the workers and peasants (against the kulak sabotage of grain supply, against the sabotage of such wreckers as the Shachta engineers and the Industrial Party, as well as against the Trotskyist fascist agents' espionage, conspiracy, wrecking activities, and the attempt to sell out U.S.S.R. to foreign imperialists) in order to safeguard the victory of socialism in U.S.S.R.

"10. The Committee wishes to point out as a significant achievement of the authors that they do not treat of Russian history as that of Great Russia alone. On the other hand, they have failed to show the rôle played in Russian history by the various national minorities subjugated by the monarchy and liberated by the Great Socialist Revolution.

"11. The belchings of the time-worn scholastic methods have caused some authors to neglect the Marxist interpretation of his-

tory and to affix false labels to various social and economic movements and events. Many texts have shown the inability of the authors to understand and to appraise correctly the significance of the French bourgeois revolution, which did away with absolutism and feudalism more efficiently than any subsequent bourgeois revolution. In particular, the rôle of the Jacobins as the most determined representatives of the revolutionary class of the time is neglected in the texts. Some authors portray the Jacobins as mere spokesmen of the independent small shopkeepers and artisans; to some other authors, the Jacobin dictatorship is a period of frustration, and the Jacobins are portrayed as incapable of constructive leadership; to still others, the Jacobin dictatorship is merely an anti-bourgeois régime.

"Having failed to present a clear and correct picture of the achievements of the French bourgeois revolution, the authors have also exhibited their inability to demonstrate its limitations by showing that the French revolution resulted only in the replacement of the domination and exploitation of the masses by one social class with the domination and exploitation of them by another, a new and a more progressive social class.

"12. Unhistoric and anti-Marxist conceptions of history bristle up at every turn in the texts, particularly in the treatment of the pre-Soviet history of U.S.S.R.:

- (a) The authors idealize the pagan period and thus show their inability to understand that the introduction of Christianity was an act of progress and that together with Christianity the Slavonic tribes received knowledge of letters and were admitted to the benefits of Byzantine civilization.
- (b) The authors ignore the contributions made to progress by the monasteries which served as nurseries of education and colonization.
- (c) The authors fail to see in the re-

bellion of Khmel'nitsky in the seventeenth century the constructive element which the activities of Khmel'nitsky contained, in particular his struggle against the occupation of the Ukraine by the Polish landed class and by the Turkey of the sultans. Similarly, the authors do not understand that the coming of Grusia (Georgia) under Russian protectorate at the end of the eighteenth century was not an absolute evil. The authors do not see that Grusia (Georgia) stood before the dilemma, either of being devoured by the Persia of the shahs and the Turkey of the sultans or of placing herself under Russian protectorate. The latter was, doubtless, the lesser evil.

- (d) Describing the peasant uprisings prior to the twentieth century, the authors exaggerate the level of organization and the clarity of goals which those uprisings in reality possessed. The authors, obviously, were unable to comprehend that until the city proletariat lent to peasant uprisings its leadership, they were characterized by blind impetus and lack of organization. The authors, evidently, had little understood the idea, repeated many times over by Lenin, that the peasant revolutionary movement received its organization wholly from the city proletariat and the Bolshevik Party after these had grown to strength and maturity through the years of the struggle against the landed class and the capitalists. Their inadequacy to grasp the Marxist conception of history has led some authors, to idealize every rebellious movement of the past, even the Streletz rebellion, although it was a reactionary movement directed against the reforms of Peter.

- (e) The majority of the authors have

failed to give the correct appraisal to the Lake Chudskoye battle of the people of Novgorod against the Teutonic knights, although the victory of the people of Novgorod resulted in arresting the eastward invasion and penetration of those forerunners of modern German invaders. The Teutonic knights, or "beastly knights," as Karl Marx has nicknamed them, in reality were such forerunners, considering that their method of colonization consisted in thorough sacking of conquered lands and total extermination of the subjected peoples. The failure on the part of the authors to give a Marxist appraisal of this particular event is so much the more inadmissible as Marx himself gave it a definite appraisal: 'In 1242, in a battle on the ice of Lake Chudskoye, Alexander Nevsky meets the Teutonic knights and defeats them; as a result the scoundrels were definitely thrown away from the Russian border.'

"The Government Committee has decided:

"1. No text submitted deserves the award of the first prize.

"2. The second prize to the amount of seventy-five thousand rubles is awarded the authors of the text compiled by the division of the U.S.S.R. history in the Moscow Pedagogical Institute under the editorship of Professor A. V. Shestakov.

"3. The 'Brief Course of the History of U.S.S.R.' compiled under the editorship of Professor A. V. Shestakov is approved by the Committee as the text for the third and four forms.

"4. The following authors are awarded, by way of encouragement, five thousand rubles each: Minz, Henkina, Nachkina, Pankratova, Gudovnikov, and Glaser."

(Signed) The Committee*

* *Krasni Arkhiv*, 4(83), 1937, pp. 219 ff.

EDITORIAL

THE WORM TURNS

In this momentous hour of European upheaval there are many expressions of fear that another general war is imminent. There are at present numerous battle lines; the new formula of undeclared war may easily blind us to the reality that war is here, and that universal peace, if it can ever be possible, lies in the far distant future. Tragic drama unfolds in Europe and the Far East. Perhaps it is Greek tragedy, written by Fate; perhaps it is the sordid drama contrived by greed and pride, neither of them the sublime traits of actors impelled by the titanic forces over which man has no control. But whatever its nature may be tragedy is now being enacted on many a national stage.

In our own nation we observe tragedy in the making, for in this land of plenty there is ignominious economic inequality. In this land of free public education, and well established ways and means of studying education, there is appalling ignorance concerning educational and social values. In this land of boastful intelligence and billion dollar philanthropy for higher education there are arrogant intellectualism and smug indifference toward the humanitarian spirit.

In this land which acclaims itself a democracy there is no carefully studied manifesto of our democratic belief, no positive teaching of the meaning and advantages of democracy, no concerted effort to declare to propaganda-ridden peoples of the earth the meaning and the application of demo-

cratic freedom. We assume that America can remain a thrilled spectator of the horrors abroad, naïvely confident that two oceans can protect our complacent isolation. We have, to be sure, much to say about representative government, the sovereignty of the people, the freedom of the press, equality, the right of free assembly, the purity of justice for all, free and universal education, individualism, etc., etc. And in moans, dry whispers, screams, and jeers the answer at home and abroad is: "Oh, yeah?"

If America is so much better than other nations let us tell the world why it is; not in high sounding platitudes, not in quotations from our parchments of idealism, but in terms that reflect democracy at work. We know what we stand for, theoretically; but the test of a theory lies in practice. The test of man's religion lies in the difference that religion makes in his own life. This, likewise, is the test of any system of ideals. There seems to be a wide gap between our ideals of democracy and a roll of thirteen million unemployed, and the pitiful denial to millions of the right to a decent minimum income. Education has long been ethical in its avowed objectives, but there is frequent nauseating hypocrisy in educational administration, and academic smugness and sycophancy before respectability often speak more loudly than humanitarian justice. We have libraries of codes and standards of this and that but the

plain, everyday facts in many quarters, point to greed and aggrandizement. In the hour of emergency men seek their own preservation. Idealism is codified far from the danger zone. This is true within dictatorships and democracies, alike. Wherein is democracy really, vitally, better?

The world-wide revolutions now in progress have many causes but among them the rising of long suppressed peoples appears to be the most significant. We witness today the turning of the worm. By means of various lines of communication the common man has learned of the possibilities for himself. Mass education leads to mass enlightenment and attending unrest until the treasures light reveals are possessed by those long underprivileged. Mass education annihilates mass exploitation. Universal education moves toward universal justice, but the way is long and its toll is sacrifice. Mankind today cares but little how the way is named; the number of the road merely identifies it. The all important question is: Does it take us where we want to go? Millions of men and women in the world at this hour are not interested in a critical study of theory of government; they want bread and security, the right to laugh and dance, the joy of sharing in the products which only the rich now can own. Mankind is like a huge family of children crying for a piece of cake with its tempting layers and icing. But more than this, millions

are crying for less, for a piece of bread. It is Lazarus versus Dives. Centuries of religion and education have not stilled the cry of want nor removed the humiliation of charity. And Democracy? If it has tried, why has it failed? Wherein is it superior for the common man?

In the midst of the present crisis education in a democracy must speak positively, clearly, and sincerely. This is not a time for academic controversy; it is a time for concerted, courageous action. Educators and preachers are obsessed with talk. Our libraries groan with reports and theories; our pulpits are hoarse with sermonizing. What this world, mad with revenge and fear, needs is dynamic leadership that takes off its cap and gown or pulpit robe and dons the armor of a fight to destroy social injustice. If education in America can not inspire its followers to action of what value is intellect; of what value is the prating of faculties? In Europe positive education is now in action. Must democratic education remain supine? Either the awakening peoples will win and in their frenzy destroy the works of peace, only to learn that they have been deluded; or they shall rise under the leadership of friends of man, a leadership that has a positive democratic program with justice for all.

In this critical hour we ask all educators and teachers: Specifically what should—what must—America defend?

BOOK REVIEWS

"MR. LORD"

An Appreciation of Miss Isabel McKinney's Biography of a Master-Teacher

WILLIAM C. BAGLEY

THE TITLE of this admirable biography¹ was most happily chosen, for its simple dignity reflects the essential character of the man. Livingston C. Lord was above all else a fine-grained, high-minded gentleman, and this inclusive quality was the determining factor in his pervasive and wonderfully wholesome influence as a man and as a teacher. And it is this quality that shines out from every page of Miss McKinney's competent, and, in a very real sense, consecrated chronicle of a rich and worthy life.

Mr. Lord loathed insincerity of all types with an intensity of loathing which I have never known to be equalled. He loathed cant, sham, fraud, pose, "bluff," hypocrisy,—above all (or perhaps including all)—intellectual dishonesty, although I cannot recall that he ever used this phrase. He exemplified in his personal and official relationships with colleagues and students the rugged virtues of candor and frankness, but withal tempered by sincere tolerance, innate kindness, and a quick and generous sympathy without which the more rigorous qualities may so easily be rationalized into a convenient cloak

for the "hard-boiled" executive. He did not hesitate to criticize, but he was far more sensitive to excellences than to defects. His biographer says, "Mr. Lord lived on excellences, wherever he found them," but he "escaped that easy-going . . . tolerance which inclines to praise whatever means well, and stifles all ambition to excel." He was honest and he was discriminating and from him a word, a nod, a smile of approval was closely akin to a benediction.

By general agreement, Mr. Lord was not only a master-teacher himself but one of the keenest judges of good teaching in others that American education has produced. To the teaching posts in the normal schools of which he was president—Moorhead, Minnesota, and Charleston, Illinois—he drew a remarkable group of young instructors, many of whom became distinguished leaders in their respective fields. Henry Johnson in history was one of his earliest "finds" at Moorhead, and went with him to Illinois, later to continue a brilliant service in Teachers College, Columbia University. On the staff of Teachers College at one time were Johnson, Thomas H. Briggs, Otis W. Caldwell, and Lester M. Wilson, all picked and trained as

¹ *Mr. Lord: The Life and Words of Livingston C. Lord*. Urbana: The University of Illinois Press, 1937.

young instructors by Mr. Lord. In 1907, Lotus D. Coffman, then a young school superintendent in Indiana, was taken by Mr. Lord as director of the training school at Charleston, and started on a career which finds him today one of the outstanding university presidents of the country. The late J. Paul Goode, a "top man" (to use one of Mr. Lord's few informal expressions) in geography; Francis G. Blair, for twenty-eight years, State Superintendent of Public Instruction in Illinois (an unsurpassed record of continuous service, I think, in an elective office of this type); E. N. Transau, Professor of Botany at Ohio State University; Joseph C. Brown, later a highly successful teachers-college president and public-school administrator; and the late Thomas L. Hankinson, in biology at the University of Syracuse and (at the time of his death) at the Western State Teachers College, Kalamazoo: these were among Mr. Lord's choices at Charleston. And there were men and women of very high ability who remained with him at Charleston to the end; among them E. H. Taylor in mathematics, Miss Ellen A. Ford, in Latin, and Miss Isabel McKinney, in English, the author of the biography here reviewed.

In educational theory Mr. Lord would today undoubtedly be aligned with the group that has recently adopted the name Essentialists in contrast with the well known Progressives. He had an unshakable faith in scholarship. He expressed himself in no uncertain terms against what he considered the absurdity of the slogan, "Teach children, not subjects," or as he once quoted it from a speaker at an educational meeting, "I don't teach

subjects. I teach LIFE!" And Mr. Lord added, "Can you imagine anything deader than a class where they teach LIFE!" He did not believe that a curriculum could be organized around "present-day issues"—he instanced Bolshevism and the League of Nations on the occasion (in 1921) when he addressed the Department of Superintendence on "The Ideal Teacher." And on this occasion, too, he warned teachers to discriminate between an appropriate type of "socialized recitation" and a "gabfest." And yet even a radical Progressive visiting Mr. Lord's training school could not wholly disapprove, if he were sincere and honest, of the way in which the work of the school was conducted. Mr. Lord was far from a doctrinaire, and he was always ready to accept and act upon any departure from precedent that appealed to him as a significant step forward. He seemed to have, however, an almost uncanny ability to "spot" the shallow and the superficial in any proposal of any kind, and to detect unerringly the fatal fallacies that are often embedded in high-sounding words.

Mr. Lord applied relentlessly to his own thought and his own speech the exacting standards of clarity and integrity that protected him from ensnarement in the specious reasoning of others. He never swerved from his conviction that to speak clearly is first to think clearly. Unfortunately he wrote little for publication, but he worked indefatigably in preparing not only his lectures to teachers but even the daily chapel talks to the students which all in all perhaps constituted the basic core of their curriculum. These were often masterpieces of in-

cisive thought and pellucid expression because their elements had been fused and refined in the crucible of prolonged and intense concentration. He had no faith in the inspiration of the moment. Failure faithfully to prepare for a lesson, a talk, or a lecture was, to his mind, to be unfaithful to one's trust as a teacher or a speaker. There was something about it that suggested to him an indolence and shiftlessness and lack of consideration for others that was downright immoral. This emphasis on preparation for teaching "in advance" was, of course, thoroughly heterodox from the point of view of contemporary American educational theory.

And yet some of Mr. Lord's keenest epigrams must have been entirely spontaneous. His biographer has happily preserved a few, as when a student fond of automobiling was "espousing a favorite doctrine of twentieth-century youth: 'the desirability of first-hand experience,—everything must be tried—take nobody's word for it!'" Mr. Lord "raised one eyebrow a trifle, and twinkling, inquired 'Detour?'" The present reviewer recalls discussing with Mr. Lord a related maxim of contemporary educational theory to the effect that nothing should be learned until a real and vital need for it arises. "Yes, indeed," said Mr. Lord, "there are some people who bathe only to get clean; others bathe to keep clean." And when, in a discussion of educational values, the "three R's" were referred to somewhat disparagingly as "matters of common knowledge," he remarked, "True, but matters of common knowledge are not necessarily commonplace matters."

Mr. Lord was graduated from the Connecticut State Normal School at

New Britain in 1871. Each of the early State normal schools had its individuality. At New Britain the prospective teachers were instructed in what we should call today the traditional studies of the secondary school. All these Mr. Lord attacked avidly and most of them he mastered well. He had some able teachers—among them, C. W. Bardeen. In some respects, the curriculum was ahead of its time, for Mr. Bardeen taught chemistry, a subject rarely found even in colleges. Mr. Lord, his biographer tells us, learned later that his teacher "went down to Yale Scientific School every Saturday, and so kept a jump of two ahead of the class." And by the way, Mr. Bardeen's later services to American education especially as an editor and publisher deserve a far wider recognition than they have yet received. A definitive account of his life and work would be a real contribution to the recorded history of American education.

At New Britain apparently not a few of the fine qualities that came to characterize Mr. Lord were ingrained. A seemingly small matter illustrates how important small things may be. In class the instructors in calling upon their students addressed them by the title, *Mister*. "Mr. Lord!" [We quote from the biography.] "In Killingworth [his home], only one man who had moved in from another town was called *Mister* . . . 'Mr. Lord' was the degree conferred upon Livingston when he entered school. 'The most important degree ever conferred upon a young man,' he always thought, 'and the only title he should wear is *Mister*.'"

It was here, then, that Mr. Lord acquired his wholesome prejudice

against academic titles. I never heard him use one as such. University "presidents," college "professors," and "doctors" of philosophy or law or letters or education, if of the male persuasion, he assumed to be, above all, gentlemen, and he addressed them and referred to them as "Mister."

Mr. Lord had a consuming intellectual passion for the right word in the right place. "He searched for the right epithet, and not infrequently asked his friends: 'Give me the right word for that,' or 'What would you use to describe that?'" Not only did he persistently and patiently ransack his own vocabulary for the right word, but he was ever on the lookout in conversation and in reading for words and phrases pregnant with life and meaning. These he used when the occasion came, but "always scrupulously giving credit to the person who supplied them." Mr. Briggs, who regards this as a characteristic expression of Mr. Lord's intellectual honesty, tells me of a terse and telling epigram which Mr. Lord often reiterated,—"Not who is right, but what is true." And invariably he urged his listeners to tell him if they knew its author. He had borrowed it and he was sincerely distressed that he did not know from whom. I have thought that it might have been from one of Mr. Thorndike's early books where the same fundamental truth was stated in these words: "For the common good it is indifferent *who* is at the top,—*which* men are achieving most. The important thing for the common good, for all men, is that the top should be high,—that much should be achieved."¹

Mr. Lord was a democrat in both

faith and deeds. But he was no leveler-down. Education should always strive toward the best. To broaden the learner's thought and feeling, to enrich his culture and refine his taste: these were among the primary aims of school and college. The normal schools, which had their origin in the basic ideal of mass education as opposed to selective class education, have always been democratic. In many ways they have been closer to the people even than the land-grant colleges which were founded and nationally endowed in the specific interests of the farmer and the artisan. The students of the normal schools and their successors, the teachers colleges, have come and still come in preponderant numbers from workers' homes. A consequent tendency of these professional schools for teachers has been to reflect not only the worthy standards of their clientele, but also its limitations. Normal-school executives have sometimes prided themselves on their "rugged independence" and have deliberately embraced a cult of crudity in dress and manners and even speech. I recall a normal-school president, who was called upon to preside at one of the sections of the N.E.A. It was a warm, summer day, but by no means oppressive; yet this official after reaching the platform ostentatiously removed his coat and vest, loosened his collar, and seating himself proceeded to preside in his suspenders. He may have put his feet on the table. I do not remember. He certainly would have done so had he thought that it would heighten the impression that he wished to make as a real homespun "democrat."

Mr. Lord would have considered a pose of this sort as an affront to the

¹ Thorndike, E. L.: *Educational Psychology—Briefer Course*. New York, 1914, p. 399.

audience, whether the audience recognized it as such or not. He could not purchase even momentary favor at such a price. To him appropriate dress and appropriate manners as well as the right word in the right place were expressions of a fine sensitivity to the eternal fitness of things. He made a characteristic reply to the query of a student who had been criticized for using an awkward, cumbrous phrase in place of one that definitely and precisely covered the same meaning: "You say, 'what difference does it make?' If you want to slop along, all right. If you want to wear your necktie under you ear, all right." Both "slop along" and the necktie metaphor fitted eminently well this particular situation.

There is a good bit of truth, I think,

in the theory that human virtues are highly specific. But in the field of ethical judgments as elsewhere some people can generalize. Mr. Lord was one of these. In his life, the ideals of fine workmanship, the sense of fitness, the standards of intellectual honesty, unselfishness, and an unremitting devotion to the welfare of others were not disparate and unrelated entities. They were all part and parcel of what to him was the good life. His was a "well-integrated personality" if there ever was one. With meticulous care and penetrating insight and deep devotion Miss McKinney has caught the threads and woven them into a worthy tapestry—an integrated picture of a man to an understanding of whose life and thought and feeling and achievements the word "integrity" is the master-key.

THE YEARS

By Virginia Woolf

An Appreciational Review by Florence K. Johnston

VIRGINIA WOOLF's latest work is no exception to the rule that good fiction is provocative. *The Years* is an achievement, infinitely superior, for example, to *Mrs. Dalloway*. As art, *The Years* signalizes the peak of Mrs. Woolf's literary creation. In her descriptive passages, she equals and rivals that master of scenic description, D. H. Lawrence, as is illustrated in the following passages:

"... She crossed the great stone-flagged hall, with the armour and the busts, and went into the morning room where breakfast was laid.

The green light dazzled her as she went in. It was as if she stood in the hollow of an emerald. All was green outside. The statues of grey French ladies stood on the terrace, holding their baskets; but the baskets were empty. In summer flowers would burn there. Green turf fell down in broad swathes between clipped yews; dipped to the river; and then rose again to the hill that was crested with woods. There was a curl of mist on the woods now—the light mist of early morning. As she gazed a bee buzzed in her ear; she thought she heard the murmur of the river over the stones; pigeons crooned in the tree tops. It was the voice of early morning, the voice of summer. . . ."

And also:

"She laid herself out, under the cold

smooth sheets, and pulled the pillow over her ears. The one sheet and the one blanket fitted softly around her. At the bottom of the bed was a long stretch of cool fresh mattress. The sound of the dance music became dulled. Her body dropped suddenly; then reached ground. A dark wing brushed her mind, leaving a pause; a blank space. Everything—the music, the voices—became stretched and generalized. The book fell on the floor. She was asleep."

From the standpoint of art-form, her book is a masterpiece of pattern poetry in prose sustained over four hundred pages; or a perfect musical composition, the composer of which understands instinctively all the subtleties of melody, theme and variation, rhythm, recurrent refrain, counterpoint, harmony and discord. A characteristic melodic refrain recurs symbolically for each main character, interwoven, with variations which adapt it to the scene in which it occurs, and yet dominantly the same. For Rose Pargiter, "Red Rose, thorny Rose, brave Rose, tawny Rose!" For Kitty Lasswade, "She picked a flower and put it to her lips." For Nicholas Pomjalovsky, "The man they called Brown for short . . ." always "talking about the psychology of great men . . . Napoleon . . ." a man who "spread his fingers and touched them one after the other. . . ."

Her psychology is a triumph, attained with the seeming artlessness of the master who intuitively and without conscious effort chooses the *mot juste*, so that there is produced in the reader the instantaneous shock of "There, how often I've felt that very thing! And never expressed it." It is only through this intuitive feeling for psychology that the stream of consciousness novel can succeed:

"I hate bats!" Celia exclaimed, raising her hand to her head nervously.

"Do you?" said Sir William. "I rather like them." His voice was quiet and almost melancholy. Now Celia will say, "They get into one's hair," Eleanor thought.

"They get into one's hair," Celia said."

And again:

"And you—" she said, looking at him. It was as if she were trying to put two different versions of him together; the one on the telephone perhaps and the one on the chair. Or was there some other? This half knowing people, this half being known, this feeling of the eye on the flesh, like a fly crawling—how uncomfortable it was, he thought; but inevitable, after all these years."

Moreover, Virginia Woolf knows not only her individual psychology; she knows through and through the psychology of the level of society with which she is dealing; for despite her effort "to mix people," she succeeds in reality only in mixing various people of approximately the same social level: the great middle class. We are probably right when we assume that the author is speaking for herself when she says of one of her characters, Delia:

"(She looked) round her at the crowded room with some complacency. All sorts of people were there, she noted. That had always been her aim; to mix people; to do away with the absurd conventions of English life. And she had done it tonight, she thought. There were nobles and commoners; people dressed and people not dressed; people drinking out of mugs, and people waiting with their soup getting cold for a spoon to be brought to them."

At the same time, we are probably right, too, when we read as an intended subtle criticism of herself the reflection of another of the characters:

"Public school and university, he sized them up as he looked over his shoulder. But where were the Sweeps and the Sewermen, the Seamstresses and the Stevedores? he thought, making a list of trades that began with the letter S. For all Delia's pride in her promiscuity, he thought, glancing at the people, there were only Dons and Duchesses, and what other words begin with D? he asked himself, as he scrutinized the placard again—Drabs and Drones?"

Mrs. Woolf, like the society of which she writes, is *almost* able to see life whole; where outward, objective settings are concerned, she appears to be equally intimate with all milieus, and across them all, humanity moves on, continuous. But it is not the whole of humanity; it is human beings, representative types—but always representative of the same social group. They move across a variety of material settings; but they themselves are all from one source, all have one heredity.

This aspect of the book is no longer subject to criticism which involves the comparison of a creation of pure art with an absolute standard of form perfection. We have become involved with the ideas which are poured into this perfect mould, and here the standard is relative. Mrs. Woolf is not the champion of this lower-nobility-and-upper-commoner group, which after all huddles together as a homogeneous bourgeoisie with its twin vices: triviality and futility. Merely, she sees, she knows, she portrays—without sympathy, although she understands down to the minutest detail; and yet not without an effort to iron out the cynicism which the whole class arouses in her. She cannot completely down that inevitable cynicism, and the consciousness of its inevitability, together

with her effort to escape it, produce throughout the book the effect of a sigh, at once whimsical and wistful, a sigh unuttered, but persisting nevertheless. But despite the regret, she cannot escape the penalty of knowing her class too well, of knowing it, as she does, from the inside outward. She not only knows, understands, and portrays, as an observer; she knows it from within herself, with the result that her book is tainted by the very trait which she despises—futility.

The Years, like the society of which it is a cross-section, has the illusive, disappointing charm of the Mallarmé-Debussy Faun: that dominant note of futility-frustration, frustration-futility. Mrs. Woolf acknowledges this characteristic of her society, and uses it as a conscious art motif. Over and over again, she symbolizes in a briefly etched, fragmentary detail, the frustration which broods over the whole middle class society:

"'Wasn't there some story,' he began, 'about a letter?' He wanted to say, Didn't she have an affair with somebody? But it was more difficult to be open with his sister than with other women, because she treated him as if he were a small boy still. Had Eleanor ever been in love, he wondered, looking at her.

'Yes,' she said. 'There was a story—'

But here the electric bell rang sharply. She stopped . . . "

Or else:

"'Was he (my father) in love,' Martin asked her, 'with your mother?'

She was looking at the gulls, cutting patterns on the blue distance with their wings. His question seemed to sink through what she was seeing; then suddenly it reached her.

'Are we brother and sister?' she asked; and laughed out loud. The child opened its eyes, and uncurled its fingers.

'We've woken him,' said Martin. The child began to cry. Maggie had to soothe him. Their privacy was over. The child cried; and the clocks began striking."

And again:

"Then the knee against which she was sheltering herself moved.

'We must go,' said Eleanor. Wait, wait, Peggy wanted to implore her. There was something she wanted to ask her; something she wanted to add to her outburst, since nobody had attacked her, nobody had laughed at her. But it was useless; the knees straightened themselves; the red cloak elongated itself; Eleanor had risen. She was hunting for her bag or her handkerchief; she was ferreting in the cushions of her chair. As usual, she had lost something."

Not only does Mrs. Woolf select infallibly scenes which portray to its depths the futility of this society; the skill with which she nails her point by the use of such a symbol as the concluding sentence just quoted, and in the following quotation is nothing short of genius.

Her completed portrait, from the standpoint of the ideology represented, has all the pathos of potentiality without attainment:

" 'What was I going to have said? I was going to have said—' He paused and stretched his hand out; he touched each finger separately.

'First I was going to have thanked our host and hostess. Then I was going to have thanked this house—' he waved his hand around the room hung with the placards of the house agent, '—which has sheltered the

lovers, the creators, the men and women of goodwill. And finally—' he took his glass in his hand, 'I was going to drink to the human race. The human race,' he continued, raising his glass to his lips, 'which is now in its infancy, may it grow to maturity! Ladies and gentlemen!' he exclaimed, half rising and expanding his waistcoat, 'I drink to that!'

He brought his glass down with a thump on the table. It broke."

Characteristic of his whole society, he had not said it. Mrs. Woolf's society, her Faun, has so many right impulses: the dim future hope is longed for, effortlessly; and the book ends with the sense that progress through this channel is blocked for all time. Again and again and again, this society stirs with the inarticulate half-consciousness that there is something wrong, something sapping their existence, their reality, something within them. Dimly, subconsciously, they struggle with the enveloping lethargy and rise almost to the brink of consciousness. Almost, at instants, they are capable of uttering the *thing*. Over and over the reader thinks: "Now! now they will give it a name. Once and for all the evil thing will be brought out into the clear blaze of full consciousness. It will be named, and mastered."

And always, on the very brink of awareness, on the very point of uttering the constructive word, the chain of thought is broken, and society falls back into saurian subconsciousness.

GENERAL REVIEWS

BIOGRAPHY

THE HONEYSUCKLE AND THE BEE. By Sir John Squire. E. P. Dutton and Company. 282 pp. \$3.00.

Sir John Squire sets out alone from Lon-

don, knapsack on back, to walk to Devonshire. His tramp takes him through Salisbury, Frome, Bath, Taunton, Wellington, and Tiverton. He wants to go over the ground that was so familiar to him as a

younger man. His mind wanders freely all along the way, and he considers practically every subject. He often talks to himself, occasionally breaking into verse. Many old acquaintances come to his mind. Among them are George Meredith, Andre, Simon, Ian Campbell, A. J. A. Symons, George Saintsbury, Edmund Gosse, Cedric Chivers, Swinburne, John Land, Rupert Brooke, T. E. Hulme. He makes the past very much alive.

He notes the types he met along the road: those fresh from employment and who will soon get employment (sailors); semi-criminals; those who prefer temporary work with intervals of ease and plenty of changes (modern parlourmaids); young men genuinely in search of work; and various kinds of "unemployables."

He discourses on birds, Utopia, hobbies (collecting beetles was his early one), pheasant shooting, and music. He recalls concerts he has attended, meeting Sibelius, and chatting with Mussolini. He has an unusual experience with Truth (a dream). It happened in Venice. He tells of the meeting with, the nature of, the strange vision of, a puzzling, an enigmatic, a sulky, a violent, an elusive Truth.

The tramp ends at the old school house where he finds his initials, "J. C. SQ." and a few strokes after it were still visible.

For laziness' sake (so as to have excuse to spend a day in bed), he writes "A Plain Unvarnished Tale." It is an exciting story about a man who sold paintings.

In the Epilogue, Sir Squire begins another holiday on horse. Very soon, however, he decides to ship the horse back and spend the remainder of his time at one place that appeals to him.

He says he could never remember actual conversations with people. He could, however, recall the situation and the expression of the other person.

THE PRIVATE LETTERS OF PRINCESS LIEVEN. Edited by Peter Quennell. E. P. Dutton and Co., Inc. 376 pp. \$3.75.

This is a startling autobiographical vol-

ume, based upon letters never before printed, as there was a promise exacted not to reveal the contents until fifty years after the death of Princess Lieven's surviving son. Chancellor Metternich and Ambassador Lieven had once been intimate lovers. Madame de Lieven was descended from moderately prominent parents and at the age of fifteen she was married to Count Lieven, first engaged in foreign service at Berlin, afterwards at London where the letters reproduced here were written during the period from January 6, 1820 to 1826. At first lovers, Metternich and Madame Lieven later became political allies.

Brilliant and witty, Madame Lieven was a past master in the art of intrigue. Keenly observant, and having entrée to the highest diplomatic circles, she gave Metternich confidential information of incalculable value. She was the trusted friend of the King of England, the Duke of Wellington, and prime ministers and cabinet officers. She could discuss serious affairs of state, but at the same time she could describe equally vividly the polished floors of a house to which she was invited which were so slippery that the "guests looked like a skating party," the King whose crown "slipped down over his nose," or M. de Chateaubriand who reminded her of "a hunchback without the hump."

There are here stories of cabinet bickerings and differences, the shuffling which occurred in positions and the resultant duel. She was readily at home in court circles, but equally enjoyed the Pantheon, the Forum, Windsor Castle and Rome.

While her pen is sometimes pointed and acidic there are delectable morsels of humor. Diplomacy was a game which she liked to play. No less did she enjoy the court society of England, although she professed to abominate the country itself.

This volume gives a fuller understanding of Europe and portrays effectively the life of the day when so many men prominent in public life were engaged in playing the game of diplomatic checkers with England. It gives keen insights into political parties



Don Selchow

CAPE OF GOOD HOPE—A VIEW OF THE INDIAN OCEAN SIDE OF THE CAPE.

and international relationships, and presents character sketches of some of Europe's mighty. It gives a particularly valuable perspective of the work of Metternich.

While it is first and foremost an historical document of great interest, it is also a portrayal of intense human drama, more fascinatingly written than many novels.

EDUCATION

A FIRST COURSE IN STATISTICS: THEIR USE AND INTERPRETATION IN EDUCATION AND PSYCHOLOGY. By E. F. Lindquist. Houghton, Mifflin and Company. 226 pp. \$2.25.

STUDY MANUAL FOR A FIRST COURSE IN STATISTICS. By E. F. Lindquist. Houghton, Mifflin and Company. 122 pp. \$.80.

Among the many books which have appeared in the field of statistics, the present volume and its accompanying manual rank among the very few which not only are lucid in their exposition, but are rich with opportunities for practice in diversified application and techniques. The author recognizes that few students in introductory courses in statistics have the mathematical background necessary for understanding mathematical theory of statistics. The present volume, therefore, avoids the material which so frequently bewildered and discouraged the beginning student. Here, the techniques are restricted, the student is directed toward a critical use of statistics, and a successful attempt is made to "develop in the student a reasoned understanding of statistical techniques." Happily, the author employs the Socratic method, and, by means of leading questions and illustrations, draws out of the student a genuine knowledge, rather than a mere product of memorization. Thus, in the Manual, the author suggests a large number of concrete, illustrative situations found in the field of education and psychology. Much of the main volume is devoted to principles of interpreting statistical findings. The book and its Manual contain materials which the author gradually developed in his own classes.

The nature of statistical investigation and recording precludes the possibility that this field will ever become "easy." Professor Lindquist, however, offers a clear guide toward an early understanding, not only of the statistical techniques themselves, but of situations which demand thinking, in situations richly diversified. For any one who is intent upon learning the value and use of statistics in education and psychology, this volume and its Manual may be accepted as superlatively valuable.

AMERICA YESTERDAY and AMERICA TODAY. By Roy F. Nichols, William C. Bagley, and Charles A. Beard. Illustrated. The Macmillan Company. 415 pp. each. \$1.40, each.

History as the study of unrelated facts, isolated personalities, and descriptions of the work of presidential administrations has given way to history as the study of relationships—"the interworkings of the various factors that have contributed to the making of an American civilization." Today, history is not a study of administrations, but of movements, involving the economic, social, industrial, and cultural elements in our national development.

The sixth and seventh grade pupil must have the idea of relationships so naturally and gradually introduced to him that he will see them as factors in the interesting story of his country's growth rather than as a special study of cause and effect. This book aims to meet the needs of the pupil by presenting, in simple, narrative fashion, the story of American life.

The two volumes cover the story of our national development from the days of colonization to the present. They show the close relationships between social, industrial, political, and military aspects of our national development. The relation between industrial conditions and the anti-slavery movement is one example (the book is full of them). Four chapters are devoted to a study of economic or social aspects of American life: "Living in the Wilderness," "Industrial Development and Improved

Transportation," "Changes and Problems Brought About by the Industrial Revolution," and "The Beginnings of Free Education."

Teaching and study helps are included. The Review Exercises consist of the study of important or unusual terms used in the chapter, questions on facts covered, questions requiring map study, and tests. The Further Activities are interesting and very usable. Numerous projects are outlined in both of the books. Many illustrated floor talks (with necessary references) are suggested. The numerous illustrations make the study of history of especial interest to the young student. For his convenience twenty maps are included in *America Yesterday* and seventeen in *America Today*.

Also included, at the end of the book, are the Declaration of Independence, an annotated Constitution of the United States, a list of standard works of reference in American History for the teacher's use, a list of books for the teacher's professional library, a reference list for the pupil, and a complete index.

Too much praise cannot be given the publishers for the artistic format. In this respect the book is a further example of the new trend in textbook making.

AN INTRODUCTION TO PROGRESSIVE EDUCATION. By Samuel Engle Burr. The C. A. Gregory Company, 345 Calhoun Street, Cincinnati, Ohio. 84 pp. \$.50.

In this small pamphlet the gist of the activity or progressive school movement may be found. In addition to the general matter which is presented, there is a description of creative work as carried forward in each of the school subjects. It is well illustrated and furnishes in compact form a discussion of the essential features characteristic of the progressive school. There is an extensive bibliography. It is a useful monograph.

EDUCATIONAL PSYCHOLOGY. By Noel B. Cuff. The Standard Printing Company, Inc., Louisville, Kentucky. 387 pp. \$2.50.

Demarcations between educational subjects are often dim, sometimes invisible. One complaint of students is that education courses in different fields are repetitive. Textbooks on educational psychology range the whole gamut from general treatises on education to specialized texts which confine themselves to the field itself, and seek to give the beginner the fundamental principles of psychology as applied to education.

To make the volume as helpful as possible to the teachers, the author addressed a query to instructors in educational psychology in institutions accredited by the American Association of Teachers Colleges. Only those topics chosen by a majority of those replying are included in this volume.

The language used is clear and the style is interesting. There is a brief synopsis following each chapter summarizing those things which a beginning teacher should know. The pages are packed full of information, yet without including tedious and forbidding statistics. For each chapter there is a group of questions and problems for discussion, a section of new-type tests on the subject matter of the chapter and a rather complete list of selected references. An innovation is that of listing references which have been preferred by students. There are both subject and author indexes.

There are fifteen units which are listed here to help the reader in discovering the scope of the book: the field of educational psychology; heredity and environment; growth and development; incentives and motives; feelings, attitudes, and emotions; mental hygiene; intelligence and its measurement; individual differences and the school; the learning process; economy and efficiency of learning; factors influencing learning; transfer of training; the measurement of learning; reasoning, imagining and problem solving; and socialization and guidance.

This is an excellent book for students who are entering upon a first course in the subject. From its study they will learn

the essentials in the field, and at the same time they will enjoy the crisp, fresh, authoritative treatment.

CHILD GUIDANCE PROCEDURES: Methods and Techniques Employed at the Institute for Juvenile Research. By The Staff of the Institute for Juvenile Research, Paul L. Schroeder, Director. D. Appleton-Century Company, Inc. 345 pp. \$2.50.

More and more various agencies which advise parents concerning their children are beginning to function effectively. This volume, written by members of the research staff of the Institute for Juvenile Research, a non-profit state agency in Chicago, describes in some detail the thinking, methods and techniques which have been found effective in the work of the clinic. As an introduction there is a clear description of the philosophy which underlies the work of the Institute, of its organization, its functions, and its various services, and shows how the workers in different fields such as the psychiatric, medical, social, psychological and recreational, cooperate to minister to the needs of the problem child. It is a non-technical discussion of the work of the Institute rather than a detailed treatise for professional workers. Many case studies show concretely the problems which are involved. There is a complete bibliography which covers the field quite adequately.

Although "the child guidance field is, in many regards, a field of confusion, crisscrossed by indefinite but jealously guarded professional boundaries," the Institute has succeeded in its cooperative approach with the result that the best knowledge available is brought to bear upon the individual case, to the manifest advantage of the child being treated.

ELEMENTARY PRACTICAL PHYSICS. By Newton Henry Black and Harvey Nathaniel Davis. The Macmillan Company. 710 pp. \$2.00.

There are many features of this unique

text which, doubtless, will commend it to teachers and students alike. It aims to be thorough, practical, and simple. The textbook is confined to physics, but in this machine and industrial age, based as it is upon applications of science to physics, sound pedagogy demands that theory and practice go hand in hand. The authors have written as scholars in their field, but they are no less conversant with the principles of lucid exposition. The text is replete with material designed to stimulate and direct study. The cleancut definitions, the simple vocabulary, the slowly evolving explanations, the excellent pictorial illustrations (several of which are in colors), the diagrams, drawings, "questions and problems," differentiated type—all contribute to a text which has been written with the student in mind. Physics is here shown to be, not the traditional and academic riddle, more repellent than attractive, but physics in terms of everyday life, in so far as physics contributes to daily living. An example of the authors' practical point of view is found in the discussion of frigidation. A refrigerator is illustrated in a colored, pictorial diagram, and, in simple, direct sentences, the process of frigidation is made clear. The chapter on music, including a discussion of the electric, pipeless organ, is one of the best elementary treatments that this reviewer has seen. A further reference to physics in modern life appears in the chapter on spectra and color. Here, colored motion pictures are explained.

The authors employ, in the book, the usual organization. Mechanics and heat are assigned to the first half year; magnetism and electricity, sound, light, and modern physics, to the second half year. Within these major divisions are discussed weights and measures, pulleys, work, liquids, gases, matter, forces, motion, energy, expansion, transmission and insulation of heat, various kinds of engines, electric currents and circuits, generators, sound waves and musical sounds, lamps, optical instruments, radio, etc. The appendix supplies tables, mathe-

mathematical review, and hints on working problems. There is, also, a well-devised index.

GUIDE TO HIGH SCHOOL BIOLOGY. By Edna Craig and George K. Stone. The Macmillan Company. 146 pp. \$.96.

This complete guide accompanies the *High School Biology*. The various methods for collecting facts are: reading, observation, and experimentation. The use of the microscope is explained. Field trips are outlined. A key for the identification of woody plants is given. The Guide ends with a cross word puzzle using biological terms. Eleven objective tests, two of which are final tests, are enclosed in an envelope and inserted in the Guide.

HIGH SCHOOL BIOLOGY. By Ralph C. Benedict, Warren W. Knox, and George K. Stone. Illustrated. The Macmillan Co. 724 pp. \$2.00.

This significant text is organized around nine units comprehending the usual content of a course in biology. Man is studied as one of millions of kinds of living things, as expressive of the unity that is characteristic of all animal life, as the product of interaction and as presenting problems that are peculiar to all living organisms. The material is logically organized and the student becomes aware of the significance of this organization as he follows the progression from variety to unity, to changing environment, to similarity of problems, to relationships that affect the organism as a whole. The authors consider human progress in the light of all the sciences and make it clear that the basic problems today are similar to those of the past. The text has special value because it directs the student to this world view of man and of all living organisms. Following each chapter are review and thought questions, and suggested activities. Well selected bibliographies accompany each unit. The illustrations are numerous and artistic. All in all here is a modern text that provides com-

prehensive knowledge and a point of view from which the student may see himself as part of an interrelated world of life.

HOW TO TEACH. By Claude C. Crawford. Southern California School Book Depository, Los Angeles, California. 501 pp. \$2.50.

The book is well described by its title. It is a manual on the art of teaching. In direct, straightforward manner, it proceeds directly to the task which it encompasses. It begins, quite logically, with a discussion of the means of securing a teaching position. Then there follow such useful and practical chapters as how to organize the routine of the school, how to develop teacher-pupil harmony, how to control the pupils' behavior, the motivation of school work, the improvement of study habits, and lesson planning. There are chapters on teaching information, skills, problems and appreciations. The teacher is directed in making assignments and in such details as asking questions, using concrete materials and lecturing. There are chapters full of "meat" which treat of the development of convictions, of using the library, and of socialization of the work of the class through informality, freedom, committee and group work, discussions, and parliamentary procedures.

There are in addition short chapters on testing and marking pupils. A concluding chapter will interest the graduating student, namely, "Winning Professional Advancement." Each chapter has an extensive list of pertinent references. It is especially helpful to have the student directed to the *Education Digest* for references through a list of appropriate topics.

While the volume does not contain any new or startling proposals, it is a well-balanced guide for the beginning teacher, and it discusses most of his urgent classroom problems. Though it is conservative in its organization, it does not neglect the newer techniques and procedures. It is a valuable book.

HUMANIZED GEOMETRY: AN INTRODUCTION TO THINKING. By J. Herbert Blackhurst. The University Press, 26th and University Avenue, Des Moines, Iowa. 272 pp. \$1.33.

For many geometry has been a barren subject, seeming to lack practical use or effective training in the thinking process. Though the author denies the competency of faculty discipline, that is, the strengthening of the faculties through mere exercise, he accepts formal discipline, defined as a formal study of processes, in particular of the processes of thinking. "Every effort is made to make the pupil conscious of the way in which effective thinking is done."

For long the present reviewer has thought that, in addition to its other values, geometry above all other subjects ought to be correlated with life and give practice in thinking as it is carried on elsewhere in life. It is with approval that he now sees a volume designed to perform exactly that function. The usual Euclidian theorems form the basis of the textbook, but there are points at which it differs radically from other texts in the subject. Interspersed between the demonstrations and theorems, there is a series of "discussions" which make clear the methods of presenting the subject, and another of "histories" which show the origin of the theorems. There are frequent true-false tests on history, method and theorems. The syllogism, as an instrument of thinking, is carefully explained. Numerous exercises are given. Much original work is required. Such subjects as fallacies which are due to misuse of geometric forms, and geometry as used in art and practical affairs, greatly add to the value and interest of the book.

It is the opinion of the reviewer that this textbook provides the materials which will make geometrical study exceedingly valuable to students, that it will make the subject functional, that it will serve to arouse interest in the thinking process itself, and that, even though it is not used as a class textbook, it is an exceedingly important

supplementary volume for every teacher of geometry to own.

PERSONAL AND SOCIAL ADJUSTMENT. By Willis L. Uhl and Francis F. Powers. Illustrated. The Macmillan Company. 475 pp. \$1.40.

American citizens need guidance in social responsibility. The purpose of this book is to provide "basic knowledge and principles of personal and social adjustment, stated in language that can be understood readily." It is written for the high-school student in an endeavor to make him a useful and happy member of society. Every student will be interested in this study. It concerns himself, his own personality, and is written so that it appears to be just for his own benefit and profit. He takes stock of himself and sees how he fits into this game called life. What adjustments need to be made? How are they to be accomplished?

Successful personal and social adjustment is viewed as the key to successful living. Environment affects success; it affords opportunity. The individual can adapt and improve his environment. What is his equipment for success? Man is a unique organism. He is capable of preserving and transmitting his experience to other men. He can continue from a point at which his best fellow men have arrived. The quality of man's adjustment to society depends upon his knowledge and use of guides to living. He should learn "why" and "how" people do things, and capitalize on the differences in people. Personal adjustment results from learning, efficient reading, and study; social adjustment, from study of home and school life, social institutions (in relation to the individual), morals and manners. The individual must further aim at the preservation of health and the development of individual personality, character, and citizenship. The information found in *Personal and Social Adjustment* should help the student adjust himself successfully throughout his life.

Each chapter is followed with pupil activities and further readings. Eighteen drawings by Mr. Frank R. Paul attractively illustrate the study. A number of tests to aid in self-evaluation are included. The book arouses thinking and action, and graces a branch of knowledge that heretofore has lacked the scholarly and inspiring presentation offered by these practical and well informed authors. Handsomely published the text is timely and of far-reaching significance.

PROBLEMS IN AMERICAN DEMOCRACY.

By S. Howard Patterson, A. W. Selwyn Little, and Henry Reed Burch. The Macmillan Company. 726 pp. \$1.88.

This is a survey of Contemporary American Civilization for senior high school students. Problems of American democracy are viewed as a series of paradoxes, such as poverty amid plenty, war in spite of scientific progress, and high rates of preventable diseases and needless deaths in the face of increased knowledge and improved techniques. Each problem is studied from the economic, political, and social angles.

Part I, dealing with fundamental social forces, is an introduction to the whole study. Part II takes up the Economic Aspects of Modern Civilization. It is subdivided into five units. Unit A, Problems of Production, is concerned with increased efficiency in production, with restoration of competition, or control of monopoly. Unit B, Problems of Exchange, is concerned with an increased financial stability without industrial regimentation. Unit C, Problems of Distribution, is concerned with increased national prosperity, without loss of equality or opportunity. Unit D, Problems of Consumption, is devoted to higher standards of living with more economic security. Unit E, Problems of Conservation, considers conservation and reclamation instead of the waste of our natural resources.

Part III takes up the Social Aspects of

Modern Civilization. Here Unit A is concerned with the quest for social security, Unit B, with human conservation. Attention is centered on preventing crime and reforming criminals. The causes of crime are found in the physical environment, in the economic environment, in the social environment, in defects of government and education, and in the individual himself. Unit C is concerned with the general improvement of our social organization and institutions. Aids in accomplishing this are wholesome recreation and wise use of leisure, elimination of slums, modernization of houses, and the development of an ideal family life. "Education for all and education to meet the needs of each is the modern ideal. . . . A liberal education sets people free." Part IV is devoted to a study of the political aspects of modern civilization. The set-up of local and national governments is explained.

The teaching equipment includes the following at the end of each chapter: questions on text, questions on application and interpretation, and activities. These involve thinking, feeling, and doing. The charts and those clever cartoons must not be overlooked. Collateral readings, more difficult readings, and references are included at the end of each chapter as well as in a general bibliography of nine pages at the end of the book. A complete index is found at the end.

REORGANIZING THE SOCIAL STUDIES. By Vernon B. Hampton. The John Willig Press, Stapleton, New York. 91 pp. \$1.25.

This is a brief but complete discussion of the various social studies which are taught in the high schools. In it an attempt is made to make the subjects vital in the lives of the pupils. The newer trends in social science teaching are set forth. As social subjects the following are included: sociology, geography, biology, industrial social science, civics and character education. There is included a summary of the

conclusions of the Commission on the Social Studies. Many concrete suggestions for teaching are given and valuable sources of materials are indicated.

SECRETARIAL ASSISTANCE IN TEACHERS COLLEGES AND NORMAL SCHOOLS. By Luther Jordan Bennett. Bureau of Publications, Teachers College, Columbia University, New York, New York. 86 pp. \$1.60.

This doctoral dissertation consists of a summary of replies to questionnaires which were sent to one hundred and fifty-nine teachers colleges. Among the topics discussed are the general conditions of employment, the number of secretaries, their distribution, and other administrative relationships. There is also a description of the Central Office of the institution, its personnel, its methods of administration, and the advantages and disadvantages of having a Central Office. There is, also, a chapter which discusses the budget, and changes which have arisen during the depression are indicated.

The study will furnish data of importance to the administrator who has the problem of adequately caring for the problem of securing proper personnel for the general clerical work in his institution.

SOCIAL INTERPRETATION: PRINCIPLES AND PRACTICES OF COMMUNITY AND PUBLIC SCHOOL INTERPRETATION. By Arthur B. Moehlman. D. Appleton-Century Company. 485 pp. \$3.00.

Under this new rubric, the author discusses the ways and means whereby school administrators and teachers may interpret the objectives and techniques of public education to the community. The book marks a new stage in the development of a field which was, at first, designated as publicity, later as public relations, and now as social interpretation. The book deals with the functional philosophy of public school administration, and presents principles of interpreting education to the man in the

street, as well as to the graduate student in education.

Among the features of the book is an excellent chapter on propaganda and schools, in which the author gives a clean-cut definition of propaganda. Social interpretation is defined as "that activity whereby the institution is made aware of community conditions and needs, and the factual informational service whereby the people are kept continuously informed of the purpose, value, conditions, and needs of their educational program." Twelve principles of institutional interpretation are listed, and illustrations are drawn from *The Goals of Public Education in Michigan as Adopted by the Michigan Educational Planning Commission*.

The book contains detailed analyses of fundamental policies, the community survey, and describes in lucid paragraphs the functions of the board of education, the superintendent and staff, the building principal, the teaching personnel, the non-teaching personnel (such as, doctors and dentists, nurses, social workers, attendance officers, et al.), and unusual pages concerned with the teaching profession, the teaching personnel, pupils, parent-teacher associations, parent councils, lay advisory committees, and other community lay groups. Such media of interpretation as the radio, the newspaper, school publications, school exhibits, are likewise given detailed description.

Professor Moehlman has made an extremely important contribution at a time when the school needs to exercise more dynamic leadership in the midst of social change. The language of education must be translated into the vernacular of the layman, and the numerous technical details of public education must be interpreted so that support of the parent and taxpayer may be won by means of their understanding of what the state and educators are attempting to do for the child. *Social Interpretation* supplies expert information how this may be done. The book is beau-

tifully illustrated with cuts of scenes showing the school at work. The frontispiece, showing Grant Wood's American Gothic, is a happy use of a celebrated masterpiece.

THE PROGRESS ARITHMETICS. By Philip A. Boyer, W. Walker Cheyney and Holman White. *Book E*. Accompanied by a *Teacher's Manual*. The Macmillan Company. 189 pp. and 29 pp. \$.48.

This text-workbook is one of a series for grades three to eight. It represents an integrated program in arithmetic, aims to conserve the pupil's time by eliminating the copying of examples, seeks to stimulate the pupil to work independently, and provides situations which should capture the pupil's interest for the long pull. The pages are so organized that the pupil has before him the study situation as a whole. His time and strength are conserved, and his attention is directed to a unified experience. The *Teacher's Manual* contains valuable discussions of the objectives of arithmetic, and analyzes the content of the course and the book. *Book E* maintains the high standard of the series as a whole.

THE STUDENT EDITOR. By James W. Mann. The Macmillan Company. 149 pp. \$1.00.

This book is a simple manual of journalism for use in junior high schools. Nevertheless, it is a thorough discussion. Spreading of news today is much more complicated than it was in olden times. A school paper differs from the ordinary newspaper. It may do any of the following: (1) Print information and accounts of happenings about which the majority of the readers do not know, (2) Contain other material which is interesting to most pupils, (3) Contain only worth-while and interesting material, or (4) Include nothing which will hurt any individual student or injure the general reputation of the school. A complete staff consists of an editor, assistant editor, advertising manager, news reporter, feature writer, humor editor, sports editor, inquiring reporter,

puzzle editor, editorial writer, special column editors, an exchange editor, and a faculty adviser. The qualifications needed for each position are listed.

The author gives help in getting started, gathering news, and writing news. Special suggestions are given about the inquiring reporter column, the humor column, editorial materials, sports material, feature stories, and puzzles and other special materials. Publishing literary material requires particular care. Such material may be used in a number of ways. Select this material carefully; arrange pages attractively.

Necessary information is given about preparing material for the printers. Runs should be planned and deadlines set. Copy must be prepared. Proofreading must be done with care. Proofreader's marks are listed. Headlines and illustrations are discussed. Four different ways for financing the paper are outlined. Finances should be carefully recorded and checked. Display ads and classified ads are explained. Selling the ad, arranging the ad, and collecting for the ad are considered. Two methods of publishing a paper are described: (1) the stencil process and (2) offset printing. A school paper which has the coöperation of the whole school is the most successful. Certain traditions the staff must achieve are: promptness, sacrifice, reliability, and honesty. Many helpful illustrations and examples are given. A five-page index is included.

FICTION

A MIGHTY FORTRESS. By Le Grand Cannon, Jr. Farrar and Rinehart. 336 pp. \$2.50.

A Mighty Fortress is the story of Zeke Peele's first twenty years of life. His boyhood is spent on his father's farm near New London, New Hampshire. Here he is devoted to the farmhand, Joe. At fifteen he is apprenticed to a traveling evangelist, Watling, a likable man who owns a black mare, Sheba. As a result of his association with Watling, Zeke enters the ministry after preparing for three years at Andover.

His first work is as the second assistant to the pastor of the Twelfth Congregational Church in Boston. Finding his work dull, he marries the "niece" (really daughter) of a Deacon in the Church. Through the Deacon, Zeke becomes a pastor of the church, but not until this man has aroused in Zeke a desire to preach "the damndest Abolition sermon that's ever been preached in Boston." His connection with the Abolitionist movement finally costs Zeke his pulpit. After five months of looking for work, during which time he and his wife had scarcely enough on which to live, Zeke is "called" to Halleck's Bridge, Connecticut. Here he and his wife get a new hold on life and, for the first time, they are really happy. Particularly well told is the account of his trip to this little country town for the "trial" sermon. The story closes at Thanksgiving time, when Minna and Abel Peele are visiting their son for the first time. This account is appealing. Zeke and his wife at the end of the book are ready to begin life.

Each character is drawn with utmost sincerity.

GRASS ON THE MOUNTAIN. By Henry and Sylvia Lieferant. E. P. Dutton and Co., Inc. 443 pp. \$2.50.

This is an American novel by the authors of a recent best-seller, "Doctors' Wives." It is a story which has its locale in a Hudson River Valley town, and is a narrative of a family who for ninety-seven years had ruled the Valley and its people. Owners of the factory which was the industrial and social life of the community, the Lyerbecks, dominated the thinking of the neighborhood as well.

But labor troubles, the depression, the ravages of death and the changing vicissitudes of fortune crumbled the fortunes of the family and left them helpless, but undaunted, to renew life on a different scale and with new appraisals of values.

The dominant theme centers about the love story which involves Thorry, the dreaming philosophic, "peculiar" member

of the household, who through temporary blindness and other disaster kept a sublime faith in the future, and in her lover Carl Hine. Both are brought into a profound realization of a new day and a resurrection which furnishes the theme of the book, *Grass on the Mountain*, which is the first sign and token of spring.

Other characters in the story are Senior, absorbed in his business, and Laura, his devoted wife, friend to the workers in the mill; Jan, the son whose musical tastes and literary aspirations are appropriately at war with the commercial environment in which he lives; Meta, the extrovert daughter who seeks aggressively for new experiences and successes but is not always discreet in finding them; Amy, the youngest daughter of the family, childishly earnest in her activities and much misunderstood; and Thorry, the heroine, meditative and intuitively peering into the distant scenes.

The story is an elusive combination of tragedy, love, and triumphant faith.

ROBINSON OF ENGLAND. By John Drinkwater. Illustrated by J. H. Dowd. The Macmillan Company. 326 pp. \$2.50.

This posthumous publication of one of England's distinguished literary artists, completed just before his death, is unique in structure and inspiring in theme. The book is the expression of the author's love of, and faith in, England. Robinson Dare, an Oxonian, spends the years of his retirement in a cottage in Cotswold, and he invites his nephew and two nieces to share the cottage with him, during their winter vacation. With this as a setting, the author engages in an interpretation of England, as given by Robinson to these young people. Mr. Drinkwater blends fictive and real characters in a series of incidents that results in the quiet and charming unfolding of a story, the technique of which deserves careful study by all who are interested in inspiring young people with love of country. Mr. Dowd's illustrations are in perfect tune with the content and style of the book, but it is the simple grace, deep feel-

ing, profound understanding, and consummate artistry of organization, which entitle the book to high praise. There is here no chauvinism, but the serene exposition of deep-rooted loyalty, which wins by its pure sincerity. *Robinson of England* epitomizes the literary art of one of England's most effective interpreters.

THE HUSH-HUSH MURDERS. By Margaret Taylor Yates. The Macmillan Company. 344 pp. \$2.00.

For those mystery fans who like to have their mystery garnished with fine literary style, *The Hush-Hush Murders* offers not only a baffling plot, but a literary style, rich with humor and skillful character delineation. Practically all of the action takes place on a Navy transport ship, *Beaumont*, bound for San Francisco from Shanghai. The author, as the wife of a Naval officer, writes with intimate knowledge of Naval terms and conditions. In addition to the ship's officers, among whom Chief Taylor will quickly win the reader's heart, are Captain and Mrs. David Holmes, who have much to do in the story, Dorothy "Dodo" Small, Lieutenant Peter D. Ford, Lieutenant Mark Loomis, the latter two supplying much of the action aboard ship. The story is told with clever manipulation of suspense, and a subtle accumulation of incidents and character drawings, which should make it possible for the reader to solve the mystery before Anne Davenport, the Navy nurse, unmasks the villain. "Davvie," as she is called, is one of the most charming characters in current detective fiction. Her companion, "Cookie," should return in further stories by Mrs. Yates. *The Hush-Hush Murders* is a five star mystery novel, without a professional sleuth.

THE WOODEN SPOON. By Wyn Griffith. E. P. Dutton and Co., Inc., 318 pp. \$2.50.

A book such as this, great in its simplicity, its honesty, its moving dignity, pulls

at one's heartstrings. It is a vivid tale, molded in beautiful prose which has a haunting, kindly, but sorrowful accent.

It is an autobiographical study of a Welsh childhood and adolescence, passed in poverty, "on a hillside with a cottage or two on it—in this corner of green-grey country poking a long finger into the sea." Frankly the author discusses his innermost thoughts as a boy, his triumphs, his struggles and victories, as one who has known hardship and who has surmounted it. His early life was a constant struggle to keep the wolf from the door. His parents, God-fearing, simple, and humble in their living as in their attitudes, but unable to give their boy opportunities, and so forced to see him leave home at a tender age to earn a livelihood, were unassuming peasants.

The story is intriguing in its own right. No less compelling is the homely philosophy which adorns every chapter. Here is found a vivid description of life and manners among modest people and amidst an unfavorable if not hostile environment. It has pathos as well as humor. The hardships which were the boy's did not harden him, and so his kindness and serenity characterize him to the end. Rarely does one find so revealing and frank a discussion of the thoughts and aspirations of the developing adolescent.

The narrative and the descriptions are superb. The story interests one in its own right, but in reading it one notices not only the characters and characterizations, but one wants to pause over the skillfully turned phrases, the choice diction, the mature meditations upon the problems of existence which are so characteristic of the volume.

TIME PIECE. By Naomi Jacob. The Macmillan Company. 352 pp. \$2.50.

Charlotte and Thomas Marsden, after marriage, settle at Marlingly in Yorkshire, England. All her life Charlotte hates it and remembers her own Tunbridge Wells

as an "earthly paradise." Their children, in order, are Harriett (very beautiful), Claudia (quite independent), and Robert, to whom Claudia is devoted all through her life. It is around the red-headed and determined Claudia that the story centers. She possesses very definite likes and dislikes about everybody and everything. Her father gambles and has bad ways. On his account, an old parson lays a curse on all future Marsdens, and Claudia determines to see to it that this curse is not carried out.

Claudia marries Francis Coster and soon settles in London with his father and mother. It matters not to her that they are Jews. Before birth of her daughter, Fernanda, Francis leaves Claudia for another woman. Later, he is killed in France in a duel with a man over his actress wife. Gradually, Claudia takes over Coster's wine business. She is a very capable business woman. When her father dies at Marlingly, Claudia arranges everything and assumes all of the burdens. She now owns the old place, her father having given it to her as an I.O.U. for a gambling debt.

She falls in love with David Betterton, only to find that he is her half-brother, a result of her father's folly. This she never lets him know. Later, she marries Sir Edward Bower. He had loved her ever since she was a young girl. They have one son, Wilfred. When Edward dies, Claudia supervises the work in his factory. Here David has, for a number of years, been making inventions. She doesn't re-marry. "Two marriages denote a certain success, three mean that you're making a habit of it. There's something slightly foolish about women who marry three times, y'know."

The World War is declared. Claudia's business affairs become complicated. Her son, son-in-law, and nephew are killed in war. Other members of her family settle in America, with the exception of one nephew, Hugh, who shares with her the love of Marlingly. Here, we leave these two, Claudia having sold her business enterprises. Hugh is of the opinion that no one

is one bit better off by being remembered after death. (The curse was that all Marsdens would be forgotten.)

Claudia is a "tame" Scarlett O'Hara. She keeps the reader's interest from beginning to end.

VICTORIA FOUR-THIRTY. By Cecil Roberts. The Macmillan Company. 364 pp. \$2.50.

In his new novel Cecil Roberts uses the Victoria Station, London, and the train which leaves that station at four-thirty in the afternoon as the center of a series of descriptive portraits of varied characters. Among the passengers are James Brown of Victoria, porter on the Boat Train platform, wondering why the accident of fortune sends some boys to Eaton, others to the porter's job; Her Freiderich Gollwitzer, of Vienna, famed orchestral conductor on his way to Salzburg to lead the Festival, who declares himself a fumbler in the art of life; Mrs. Dorothy Blake, of Belgravia, bound for Austria on her honeymoon; Nikolas Metaxa, of Athens, Greek restaurateur and lover of Xenia; Prince "Sixpenny" of Slavonia, London schoolboy thirteen years of age, elevated to the throne through the murder of his father, but more interested in rabbits than in reigning; Mr. Henry Fanning, of Chelsea, novelist looking for a new plot (and finding it); Herr Emil Gerhardt, of Berlin, screen success whose career was cut short by order of the Führer because Jewish blood flowed in his veins; Sister Theresa, of Transylvania, nurse in Roumania, afflicted with an incurable disease, returning to her post of duty to await the end; Mr. Percy Bowling, of Derby, secretly fleeing from England, looking for enjoyment and peace of mind in travel; Mr. Alexander Bekir, enlightened Turk, of Salonica, millionaire tobacco buyer; General Zornoff, of Paris, once in the army of His Imperial Majesty, Tsar Nicholas, but now a chauffeur-guide to two American ladies; Dr. Wyfold, of Wargrave, going to the continent to bring

back his nephew; Elsie Vogel, of Feldkirch, small Austrian village, servant in Paris.

The second part of the book describes the arrival of the characters at their respective destinations. The novelist discovers his plot in a "panorama of love, politics and contrasted nationalities"; others meet with various fates, kind or unfriendly. But to describe the concluding episodes which furnish the climax would be robbing the reader of the pleasure of discovery. He will wish to learn for himself the concluding chapter in the story of each passenger.

This series of vignettes, a gallery of men and women, of distinctive customs and diverse national life, is a skillful delineation of typical characters, and all are depicted with the finesse and accuracy of portraiture so characteristic of the author's previous work.

The volume has already gone through ten reprintings.

PHILOSOPHY

THE CONCEPT OF MORALS. By W. T. Stace. The Macmillan Company. 307 pp. \$2.50.

With the appearance of *The Concept of Morals*, Professor Stace continues his interpretation of philosophy, begun in his *The Meaning of Beauty* (1929), and further developed in *The Theory of Knowledge and Existence* (1932). Although he does not claim that these three volumes represent a unified system of thought, they center around a theme of philosophy as "organic to human culture." The present volume is a critical appraisal of ethical relativism. In his preface, the author writes:

"Morality is, doubtless, human. It has not descended upon us out of the sky. It has grown out of human nature, and is relative to that nature. Nor could it have, apart from that nature, any meaning whatever. This we must accept. But if this is interpreted to mean that whatever any social group thinks good is good (for the

group), that there is no common standard, and that, consequently, any one moral code is as good as any other, then this relativism in effect denies the difference between good and evil altogether, and makes meaningless the idea of progress in moral conception."

The author sympathizes with this modernistic and relativistic conception of morals, but he senses the danger in relativism, and therefore attempts, in this volume, a study of ethical values, as appraised by conditions in modern civilization. He discusses four main arguments in favor of relativity. The first relies upon the varieties of moral "standards" as studied by anthropology. The second asserts that all moral ideas are based upon "emotions." The third is derived from radical "impiricism." The fourth argument voices the general skepticism regarding the existence of any foundation upon which an absolute or universal morality can rest. The author writes as a radical empiricist and examines critically the four arguments supporting absolutism: the Kantian idealism, utilitarianism (as considered by Professor Sidgwick), the theory of morals as a quality or trait, and the Platonic conception of eternal values. Each of these arguments is shown to be inadequate. He believes that ethical absolutism must be rejected, but he holds that ethical relativity must likewise be rejected. Morality, he believes, is relative "in the sense that it is relative to the universal needs of human nature. But it is not relative to the particular needs of particular nations, ages, or social groups. Consequently, it does not vary from place to place, or from time to time. Morality is universal, but it is not absolute." By a universal morality, Professor Stace means "one which applies, not merely to this race or that, during this age or that, but to all humanity in all ages."

From this point on, Professor Stace considers morals in extension, the unity of morals, the ends of moral action, happiness, the general law of morals, morals and mo-

tives, the universality of morals, and, toward the end of the book, answers the question, why should I be moral? He finds that there are three distinct criteria of moral value; namely, happiness-production, altruism, and justice. The third of these offers the fundamental principle of morals; namely, justice, by which he means "the fair and equitable distribution of satisfactions."

Professor Stace's book is a most challenging discussion of morals. He bases it entirely upon the fundamental needs of human nature, that is, upon the needs of all normal men. The book offers a positive, lucidly illustrated, facilely written, and, in the opinion of this reviewer, a sound interpretation of principles, upon which a *practical* ethics may be established.

PSYCHOLOGY

DIFFERENTIAL PSYCHOLOGY. By Anne Anastasi. The Macmillan Company. 615 pp. \$2.00.

The author states that in writing this book she had three major aims in mind. First, it seeks to treat of general psychology as one approach to the understanding of behavior. Second, the numerous topics associated with "individual differences" are here brought together and studied to the end that the interrelationships among several types of investigations may be viewed in a systematic and integrated context. Third, all of this material has been interpreted in settings and language suitable for the college student. Consequently, the book might serve as a text in courses on individual differences, or as supplementary reading in courses on general, applied, or educational psychology, social psychology, and mental testing.

Divided into two parts entitled, respectively, "Fundamental Principles of Individual Variation," and "Analysis of Major Group Differences," the book considers the nature and extent of individual differences, heredity and environment, general family resemblance, special family relationships, the effects of training, mental growth, the

relationship between mental and physical traits, the question of constitutional types, variations within the individual, mental organization, the subnormal, genius, sex differences, racial comparisons, racial versus cultural differences, urban and rural population, the individual as a member of multiple groups. Numerous references accompany the chapters. There are author and subject indices.

The author's point of view is discriminating and critical; as shown, for example, in her reference to intelligence testing: "A test is applicable only to individuals similar in their experimental background to the group upon whom it was standardized. When given to individuals from different national or cultural groups, or from widely different economic, social, or educational levels, 'intelligence tests,' do little more than reflect the varied backgrounds of the subjects," and "it would seem that the relationships among the individual's performance on a number of tests *at any one time* may be explained in terms of a small number of independent, unitary factors. Under existing cultural conditions, a certain degree of uniformity of factor patterns is found, because of a general environmental uniformity. Traditional educational curricula and vocational classification have probably contributed much towards this uniformity. Thus, in the young child, we find a large, general factor through all types of activity, which are taught in our schools, the so-called 'higher mental processes.' As the child grows older and specialization of function is encouraged, certain culturally determined differentiations appear, 'group factors' are produced, linguistic, mathematical mechanical, and possibly other functions. These factors, however, are only a mathematical statement or conceptual simplification of the observed relations among concrete responses, and as such, they may be expected to shift from time to time in the same subject, or from one population to another, because of varying experiences."

The book is a rich store of interpretations of scientifically derived data within the field of differential psychology. The author is an excellent expositor and interpreter. Here is, not only a text, but a selective, summarized source book, which would seem indispensable to teachers and students in this field.

IN THE NAME OF COMMON SENSE. By Matthew N. Campbell. The Macmillan Co. 192 pp. \$1.75.

In view of the timeliness of this volume it is regrettable that its theme is not apparent in the title, for the book is one of the best treatments on worry ever published. In sixteen chapters the author considers worry as an unnatural reaction to numerous and diversified conditions of modern life. It is a psychological upset, the focusing of attention upon the unpleasant, although, as the author believes, the latter may be a source of morbid enjoyment. The chief difficulty with worry lies in an excess of emotional reactions. As is well known, it is a form of fear and often is associated with lack of confidence which may eventuate in defeatism and the much publicized inferiority complex.

While the causes of worry can readily be discovered, curative regimens are exceedingly difficult to follow. In the past corrective systems foreshadowed modern practices: magic, healing shrines, Mesmerism, suggestion, autosuggestion, pow wows etc. Today Christian Science, psychoanalysis, psychiatry, religious clinics, and a long list of cults attempt to deal with worry, but facing facts and learning to understand exactly what they mean appear to the author as most effective. The principle of substitution of the pleasant for the unpleasant, of happy memories for present realities; the asking of such pertinent questions as who, when, where, what, how by means of which a situation may be concretely viewed; the redirection of energy into creative projects that express devotion

to a worth while cause are some of the effective cures.

The organic accompaniments of worry, such as indigestion, constipation, sexual impotence, excessive fatigue, and sleeplessness require the attention of a competent physician who understands the psychological causes at work. Worry has become a major affliction. Its development into neurasthenia has long been regarded as an American ailment. *In the Name of Common Sense* gives wise counsel based upon sound understanding. The worrier may here see himself as he really is. Such a view may itself be a cure.

SCIENCE

EARTH-LORE: GEOLOGY WITHOUT JARGON. By S. J. Shand. Illustrated. E. P. Dutton and Company. 144 pp. \$1.25.

Professor Shand has been obedient to the spirit of the exhortation, cited on the title page of his book.

"and don't confound the language of the nation with long-tail'd words in -osity and -ation."

This counsel, by J. H. Frere, may not be necessary in all popularizations, although it seems to be a wise principle for most of them. *Earth-Lore* is not only an authoritative exposition of geological facts, but it is a brilliant example of learning wedded to humor. Professor Shand has adopted what he calls the Conradian manner of telling a story. Joseph Conrad plunged his reader into the middle of the adventure, compelled him to gather bits at the beginning and hints at the end, and to fit them into one another, until the picture of the story appeared in a clear pattern. *Earth-Lore* is the story of the formation of the earth, told in chapters, temptingly entitled, "The Face of the Earth," "Earth Sculpture," "The Sea Floor," "The Book of the Rocks," "The Creation Saga," "The Age of the Earth," "What Lies Beneath the

Crust," "Deeper and Deeper," "Chimneys in the Crust," "The Problem of Mountains," "Rifts and Ramps," "Drifting Continents," "Atlantis and Other 'Lost Continents'."

The book, as a whole, is written so simply and so untechnically that it seems well adapted, not only for courses in adult education, but for courses in the senior year of the high school, as well. It is an excellent introductory volume to the technical study of geology.

SOCIAL STUDIES

LIVING SAFELY. By Earl C. Bowman and Paul F. Boston. The Macmillan Company. 177 pp. \$.52.

The urgent need of ways and means of providing respect for any techniques of safety is becoming one of the urgent problems of present day society. The authors

state that, during 1936, 16,200 children, under fifteen years of age, lost their lives through accidents. During this same year, nearly 40,000 persons, in the United States, were killed by accidents in the home, and more than 37,000 were killed by motor vehicles. Too much praise cannot be accorded the book for its comprehensive array of information about safety in the home, at the school, on the farm, on the playground, and on the highway. The book seeks to awaken "the will to safety." By means of pertinent, pictorial, and diagrammatic illustrations, crisp, expository paragraphs, activity situations, and arresting page organization, the book provides material rich with facts of safety education, which are directed toward developing a positive attitude towards safety. The vocabulary of the book is suitable for the sixth grade level.

The learning of books that you do not make your own wisdom is money in the hands of another in time of need.—SANSKRIT

REVIEW OF CURRENT PERIODICAL LITERATURE

EDUCATIONAL

BODE, BOYD H. "The Concept of Needs in Education." *Progressive Education*, 15:7-9. January, 1938.

"Needs" and "felt needs" are seen as a hang-over from Rousseauism and the instinct psychology. Since a pragmatic and democratic philosophy of education does not set up a system of pre-arranged fixed ends it is difficult to tell just what is needed. "Growth is not directed from within, but by the 'patterns' embodied in the social order." The patterns need constant revision. "What we need is a moratorium on needs, so that we can get down to serious business and bring to fruition the splendid promise that is contained in the philosophy of progressive education."

BRUNNER, EDMUND DES., LORGE, IRVING, and PRICE, RALPH G. "Vocational Guidance in Village High Schools." *Teachers College Record*, 39:218-229. December, 1927.

The movement in rural America is new, it being a child of the depression. Of sixty-seven schools giving guidance, only twenty-six had teachers who had guidance training, and in all but one lone case where there was a thoroughly trained director, had little training, in most instances having had a single course in an institution of higher education. It was found that indecision among pupils has increased. Their vocational interests have shifted, also. Agriculture, the professions, aviation, nursing increased. Teaching, business, engineering decreased. Less than one-sixth as many boys in the schools studied chose engineering as formerly.

BUCKINGHAM, B. R. "Disciplinary Values in Individualized Education." *School and Society*, 47:97-103. January 22, 1938.

In spite of attacks upon the theory of formal discipline and transfer of training, it must still be recognized that there is a "disciplined mind," the result of the potency of transfer, leaving as residuals of learning such character traits as tolerance, open-mindedness, vigor of intellect, truth of emotions and restraint of action. It is probable that disciplinary values may be found in an integrated program of studies, which may be offered on various levels, pursued for a number of years, and continue to have students interested in them and profiting from them after the period of school life has ended.

CAVERLY, ERNEST R. "Shall the High School Eliminate Its Failures?" *The Clearing House*, 12:259-263. January, 1938.

This is a criticism of the report of the Committee on the Orientation of Secondary Education, especially of the suggestion that pupils who cannot carry the work of the high school should be advised to drop out of the high school or seek to continue their education elsewhere. The author thinks new curricula should be designed, if those now existing are unsatisfactory, and that the community should aim to have all pupils of secondary school age remain in school.

DEWEY, JOHN. "Does Human Nature Change?" *The Rotarian*, 52:8-11ff. February, 1938.

If human nature does not change, education itself would have to be considered futile or impossible. Education implies change. "The Theory that human nature is unchangeable is thus the most depressing and pessimistic of all possible doctrines. If it were carried out logically, it would mean a doctrine of predestination from birth that would outdo the most rigid of theological doctrines."

Except for a very few primary traits, the essential thing about human nature is change. What is thought to be changeless human nature, is in reality slowly changing habits, institutions and customs.

FILENE, LINCOLN. "Vocational Teaching and Guidance and Liberal Arts Colleges." *School and Society*, 47:37-40. January 8, 1938.

Out of his business experience as the employer of hundreds of college graduates, the conclusion is drawn that a liberal arts course is essential but that there should be an opportunity to secure the rudiments of business training, but as a *profession* rather than as a specific job. Even the leading business schools are realizing the importance of broader training. The author feels, too, that the colleges are not doing their duty in vocational guidance.

HENRY, THOMAS R. "The Wandering I.Q." *The Journal of the National Education Association*, 27:41. February, 1938.

An article in the *Washington Star*, reporting findings which Dr. Beth I. Wellman and her associates from the University of Iowa secured by experiment. There were startling differences in intelligence on different age levels, depending

upon the surroundings, ranging in extreme cases for the same individual from forty to seventy points. This is an article which reports significant results for educators.

KEPPEL, FREDERICK P. "Preparation for Leisure." *Journal of Adult Education*. 10:23-26. January, 1938.

"Those who play most constructively, who develop their hobbies most successfully, who carry the heavy loads in community enterprises, are the very persons who never have what is at any rate the popular notion of leisure." Again, "Constructive leisure—time activities, re-creation—needn't be something apart from the paid job. . . . It isn't a question of longer hours or shorter hours, it is a question of richer or poorer hours regardless of whether the hour in question is on company time or not."

And leisure activities must be driven under the individual's own motive power, the curiosity which serves from childhood through life, but which is often thwarted.

KILPATRICK, WILLIAM H. "Education as Living for Better Living." *Educational Method*. 17: 149-156. January, 1938.

The article is a discussion and amplification of four theses: "first, that we learn only as we react; or more precisely, we learn our reactions, nothing less and nothing more; second, that we learn all of our proposed reactions, but we learn positively only those that we accept to act or live by; third, that learning is, on its habit or retention side, only and exactly the automatic storing away for future use of any and all advances in living; and fourth, that accordingly we learn what we live, then live what we have learned."

MACKEYE, MILTON. "What Happens to Our Rhodes Scholars?" *Scribner's Magazine*. 103: 9-15ff. January, 1938.

Of approximately 900 Oxford scholars, 40 per cent follow academic pursuits. Very few enter diplomatic service. A considerable number enter business and law. They "probably have given a better accounting of their talent than an equal number of men chosen at random from the alumni lists of Harvard or Yale."

NEWLON, JESSE H. "What of Education in 1938?" *The School Executive*. 57:198-199. January, 1938.

A new leadership is emerging which is concerned about the social responsibilities of education, involving purpose, method, scope, support, and social relationships of the schools. There will be a decision whether or not education shall be supported locally or by the nation. The curricu-

lum is concerned more with the problem of social living under changed conditions, and scientific techniques are being used more than ever before. Teachers are better prepared and are more and more taking a part in the development of the broad educational policies.

RANDALL, OTIS E. "Why Doesn't Education Educate?" *School and Society*. 47:33-37. January 8, 1938.

Professors are seen as stressing subject-matter rather than the students taught; as regarding knowledge and skill more important than character; as overlooking the value of self-instruction; as neglecting vocational guidance; and as forgetting the spiritual culture of the students.

Above all the college must emphasize the spiritual values.

RHOADES, WINFRED. "Getting Adjusted to Life." *The Forum*. 99:3-9. January, 1938.

Experience must ripen and mature us. Among the dangers to us are living in the past and self-pity. Among the developments necessary are: emotional catharsis (telling one's troubles to others); forming constructive emotional habits; keeping emotional balance. One must go through trial by fire, for "Life is not good to us when it lets events come out precisely as we wish them to and gives us no opposition to face, no denial to encounter. . . . Every one of us should have in him the will to learn, the will to change, the will to love, the will to make adjustment, the will to live courageously, the will to aim for the best, the will to persevere until a goal is reached from which lasting satisfaction will come."

RUSSELL, WILLIAM F. "Education and Divergent Philosophies." *Teachers College Record*. 39: 183-196. December, 1937.

Amidst the conflicts which rage about philosophy of education the Dean of Teachers College states clearly the position of his institution. "We have no point of view. We have no institutional philosophy. . . . We try to see that all points of view are represented." And so when one position becomes very strong, one of another view is brought in to battle for his position. It is this freedom which provides "a free arena for free thought," this vital need of the present, when so many countries do not allow it.

SAMUELSON, AGNES. "Our Debt to Horace Mann." *School and Society*. 47:1-6. January 1, 1938.

An evaluation of the work of Horace Mann as it applies to his philosophy and to his efforts to improve schools. His special contribution to the work of the schools of Iowa is discussed. His

was a clarion call to duty: "The teacher who has met a hundred of his fellow-teachers in a public assembly and has communed with them . . . goes back to his schoolroom with the light of a hundred minds in his head, and with the zeal of a hundred bosoms burning in his heart."

SHAW, CHARLES R. "Teacher-Pupil Conferences—Purpose and Initiation." *The School Review*, 46:37-43. January, 1938.

A study which shows by whom the conferences were initiated, the subjects discussed, and their purposes. In general the students enjoyed these contacts with the teachers. The author concludes that whether or not they were sought depends upon the teacher's philosophy of education. Where they were used as a disciplinary device, they were little sought by pupils. Where the teachers considered them as means to individual guidance and development they were welcomed by the pupils.

GENERAL AND CULTURAL

AYRES, LEONARD P. "This Business Relapse." *The Atlantic Monthly*, 161:151-156. February, 1938.

"This business slump is not a new depression, for we have never completed in this country the recovery from the great depression that began in 1929. It is not a mere recession, for it is too serious to be designated by so mild a term. It is a relapse with complications." . . . Governmental policies are largely responsible for the present economic status. "The controlling condition of our problem is that we live in a profit-and-loss economy which cannot be changed into a managed economy except through a great social crisis, and after a dreadful new depression."

BERG, ROLAND H. "Are You Allergic?" *Scribner's Magazine*, 103:30-32. February, 1938.

"Allergy may be defined as sensitivity to a substance that is harmless to most individuals." Some are sensitive to hay fever (3,000,000, it is said) caused by pollens, foods, dust and dander. Others are affected by rye and wheat flour, flaxseed, wood smoke, milk. It is now the style to locate these difficulties as due to the endocrine glands.

EIGNER, JULIUS. "The Rise and Fall of Nanking." *The National Geographic Magazine*, 73:189-224. February, 1938.

In ten years Nanking has risen from a city of 300,000 to one of more than 1,000,000 inhabitants. There are vivid descriptions of the city and its life. The modern and the ancient are found side by side, although the city has taken on modern aspects which would not have been dreamed of a decade ago.

HALL, MAURICE C. "Some Aspects of the Life of a Scientist." *The Scientific Monthly*, 46:141-145. February, 1938.

Some of the difficulties under which the research scientist works are indicated. One is the undevelopment of his own curiosity. Another is teaching supplemented by the interminable rounds of committee meetings and interviews. A third, in many respects more difficult, is the fact that if a scientist discovers something which is inimicable to business, pressure is brought to bear to suppress it or to neutralize its effect by an attempt to discredit it.

HORTON, WALTER M. "The New Orthodoxy." *The American Scholar*, 7:3-11. Winter, 1938.

Young preachers and theologians are in revolt against liberalism, especially in the Northern urban centers. The new orthodoxy has only recently reached America though "it has flourished in Europe for fifteen years." The orthodoxy is not a return to Fundamentalism, but is something more vital and enduring than that movement. It has largely abandoned the idea of reaching the Kingdom of God on earth by coöperative human effort, but rather through the transcendent divine Will. It is a living tradition. "Orthodoxy careens down the pathway of the centuries like a charioteer, reeling but erect, spilling out heretics and extremists to the right and left but managing by the grace of God to maintain its balance."

JASZI, OSCAR. "The Good Society." *Journal of Social Philosophy*, 3:154-165. January, 1938.

With an ever-growing tendency towards Naturalism and mechanism in the field of the social sciences during the last half century, the world has been plunged into the crisis of a breakdown of liberal democracy. A movement is growing to discover a third way which will "reconcile economic necessity with individual rights," which may oppose both capitalism and the authoritarian state. The individual and the social are Siamese twins. The principles of freedom and of domination are irreconcilable. A doctrine of pride, and of tyranny; "a gospel of Freedom to a Power must lead to "a theory of egoism, of "doctrine of tolerance, of humility; for freedom implies the recognition of others—power pure and simple is satisfied to use them as tools. . . ."

KNOX, DUDLEY W. "Ships, from Dugouts to Dreadnoughts." *The National Geographic Magazine*, 73:57-98. January, 1938.

An interesting illustrated article, showing the development of ships from the earliest times to the present. It is a thrilling description which

THE EDUCATIONAL FORUM

CONTRIBUTORS AND CONTRIBUTIONS

(Continued from page 248)

few years. Some of the arguments against honor positions on the program are discussed by William J. Chapitis, teacher in the public schools of Menasha, Wisconsin. His article contains valuable criticisms of high school administration in relation to pupil honors and, in particular, the basis upon which valedictorians are selected. One is impressed with the implications that the high school is far from democratic.


Once more comes a protest against the present confused state of American education, this time from Roderick G. Langston, who is a senior at the San Diego State College, California. [We are happy to be the first publication, outside of the campus, to present this young man's critical attitude toward educational theory.

This issue contains two appreciational reviews, an innovation that we hope may become an established type of offering. "Mr. Lord" is reviewed by Dr. William C. Bagley, so well known that an introductory line would be wholly out of place. "The Years"

is reviewed by Mrs. Florence K. Johnston who at present is teaching at Sullins College, Bristol, Virginia. Her review begins, we hope, a long list of publications from her gifted pen.

We are happy to present several young poets whose verse merits reading. Miss Helen Benson comes from a family of teachers and at present she teaches English and Latin in the Log Cabin High School in Clawson, Michigan. Mrs. Charles F. Yeokum was formerly a teacher but is now "primarily concerned with my husband and small son." Miss Anna Louise Barney is Dean of Women at the State College, Chico, California, and has had many of her poems published in American magazines. Mr. Douglas E. Lawson is Assistant Professor of Education and Assistant Principal of the Brush Training School at Southern Illinois Normal University at Carbondale.

The illustrations were made from pictures taken by Mr. Don Selchow during his three years of residence in central Africa.



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Vol. II

May Contents

No. 4

NEW ENGLAND—BERKSHIRE BIRCHES	<i>Frontispiece</i>
THE COLLEGE PRESIDENT	<i>James L. McCaughy 367</i>
THE DILEMMA OF AMERICAN EDUCATION	<i>John T. Wahlquist 378</i>
NEW ENGLAND PASTORALE (ILLUSTRATION)	<i>facing page 391</i>
SPIRITUAL ASPECTS OF EDUCATION	<i>Sarah N. Cleghorn 391</i>
NEW ENGLAND EVENTIDE (ILLUSTRATION)	<i>facing page 403</i>
FROM THE HIGH CHAIR TO THE UNDERWORLD	<i>John Kennard 403</i>
NEW ENGLAND RETREAT (ILLUSTRATION)	<i>facing page 413</i>
FOUR SMALL NATIONS OF EUROPE	<i>Geraldine P. Dilla 413</i>
PETROLEUM SPEAKS	<i>S. Estelle Greathead 424</i>
NEW ENGLAND—OLD AMERICA (ILLUSTRATION)	<i>facing page 427</i>
HITLER AND THE GERMAN SOUL	<i>Peter P. Karlsen 427</i>
VILLAGE CHURCH	<i>Helen Benson 434</i>
THE PLACE OF AMERICAN LITERATURE IN THE HIGH SCHOOL CURRICULUM ..	<i>James A. Rawley 435</i>
PHILOSOPHY OF SIGHT (POEM)	<i>Carl K. Bomberger 442</i>
NEW ENGLAND—FISHING BOAT AND REFLECTIONS (ILLUSTRATION) ..	<i>facing page 443</i>
SANTAYANA ON DEMOCRACY	<i>J. B. Shouse 443</i>
LESS WELL-KNOWN EPISODES IN THE LIFE OF HORACE MANN ..	<i>E. I. F. Williams 449</i>
NEW ENGLAND—SPARKLING MOUNTAIN STREAM (ILLUSTRATION) ..	<i>facing page 457</i>
A MUSICAL PROPOSITION	<i>Schürer Olaf Werner 457</i>
THE TEACHER'S HERITAGE	<i>Olga Sagal 459</i>
EDUCATION ABROAD: THE "REICH" COUNCIL ON RESEARCH	<i>Michael Demiashevich 463</i>
EDITORIAL: WHAT ELSE IS THERE?	<i>465</i>
NEW ENGLAND VILLAGE STREET (ILLUSTRATION)	<i>facing page 469</i>
BOOK REVIEWS	<i>469</i>
REVIEW OF CURRENT PERIODICAL LITERATURE	<i>499</i>
INDEX TO VOLUME II	<i>503</i>

CONTRIBUTORS AND CONTRIBUTIONS

A variety of interests are represented in this concluding issue of the second volume of the EDUCATIONAL FORUM. Our readers doubtless will welcome President James L. McConaughy's factual discussion of the *American College President*. The author was President of the Association of American Colleges in 1937, and at present is President of the New England Association of Colleges and Secondary Schools. Since 1925 he has been President of Wesleyan University. Important names in his academic training are Yale, Bowdoin, Dartmouth, and Columbia. For seven years he was President of Knox College. His present article is not only factual but it is delightfully seasoned with bits of humor.

The Dilemma of American Education by Professor John T. Wahlquist states in sharply etched contrasts the nature and implications of conflicts within educational thought at the present hour. The author is Professor of Education and Director of the William M. Stewart School at the University of Utah.

There is always room for a fresh approach to religious education. Miss Sarah N. Cleghorn's article, *Spiritual Aspects of Education*, is a fusion of several chapters in her forthcoming book on "Final Religion." Miss Cleghorn lives in Vermont. Her poems have been widely published. Among her well known books are—"A Turnpike Lady," "The Spinster," "Fellow-Captains" (with Dorothy Canfield Fisher), "Portraits and Protests" (Poems), and "Threescore" (an autobiography). Miss Cleghorn taught either at Brookwood or Manumit—two pacifist Labor schools founded by William and Helen Fincke in Katonah and Pawling, N.Y.

Unique among our articles is *From the High Chair to the Underworld*, an autobiographical narrative by John Kennard (a pen-name) whose articles have appeared in many of America's popular magazines. The author has lectured at various colleges

and universities. The story he tells is only one of numerous accounts that he offers as vivid indictments of a misdirected boyhood. Today the author is widely known in operatic circles, as well as in the magazine field.

In *Four Small Nations of Europe* Miss Geraldine Dilla of the University of Kansas City completes her present series on national characteristics of European nations.

Hitler and the German Soul by Peter P. Karlsen is an authoritative analysis of conditions in Germany by a man who only recently arrived in the United States. The article was written in German and translated for the EDUCATIONAL FORUM. The editor requested that this German subject give our readers the reaction of a non-Nazi citizen.

James A. Rawley, a student at the University of Michigan, writes significantly about *The Place of American Literature* in the High School Curriculum. His analysis of the functions of literature will interest teachers in this field.

Professor J. B. Shouse of Marshall College concludes in this issue his study of *Santayana on Democracy*. Professor E. I. F. Williams of Heidelberg College draws upon his book on "Horace Mann—Educational Statesman" and other materials gathered in his research. The result is an informing article on *Less Well-Known Episodes in the Life of Horace Mann*. Many readers will sympathize with Professor Schürer Olaf Werner's protest in *A Musical Proposition*, written in the midst of his duties at Santa Barbara State Teachers College; and with Olga Sagal's exposé of injustice to teachers in *The Teacher's Heritage*. Miss Sagal is a student at Teachers College, Columbia University.

For those who are interested in exact knowledge about German-Nazi research Professor Michael Demiashkevich of George Peabody College for Teachers
(Continued on page 462)



NEW ENGLAND—BERKSHIRE BIRCHES

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THE COLLEGE PRESIDENT

JAMES L. McCONAUGHY

I

THERE ARE presidents for everything, from the nation down. But "Prexy" is peculiarly the title of a college administrator. It suggests emotion, often affection. "Prexy" Roosevelt of the U.S.A.—it does not quite click—nor "Prexy" Sloan of General Motors; but Prexy Smith of Oshkosh College does. Actually, nearly all college executives are "Presidents," due largely to the fact that the founders of Harvard included many graduates of Emmanuel College, Cambridge, and that college calls its head President—although Dean, Warden, and Principal are almost as frequently used as titles in Cambridge and Oxford colleges. Other American colleges, as they were established, followed the example of Harvard. A few have the title of Chancellor (Buffalo, Louisville, Nebraska, New York University, Vanderbilt); these institutions were founded during a period when European influence was strong, and the customary title there was adopted. Union College has both a

President and a Chancellor; the latter is an honorary position, filled annually by a person holding public office, whose main duty is to speak at Commencement. At McGill the Chairman of the Board of Trustees is Chancellor and the chief educational officer is Principal. Pennsylvania has a Provost. Only one university ever tried to do without a titular head; Virginia, under Jefferson's democratic ideals, had a leader chosen from and by the faculty for a determined period of years, and then chose his successor in the same way. This plan of decentralized leadership did not seem to work, and in 1889 Alderman was elected as the first President. This Jeffersonian scheme has been in use at Oxford and Cambridge for centuries; the Vice Chancellor (the Chancellorship is honorary) is chosen in rotation for a two or three year term from the heads of the constituent colleges of the university. Actually England and Europe have no academic officials who correspond to American college presidents.

In this day of vigorous vocational

advice, the college presidency is one job which has not been analyzed at all. If you want to become a president, there are no courses to take in preparation, no professional or vocational help you can secure. You might read a few books, such as those of Thwing (Western Reserve), but the real features of this job you can learn only by experience. In thirty years, I have known of only one undergraduate who admitted he would like to become a president; and he changed his mind and entered business. Being a professor or a dean is a help; training as a public speaker is very much worth while. As for the rest—it seems to depend on chance.

Yesterday almost all college presidents were ministers. Colleges were more or less under denominational control; it was thought that ministerially trained presidents would be good influences upon immature youth. Educational policies were decided largely by the professors; few such presidents were really educators. Today only those colleges with strong church ties look to the ministry when choosing a president. In New England, once the stronghold of divines as presidents, apart from the Catholic institutions the only presidencies now held by ministers are at Bates, Boston, Middlebury, Trinity, and Wheaton. The new presidents of Brown and Muhlenberg are the first non-clerics in their history; Wesleyan's president is the first without a D.D.

A few years ago the makers of presidents seemed particularly impressed with the training of a professorship of education—Coffman (Minnesota), Foster (Reed), Jessup (Iowa), McConaughy (Wesleyan), Payne (Pea-

body). Fewer professors of education have been chosen in recent years although Englehart of New Hampshire and Klapper, first President of the new Queens University in Brooklyn, were Deans of Schools of Education. Some institutions have had fine leadership from men trained as business executives: Hopkins (who before his business success had been Secretary to the President and Director of Athletics at Dartmouth); Gates (who came to Pennsylvania from a Morgan partnership); King (experienced in Amherst affairs through his long trusteeship); Cousens (President of the Alumni Association at Tufts); Morgan (who rebuilt and in large part personally refinanced Antioch). Marts (Bucknell) is doing a fine piece of educational leadership while still continuing, part time, to direct his advertising business in New York. Benton has just become vice-president of Chicago, after making a million dollars in business in the sixteen years since he graduated from Yale. California and Michigan have each elected presidents who showed their fitness as the business managers of their respective universities. A college degree is not even a necessity; the career of Williams at Missouri proved that. On the first occasion when a business trained man became president of a noted institution, some academically minded persons were worried. After Hopkins' inaugural at Dartmouth such a president wrote to congratulate him on the "most auspicious occasion." The typist made a slip and the letter read "most suspicious occasion" which, said Hopkins, it really was to the writer!

Men prominent in public life have often seemed good presidential pros-

pects. Dwight Morrow was asked to consider Yale; Newton Baker was urged to come to Johns Hopkins. Bailey went to Vermont from the State Secretaryship. The new president at Maryland was a leader in the state's political life. Brown came to New York University from the Federal Commissionership of Education; Tigert, one of his successors, is now at the University of Florida. Wilbur went to the President's Cabinet from Leland Stanford and returned to the presidency. Jardine (Wichita) had been a Cabinet member and Minister to Egypt.

Eddy (Hobart) and Ham (Mount Holyoke) secured training for the vicissitudes of the college presidency by serving actively as marines in the World War.

Today most presidencies are filled by deans or professors. From the deanship came Baxter, Williams (Master of a Harvard College); Gilmore, Iowa; Hutchins, Chicago (Dean of Yale's Law School); Middlebush, Missouri; Seymour (Provost, which is a superdeanship), at Yale; Sills, Bowdoin; Tolley, Allegheny (Dean at Brothers College); Willard, Illinois. From professorships: Conant, Harvard; Eddy, Hobart (from Dartmouth); Fox, Union (from Columbia). Angell went to Yale and Day to Cornell from the leadership of an educational Foundation; both had been professors earlier. Unusual professorial training was: astronomy, Campbell (California); law, Gilmore (Iowa), and Harris (Tulane); medicine, Farrand (Cornell) and Wilbur (Stanford). Examples of out of the ordinary training for a presidency are: aeronautics, Adams (Norwich); ath-

letic director, Davies (Colorado College); city manager, Dykstra (Wisconsin); editor, Britt (Knox), Bryan (William and Mary), and Holt (Rollins); lawyer, Dennis (Earlham); publisher, Brewer (Olivet); radio, Tyson (Muhlenberg).

Presidents do not change from one presidency to another as much as formerly. Chase holds the record now: from North Carolina to Illinois to New York. Here are some "two-timers": Brown (Chattanooga to Drew), Chalmers (Rockford, girls, to Kenyon, a very "he-man" college), Elliott (Montana to Purdue), Farrand (Colorado to Cornell), Ganfield (Centre to Carroll), Hetzel (New Hampshire to Penn State), Lewis (George Washington to Lafayette), Marvin (Arizona to George Washington), McConaughy (Knox to Wesleyan), McVey (North Dakota to Kentucky), Mendenhall (Friends to Whittier), Wriston (Lawrence to Brown). There is a decided tendency today to pick a president who is on the ground; this was done by California, Harvard, Illinois, Iowa, Lawrence, Michigan, North Carolina, Princeton, Syracuse, Tulane, Virginia, and Yale. Some colleges nearly always choose alumni; Angell is Yale's only exception; Harvard has not gone outside her own product for two centuries. Many recently appointed presidents have had English training: Seymour (Yale) at Cambridge, Aydelotte (Swarthmore) and Valentine (Rochester) at Oxford. Eight former Rhodes scholars are presidents. The middle western institutions are turning to eastern men much less than they used to when hunting presidents.

In earlier years, Yale trained many

presidents to be; now we have B.A.'s from every college imaginable. A recent study of seventy new presidents disclosed that less than a third had the Ph.D. degree (seventeen had no academic degree beyond the B.A.); only seventeen were members of Phi Beta Kappa (and ten wore their keys only as "honorary members"); thirty-one were in "Who's Who" when elected; seventeen were alumni of the colleges to which they were elected as president; in age they varied from twenty-nine to sixty-six; forty-six was the average age, half being between forty and fifty when chosen.

Presidencies to be filled soon are Hamilton, Northwestern, Syracuse, and probably Columbia and Duke.

II

If there is no general rule for the previous training of a president, there certainly is none for the method by which he is selected. Usually a small committee of trustees is appointed to make the choice; sometimes—and this would almost always be wise—older faculty men are added to the Committee; if not, the faculty may be individually consulted. When the decision is made, the Committee faces a difficult problem in getting the formal vote from the Board and making the announcement promptly. It is very hard to keep a Committee's choice secret; if the successful candidate is at another institution, he must present his resignation. Newspaper publicity, including pictures and radio announcements, must be prepared before the whole Board meets. The election of Ham at Mount Holyoke presented such difficulties—as well as others! When the Board met it was told of

the Committee's selection and the arrangements which had been made for publicity, including a radio announcement. Although many trustees had never met Professor Ham, and although some wished to choose a woman, the Committee had to ask for an election at the same meeting at which it reported. The trustees of Sewanee faced another kind of difficulty this spring. They publicly announced the election of Guerry (Chattanooga) counting on his acceptance, which they had not previously secured; he declined, publicly. Months later he accepted. The publicity will not make the trustees' present task any easier. Some day, someone may devise a better, less disturbing method of electing and announcing a new president; we need it.

Academic circles enjoy "behind the scenes" stories of what caused certain choices. For example, Conant was first considered seriously by the Harvard trustees when he, on invitation, appeared before the Committee and, with clear analysis of the type of man needed at Harvard, urged the candidacy of one of his closest friends. At Yale the Committee investigated all other possibilities and by comparing them with their Provost agreed that Seymour was the man. No one at Princeton thought of Dodds when Hibben resigned; during the months of search Dodds had shown his capabilities in an intricate state survey in New Jersey; the Board, which included men interested in New Jersey reorganization, finally decided that he was the wisest choice for Princeton.

Certain men are often consulted when presidents are being sought, such as Keppel of the Carnegie Corporation

and Butler of Columbia. Twenty years ago, when Rockefeller money was doing so much for American colleges, one could almost always find some presidents and some trustees—after money and advice—waiting outside of Butterick's office at the General Education Board.

In times of difficulty for a president his wife often suffers more than he does. When our one-time supporters attack us, and critical letters arrive, and trustees and faculty thwart our plans, we usually can bear it with a smile, but our wives are cut to the quick. When Northwestern lost a boy, probably in an initiation prank, the jury which investigated insisted on calling the president's wife to the stand. Many a wife, by her quiet poise and serenity, has "saved" her husband in a time of crisis.

Presidential salaries are usually not large. A house and sometimes a car, occasionally other prerequisites, are included. Probably not over half the presidents of the country have any pension expectancy. In a recent study of thirty-five denominational colleges, it was found that presidents' salaries ranged from \$10,000 to under \$4,000; the median was \$6,000. Individual salaries are seldom made public; it is generally supposed that Columbia pays \$30,000 plus perquisites, with Yale, Harvard, Princeton, Chicago, the College of the City of New York, and New York University paying slightly less. Probably not over twenty presidents the country over get more than \$15,000 plus free house rent. The Office of Education of the Department of the Interior published some presidential salaries for 1934-35 (salary cuts in some institutions have now been

restored); the median for state institutions was \$7,438; for privately controlled colleges, \$4,478. In institutions aided by the state, Pittsburgh was the highest, \$31,500 (the highest faculty salary there was given as \$4,500), followed by Brooklyn College \$21,000, California \$18,000, Illinois \$17,500, Pennsylvania State \$15,600, Michigan \$15,400, Minnesota \$14,800, Virginia \$12,750, Louisiana \$12,000, and Iowa \$10,000. The Dakotas were at the bottom of the scale—North Dakota \$3,000 and South Dakota \$3,660. Salaries were given for only a few of the non-state institutions (which usually supply less complete figures to the Office of Education than do those which receive federal funds). Among the highest were Hamilton \$15,000, Skidmore \$14,000, Bowdoin \$12,500, Middlebury, Occidental, Rollins, and Tufts \$12,000 each, Connecticut College for Women and Western Reserve \$10,000 each, Claremont \$8,500. At the bottom were Adrian \$1,500, Goshen \$1,650, and St. Ambrose \$1,700.

When Texas appointed a football coach at \$15,000 a year, with a ten-year contract, there were some citizens who felt it regrettable that this was nearly twice the President's salary. Accordingly, the Legislature agreed that the salary of the new President, who is now being sought, should be \$17,500; I think they do not, however, propose to offer him a ten-year contract!

The title of the "youngest college president" is one which seems to command public interest. Finley became President of Knox, his Alma Mater, at the age of 29; this record probably

stands for well known institutions. Hutchins was elected at Chicago at 30. The oldest college president is Blackwell of Randolph-Macon; he is now 83; he graduated in 1874 from the college he now heads and became a professor two years later; he has been president since 1902. Long presidencies were those of Bryan (Indiana), 35 years; Eliot (Harvard), 40 years; Faunce (Brown), 30 years; Gilman (Johns Hopkins), 27 years; Hyde (Bowdoin), 32 years; Pierce (Kenyon), 40 years; Snyder (Wofford), 35 years; and Woolley (Mount Holyoke), 37 years. Boatwright has been at Richmond since 1895, Randolph at Charleston since 1897; both are still in office. Presidents still active after twenty-five or more years in their present position include Butler (Columbia), Clippinger (Otterbein), Cowling (Carleton), Denny (Alabama), Evans (Ripon), Few (Duke), Lovett (Rice), McMaster (Mount Union), Neilson (Smith). Among active presidents with terms of over 20 years, one notes Hopkins (Dartmouth), MacCracken (Vassar), Reinhardt (Mills), Sills (Bowdoin), Wilbur (Leland Stanford).

The age of presidential retirement varies greatly. Angell left Yale last June, aged 68 (the faculty rule for retirement there applies also to presidents). Kirkland left Vanderbilt last year after 44 years of leadership, when he was 78. Lowell (Harvard) retired at 77, probably staying on longer than he originally intended in order to complete the development of the House plan; Hibben (Princeton) was 70 when he resigned. One topic of general presidential gossip is "When will Butler retire?" He alone knows

the answer; the administrative machinery at Columbia is in such excellent working order that the University appears to be in first-class shape, although the president is 75 and spends much time away from his office. Butler is said to have protested vigorously in private to Hibben, when he resigned "because of age" at 70. Those "in the know" say that the Columbia president wishes to add from twenty to thirty million dollars to the University's endowment before he leaves; he knows, say they, of wills leaving to Columbia this amount, and wishes still to be president when the donors die and the bequests come in; it is thus an interesting race between the septuagenarian and the still living benefactors.

Long presidencies are fairly frequent in the East, but nationally they are decidedly the exception, not the rule. The average length of presidential service on one campus is just under four years. About fifty new presidents are elected annually; last fall there were sixty-three. Usually, ten per cent "fail," at least in the judgment of the trustees. A few die in harness; three of M.I.T.'s presidents died in service. The test of presidential effectiveness usually comes in the third year. The first year or two are a "honeymoon period" when the new leadership is welcomed; after that you are an old story, your decisions may irritate, your clientele now know you are not the superman they hoped they had chosen.

There are those who maintain that no president is a good judge of the time to retire. His trustees, with whom he has been associated for many years, tend to be largely of his point of view,

some perhaps of his choosing, some doubtless older than he. They may be less conscious than the students, faculty, and alumni that new, younger leadership is needed. When Thwing (Western Reserve) retired at 68 (sixteen years before he died), he explained that "it is not given to any man to bridge two generations." When the president discusses his possible retirement with the trustees, they urge his continuance; perhaps they dread the difficult search for a new leader. One aging president, sensing this, told his dean that if ever he felt the time for presidential retirement had come, "please come and tell me so, frankly." The time arrived, and the dean, with some hesitation, asked the president if he remembered the request. "Surely," said the president, "and if ever in the future you feel I should retire, I want you to say so. Personally, I am sure I was never more fit, never doing my work better."

When presidents retire, what shall they do? A few live on near the campus; unless they are rare personalities, their mere presence may hamper their successors. Some travel, some move to Washington. A few are elected to the board of trustees—almost always an unwise action. (When Warfield, acquiescing to the wishes of the Lafayette trustees, resigned, to the surprise of all he continued his membership on the board for many years.) Automobile driving seems to be a dangerous activity for ex-presidents. Hibben was given a car by grateful alumni upon his retirement from Princeton; quite soon he was involved in an accident, fatal to him and his wife. Lowell, at 80, had two accidents in

one day; his license was taken away. Some of us, I imagine, envy Miss Pendleton of Wellesley, who retired in June, 1936, after a fine career of wise usefulness; she dreaded "doing nothing"; she died quietly and serenely after a few days' illness, a month later.

In the stronger institutions pension provisions usually provide enough to live on simply. In earlier days these pensions came from the Carnegie Foundation, without any contribution during service from the pensioner. Ex-presidents and emeritus professors showed such longevity—quite contrary to the expectancy of insurance experts—that such a plan had to be abandoned a few years ago. Those who were on the Carnegie list of approved institutions twenty years ago have pension expectancies of \$1,500 annually beginning at 70; a widow has half this amount. Usually, there are also annuity policies, generally written by the Teachers Insurance and Annuity Association (formed by the Carnegie Corporation, which has financed all administration costs); the college and the individual contribute annually, usually five per cent, to the purchase of an annuity. One college president (Eaton of Beloit) had retired just before Mr. Carnegie's original pension plan was announced; with amusing but understandable Yankee thrift, he asked to be re-elected, served a short second period, and retired, this time to enjoy for many years a comfortable pension.

If the president is vigorous, and the pension is small, very occasionally a retired president may seek a position in some other field. Angell joined a radio corporation at a salary probably

no less than he had received from Yale; he told his friends that six step-children to educate made another job a necessity. Occasionally, a president may retire to a professorship. Before the days of pensions this was the normal method of caring for an ex-president; oftentimes the teaching by a very aged man was most inferior; in some cases, this classroom contact with a wise old gentleman was inspiring. At one time Carleton had on its faculty five professors who had been presidents.

Presidents differ in their treatment of students. Eliot said he was too busy to greet every Harvard boy he passed in the Yard, but countless men remember with deep gratitude his call when they were ill in the Infirmary and his solicitude for their recovery. Everyone who saw Bryan preside at Commencement at Ohio University was impressed with the word of individualized personal greeting he gave to each graduate as he handed out the diploma. Some of us teach: at Bowdoin, Sills gives a largely elected course in literature; nearly every senior for decades took Hyde's course in ethics, which under his teaching magic touched almost every problem the college and its students faced. Baxter (Williams) announces that he plans to teach next semester. My course, held weekly in the "playroom" in my home, with complete informality prevailing, is one of the most pleasant parts of my job.

III

The American college has many very able leaders today. A tentative list of the most outstanding might include Aydelotte (Swarthmore), Coff-

man (Minnesota), Conant (Harvard), Cowling (Carleton), Glass (Sweet Briar), Hopkins (Dartmouth), Hutchins (Chicago), Neilson (Smith), Reinhardt (Mills), Scott (Northwestern), Wilkins (Oberlin). Among the recently retired: Angell (Yale), Blaisdell (Claremont), Farrand (Cornell), Jessup (Iowa), King (Oberlin), Kirkland (Vanderbilt), Lowell (Harvard), Thompson (Ohio), Woolley (Mount Holyoke). From somewhat earlier days: Alderman (Virginia), Angell (Michigan), Eliot (Harvard), Falconer (Toronto), Gilman (Johns Hopkins), Graham (North Carolina), Harper (Chicago), Hyde (Bowdoin), James (Illinois), MacLaurin (Massachusetts Institute of Technology), Northup (Minnesota), Thwing (Western Reserve), Tucker (Dartmouth), Van Hise (Wisconsin), Patton (Princeton).

Butler deserves a special classification; he has become almost a legendary figure. Today he is Columbia. His prominence in national and international affairs is comparable only to that of Eliot. Perhaps there are some who feel that his frequent pronouncements reflect the ideas and ideals of an older generation. His influence in American educational affairs is probably less than it was two decades ago. Although Butler seems to have less concern with purely collegiate problems today, and fewer ties with other institutions than he did at fifty (in this he differs from Eliot in his later years), he is one of our greatest educators and public men. His physical vigor is amazing; on a recent visit at a New England campus to address alumni and undergraduates, he wore out the much younger presi-

dent with his desire to inspect all parts of the campus and speak at any gathering.

There would be debate among presidents about the inclusion of Woodrow Wilson's name in a list of "great college presidents," just as there is vigorous, sometimes partisan, disagreement about his place among our national presidents. His ideas at Princeton were far in advance of his times; the preceptorial plan which he established has been the most important educational aspect of the institution ever since. But he failed at Princeton as, to some extent, he failed at Washington—and for the same reason: his inability to get along with others. Responsibility seemed to make him arrogant, unbending; his quarrel with Dean West over the location of the Graduate College is a sad page in the history of higher education in America. He refused to consider alumni opposition to his plan for abolishing the Clubs, still existent and probably of little educational value to Princeton. A willingness to make haste more slowly, by winning—not driving—his constituency, would have made his career as a college president very different. Perhaps he was a genius, a first grade mind; unfortunately such persons are usually intolerant of objections and hesitations by lesser folk. Perhaps no such person can ever be a successful leader of a college campus made up of average, often hesitant people—or of a democracy.

Wilson and Eliot were national figures; Butler is today. Other presidents have occupied positions of public importance. Brumbaugh (Juniata) was Governor of Pennsylvania; Ex-Senator Fess of Ohio came from the presi-

dency of Antioch; Sills (Bowdoin) ran for the Senate when a Maine Democrat had no chance; Hyde (Bowdoin) was offered an interim appointment to the Senate. Plumley (Norwich) is Vermont's only Representative. Hutchins (Chicago) is supposed to have been offered various New Deal positions of leadership. Schurman (Cornell) was Ambassador to Germany. Gilmore (Iowa) served as Vice Governor and Acting Governor General of the Philippines. Douglas, formerly Director of the Budget, has just become Principal of McGill, of which his grandfather was a trustee. Hopkins (Dartmouth) is powerful in New Hampshire politics; he is probably the State's "first citizen."

Among the most picturesque of presidents are Park (Wheaton) full of Irish wit; Blackwell (Randolph-Macon), a charming southern gentleman "of the old school"; Holt (Rollins) who seems quite sure of the solutions to all collegiate problems; Valentine (Rochester) the "golden-haired boy" of the profession with the income from an endowment of fifty millions—largely Eastman's—to spend; Cutten (Colgate), short-haired, vigorous, sometimes dominating; Sister Antonio (St. Catherine's, Minnesota) who knows as much as any man about "running" a college; Aydelotte (Swarthmore), steeped in Oxford customs, outstanding exponent of Honors work; Ogilby (Trinity) who smokes his pipe everywhere except when conducting a service—including marriages of his graduates—in his superb new chapel, or when playing the chimes in its tower; Miss Glass (Sweet Briar) who has ability comparable with her distinguished Senator

brother and a southern charm which makes her one of the most popular of the "brethren"; Robinson (College of the City of New York), etcher, sculptor, and musician, as well as able executive; MacCracken (Vassar) who has the unique distinction of having a father and brother who were college executives, the former Chancellor at New York University and the latter President of Lafayette.

Hutchins (Chicago) is probably the most colorful of us all. Intellectually and as a speaker he ranks at the top. He disturbed many of his faculty by opposing life tenure for professors, but he made before the Illinois legislature the most effective defense of academic freedom in a decade. He has appointed professors whom the faculty refused to welcome. His revision of the Chicago curriculum was modern in the extreme; now he is advocating a return to the "trivium" of the Middle Ages. There are stories afloat of vigorous opposition to him on the part of half of his faculty. If he leaves Chicago, the academic world will lose one of its most stimulating personalities.

Few (Duke) deceives one on first meeting. He seems old and very casual in his executive procedure. As one investigates further, clear evidences of unusual power appear. He has taken a small denominational institution and won for it greater gifts than any college has had in decades. He has wisely negotiated with the trustees of the Duke estate (separate from the University's trustees) so that they are completely in sympathy with his plans. He has built a twenty million dollar plant of superb beauty and developed graduate schools—particularly in medicine—in the first rank na-

tionally. With all this growth of Duke, Few has retained the loyalty and affection of the other southern college presidents; since Kirkland's resignation, he is the leading president in that section of the country.

Many able men have failed as college presidents. Pease (Amherst) and Nichols (Dartmouth) both found teaching more congenial. Day (Union) failed because of ill health, resulting from World War wounds. Frank (Wisconsin) never really learned what the job was. Little (Michigan) defied the opinion of a large section of the state. Britt (Knox) lost the support of his Board because of mounting financial problems. Neither Sykes nor Marshall (Connecticut) could win the loyalty of the trustees. At Millikin, in Illinois, the unusual provision of a will, whereby the income from the college's endowment remains under the control of the will's executors, has wrecked more than one hopeful president. (The somewhat similarly controlled Sterling bequest at Yale has not presented such difficulties.)

Men are sometimes appointed presidents to "tide over" between administrations. Olds (Amherst) did this, after the Meiklejohn difficulties, with rare charm. Barbour (Brown), sixty-two when elected, did not, because of the depression, bring in the gifts expected, but he did carry the college on from Faunce's long administration until the break with the Baptist tradition, when Wriston was chosen.

Some states (Georgia, Montana, North Carolina, North Dakota, Oregon) have recently established a super-presidency over all the state-supported higher institutions. This is an impos-

sible position. Graham, at North Carolina, would undoubtedly become a great president; however, he is responsible also for the welfare of the other state colleges and no man can effectively do all this. If he decides to concentrate engineering at the State College at Raleigh, the University at Chapel Hill growls because some of its faculty and students must move. If he removes an unsatisfactory coach at Raleigh, tongues will wag when the University football team defeats State. Like many educational reforms, what "looked fine" on paper proves impossible in practise.

Are there as many able college executives today as in past decades?

Probably not. Teaching now attracts many men who previously would have chosen administrative work. The presidency is more complicated, and less revered, than it was. In the State University field we have many able leaders today, but they are not, I fear, the equals of those of yesterday. It was not long ago that these men, all nationally known, were active: Alderman (Virginia), Bryan (Indiana), Burton (Michigan), Farrand (Colorado), E. K. Graham (North Carolina), James (Illinois), Jessup (Iowa), Suzzalo (Washington), Thompson (Ohio), Van Hise (Wisconsin), Vincent (Minnesota), and Wheeler (California). Truly, there were giants in those days.

Because the American college president must be so much of a diplomat, it is not surprising that he is usually a person of years. A young man may be an efficient administrator, and he is more likely than not to produce a rich crop of ideas for the improvement of the world as well as of his university, but he is not likely, on the whole, to have established deep roots of confidence in the widely different and often widely scattered sources from which he must derive his moral and financial strength. We have often started our presidents fairly young, but their success, if it came, has usually belonged to their riper decades.—JOHN ERSKINE.

THE DILEMMA OF AMERICAN EDUCATION

JOHN T. WAHLQUIST

I

AMERICAN education is in a dilemma. At least three distinct schools of thought can be recognized. At the extreme right is old-fashioned idealism, embedded in the classical tradition and carried forward largely by inertia. At the extreme left is newfangled pragmatism in its many manifestations, all indigenous to America. The third distinct group, the realists, challenge both the traditionalists and the activists. Floating hither and yon on the sea of controversy are the vast majority of American school teachers, open to attack from all sides.

Idealism and the Traditional Rôle of the School. As the expression is commonly used in educational literature, an objective idealist is a person who believes in a closed system, the changeless order of things outside the sphere of his influence. He is ordinarily theistic, monistic, and rationalistic. God is the ruler of the universe; truth is an absolute; thinking and intuition are the ways of arriving at truth.

Idealism thrives on a rigidly fixed system of traditions, customs, and institutions. It is a very natural belief for a homogeneous people. Members of one race, one sect, or one nationality have little difficulty in accepting the familiar pictures. In early history the American colonies were fairly homogeneous. During this period the form of government was evolved, reflecting the idealism of that date. With the influx of immigrants of many bloods, sects, and nationalities, the American

ideology received its first challenge.

There are many schools of idealism. Many, with Hegel, accept the institutions with which they are familiar as divine manifestations—home, church, and state. The American idealists commonly hold that historic traditions are preferable to values derived from pragmatic philosophy or modern science.

Ordinarily, the idealist will perpetuate the traditional rôle of the school. He wishes to make the pupils efficient in terms of existing institutions. Education, he believes, consists of pupil adaptation to the spiritual, social, and physical environments. Content, subject-matter, becomes all important, and the personality of the learner is subordinated. This type of education takes place in a school more or less isolated from the community in which it is located. Schooling, i.e., learning from books, is a preparation for later life. Moreover, the methods of instruction are authoritative, and the school organization tends to be extremely formal.

The Pragmatist and the Experience-Centered School. The pragmatist is especially antagonistic to the traditional school. His lectures usually start with a tirade on its evils. In addition, idealism is blamed for the superstitions, the obsessions, and the weaknesses so apparent in American life. A following quotation from Childs illustrates this criticism:

"The second mentality in America has its characteristic forms of expression. It is

exhibited in sky-scrapers that omit the thirteenth floor; in the thousands who rush to a grave in Malden to find a magic cure for their diseases; in the sects that oppose the distribution of birth-control literature because they believe all use of contraceptives to be contrary to Divine commands; in fundamentalists whose belief in an infallible book prompts them to pass laws prohibiting the teaching of scientific theories about the origin of man; in modernists who attempt to dispose of complex social problems by telling us what an earlier religious leader would do were he now here; in all of those who cling to rigid moral codes regardless of consequences; in the 'Red' hysteria; in censorship laws of all kinds; in the tenacious manner in which humanist leaders cling to the belief in a golden age in the past and would have us return to it in order to find there the norms and values for present experience; in those who would follow immediate impulse and passing desire rather than be guided by consequences critically evaluated; in short, this mentality is found in all of those who for one reason or another, in one realm or another, do not believe in the use of the experimental method . . . the method of observation, of experiment, of framing, and following working hypotheses." (Childs, *Education and the Philosophy of Experimentalism*, The Century Co., p. 39.)

The American pragmatist is the child of the frontier, the machine age, and a heterogeneous society; he is a skeptic of all creeds and dogmas. He is humanistic, pluralistic, and experimental in his approach. He holds to the view that the only thing man can truly know is his own experience, that there are as many truths as there are experiences, and that the only final test is the fruits of experience. In essence, the pragmatist says, "Man is the measure of all things."

From the pragmatic standpoint

education is viewed as growth in individual capacities to deal with present situations. The pragmatist believes that the educational process has no end beyond itself. It is not enough to prepare a child for a static adult life, one must transform the plasticity of childhood into the flexibility of adulthood. The educational process is continuous; it must not stop. Dynamic society demands an individual who is self-directive; not one who stands in awe of the printed page and the task-master, nor of the daily newspaper and the dictator. It demands a person who learns from the use of "things" and in whom imitation is a selective, judicious process.

The pragmatist is the proponent of the activity school. Although John Dewey is generally recognized as the leader of the activity movement, his contribution has been mainly one of synthesis. From Rousseau he took *naturalism*; from Herbart, *interest* and the concept of *correlation*; and from Froebel, *self-activity* and *informality*. To this list of underlying principles, Dewey added the *pragmatic attitude*. The New Articles of Faith (See Rugg and Shumaker, *The Child-Centered School*) include Freedom, Child Initiative, Self-Activity, Child Interests, Self-Expression, and Personality Adjustment.

Hall-Quest has ably pointed out that, as a *liberal*, the pragmatist often presents a sorry picture:

"When, however, we are told by self-styled liberals in education that textbooks must be abandoned, that the past has no present-day value, that subjects are devitalizing, that children should not be controlled by firm but kindly discipline, that the curriculum must consist only of what

the pupil wants to do, that change is the only expression of life and that, therefore, the school should prepare the child for only a changing social order, the liberal becomes a doctrinaire and his liberalism hardens into a new authoritarianism as intolerant as any that he seeks to displace. He becomes a champion, an apostle of a new faith, an apologete of a new dogma, a promoter of new principles. This new doctrine may be true. Its truth value is not the issue, but the observation that any faith or doctrine implies a *system* of belief, a metaphysics, and possibly coercive enforcement. American education today, insofar as it is dominated by the teachings named above, is not liberal but illiberal. We are at grips with a new orthodoxy, a new indoctrination. The critics of the old have become the high priests of the new. Their liberalism has evolved new *principles* of education." (Hall-Quest, "A Critique of the Critics," *The University of Washington College of Education Record* 4:18-24, November, 1937.)

The Realist Views Education. The realist likewise, looks askance at "progressive education." In a recent article, F. S. Breed states:

"In passing, one may merely assert the fundamental hypothesis that ultimate analysis of experience will reveal both things and relations, both content and activity, and if so, then no theory of education will be complete unless it recognizes the importance not only of active process and perceptual experience, but also conceptual experience, and conceptual experience both as an end of instruction and as a guide in later application to life. Today conservatives shy at the activity program as if it meant the denial of everything sacrosanct in the tradition of the schools, while the 'progressives' shy at the school subject as if it were a horrible evil to be avoided if possible, and, if not to be avoided, then to be grudgingly recognized in obscure phrases such as 'life and education values,' 'cultural demands,' 'systems of value,' and other non-committal

expressions." (Breed, "Fundamental Assumptions in Educational Measurement," *Phi Delta Kappan*, 22:117-120, December, 1937.)

Realism rests upon the basic assumptions of all natural sciences, but does not accord with the pragmatic implications. Naturally, the emphasis is upon quantitative measurements of controlled experiments. As Breed says:

"Modern educational measurement is a thorn in the side of the experimentalists because it is the product of a different philosophy. It rests on a realistic foundation. Its basic assumptions are consistent with those of natural science and of common sense, but contradict certain assumptions of pragmatism. Its procedure is more consistent with the assumption of the existence of independent reals, the assumption that things can be without being known. It accepts the general experience approach in philosophy just as pragmatism does, but holds that knowledge consists, first, in the prehension of pre-existent entities, and, second, in the discovery of their relationships. It proceeds on the assumption that intellectual analysis is a key to an understanding of the world, and successful adjustment thereto; that, indeed, this is the most essential outcome of intellectual procedure and the intellectual life." (*Ibid.*)

The realists would retain the subject-centered school taught by competent authorities. Judd regards the school subjects as the institutions of society to which the child must adjust, much as he must adjust to law, order, and obedience to external authority. Snedden and others are little impressed by the integrated situation, holding that in all civilized societies conditions and methods of work and play are specialized.

This argument is a far cry from subject-matter as defined by Dewey.

Subject-matter, in his view, is what one needs to know in order to do what one is interested in doing. For a purposeful situation to develop effectively, ideas and a knowledge of relevant facts are necessary. These facts may be observed, recalled, read about, talked about, or acquired in any way. Such ideas and facts functioning in the development of a situation having a purpose are subject-matter.

Some Contrasts and Comparisons. In some respects the idealist and the realist oppose the activity school. In other respects the realist and the pragmatist join in a criticism of the traditional school. In still another respect, the pragmatist and the idealist criticize the scientific movement in education.

The following quotation from Horne, an idealist, makes an interesting comparison with the first quotation from Breed, the realist:

"Instead of making value man-centered, it might well be made reality-centered. In this case the intelligent liking of man does not create value so much as discover pre-existent value. So man's education would be a process of realizing values already inherent in the universe of reality. Man does not create logical truth, emotional beauty, and ethical worth; he discovers them, and re-creates them in individual thought, feelings, and conduct. Man not only makes value, he discovers and uses it. This view enriches not only human experience, but the universe itself." (Horne, *The Democratic Philosophy of Education*, Macmillan Co., p. 325.)

The idealist flares at the thought of objectiveless activity; *i.e.*, activity leading to further activity. Bogoslovsky lets his hero tell the story of the college beau with his partner, a high school girl, who having exhausted all

conversational possibilities in the movies, the radio, and recent games, decided to turn literary:

"Do you like Kipling?" he started, somewhat abruptly.

"Kipling? I don't know, I never kipled," came the damsel's answer. (Bogoslovsky, *The Ideal School*, Macmillan Company, p. 83.)

It is self-evident that both the realist and the pragmatist are opposed to much of the ideology characteristic of the traditional school. Neither will accept anything that cannot be definitely established in experience. Furthermore, both desire more activity on the part of the learner than is the case in the traditional school. In the realistic school activity is a means-to-an-end, and in the activity school it is an end in and of itself.

The pragmatist and the idealist are much opposed to the quantitative measurements of the scientific school. In contrast with the second quotation from Breed, McGaughy, an activist, says:

"Nicholas Murray Butler once said that administration was the art of doing well many things that ought not to be done at all. We propose to you that, in some respects, the development of elementary education during the past forty years has been a tremendous and extensive development of a kind of education, or an emphasis of education which should not have been widely and extensively developed at all. Too much of our diversification of the curriculum has been the adding of more kinds of information to be mastered; the improvement in the qualifications of teachers has been for the purpose of making them more skillful in teaching school subjects. The great emphasis in objective measurement has been upon the success which pupils have attained in mastering these subjects. Homogeneous

grouping and objective standards for grade allocation can be defended only as desirable administrative devices in the subject-matter-mastery school. The platoon school and the individual instruction of the Winnetka and Dalton schools are devices to serve these same ends." (McGaughy, *An Evaluation of the Elementary School*, Bobbs-Merrill Company, p. 38.)

Everyone is aware of the animosity with which the traditionalist faces new-type objective examinations, intelligence tests, and quantitative measurements of personality and character traits.

When a student enrolls in a course in the Philosophy of Education, he seldom gets an insight into the dilemma herein described. *The* philosophy of education is quite likely to be merely *a* philosophy of education.

From one viewpoint, the popularity of pragmatism, both in education and government, is disconcerting. Even the proponents should be reminded that pragmatic instrumentalism "branched off the main trunk of philosophy near the beginning of the present century and has been since mistaken by many for the central stem. The classical philosophical tradition, a tradition that received its first great expression in Grecian days, continues nevertheless with great vigor in the philosophy of Whitehead and Russell, Alexander and Santayana, Perry and Lovejoy, and many others of marked distinction at the present time. All of these philosophers have critically evaluated Deweyism and indicated fundamental weaknesses."

Similarly, the idealist would like to show the realist at which points he ceases to be philosophical, and the pragmatist would like the realist to

recognize wherein he disagrees with so-called scientific deductions.

A reorganization of the beginning courses in the philosophy of education to include pros and cons of the three schools and a description of the unorthodox schools of the neighborhood would make for increased enlightenment. Obviously, such a course must be taught by a person who has studied pure philosophy as well as the educational implications of the schools of philosophy. Furthermore, textbooks must be rewritten with the comparative treatment in mind, and conflicting articles in periodicals and books must be cited.

Woelfel classifies seventeen American educational leaders into three groups:

<i>Idealists</i>	<i>Realists</i>	<i>Pragmatists</i>
Horne	Judd	Dewey
Morrison	Snedden	Counts
Bagley	Thorndike	Kilpatrick
Cubberley	Horn	Rugg
Briggs	Charters	Bode
Finney	Bobbitt	

(Woelfel, *Molders of the American Mind*, Columbia University Press.)

II

The Dilemma at the Elementary School Level. The dilemma of American education is most noticeable at the elementary school level. Almost every school is unique in some respect.

In the opinion of Hopkins:

"When someone in the year 2000 writes the history of American education for the twentieth century, the decade between the close of the World War and the financial and economic collapse which heralded the great depression will stand out as of peculiar importance. It was in these years that *the great battle of educational ideas took place.*

The death struggle between two opposing types of curriculum practice was fought and decided. On the one side was the large group of educators who championed the subject curriculum; on the other was the small group of educators who advocated the experience curriculum. *A decision was rendered in 1929.* The social and economic events immediately following the depression caused educators to stop, look, listen, think, and evaluate the practices of the preceding decade. As a result, from the kindergarten through the liberal arts college the subject curriculum with its basic educational ideas began to decline, and the experience curriculum with its fundamental principles began to increase. The rapid acceleration which began in 1931 has in this year, 1937, almost reached a tidal wave." (Hopkins, et al., *Integration—Its Meaning and Application*, D. Appleton-Century Company, p. 197.)

Elsewhere in the same volume, he admits:

"Careful search reveals no school or school system which operates entirely on the experience curriculum. This is due to the fact there are imposed upon teachers and pupils limitations which prevent the kind of curriculum which has been described. These limitations may be grouped under various headings, such as: (1) a planned-in-advance scope and sequence; (2) insistence upon the teaching of certain subjects or subject matter regardless of their relationship to purposeful pupil experience; (3) insistence upon specific outcomes as a result of the experiencing, thereby limiting pupil and teacher direction and evaluation; (4) restricting experiences only to those which can be developed with materials manipulated in school buildings and classrooms; and (5) administration infringements formulated prior to the acceptance of the philosophy of the experience curriculum.

"Though no schools and school system have been found to operate entirely on the experience curriculum, there are an un-

limited number of schools scattered all over America in all types of communities operating effectively part of the time with an experience curriculum and part with one of the other types. . . ." (*Ibid.* p. 259.)

There is no doubt that the traditional school with slight modifications holds sway over the length and breadth of the nation. The traditional school proceeds on the mechanic theory of learning, considering subjects in more or less sequential and logical order, according to a more or less rigid time schedule, relying mainly on printed courses of study and subject-matter tests. Subjects are regarded as externals to which the child must adjust, the mastery of skills is the teacher's primary goal, interest is the reward of accomplishment, and regimentation and conformity are favored. The course of study is largely determined by the expert without reference to the teacher or the specific learner. The administrator is the final authority, and supervisors, principals, and teachers fall into line.

The "progressive schools" are few and far between. In fact, one familiar with the pragmatic philosophy wonders how some of the schools listed can consistently have membership in the Progressive Education Association, especially the exponents of individualized instruction in departmentalized subject-matter. Theoretically, the pragmatic school presents real life situations involving all the freedom from restriction and restraint that the learners can safely manage. Inasmuch as growth involves social interaction, the program is an example of coöperative living, where respect for personality is not violated. Subject-matter is simply ways of behaving which one

learns in meeting situations. Consequently, the selection of subject-matter depends upon the exigencies of the situation; *i.e.*, the child has a share in curriculum construction. Skills are presumably best learned as they are met in situations, although this is the vital point at which theory and practice usually run in opposite directions. Democratic administration and supervision gives the teachers greater freedom in planning and executing. Time schedules are abolished and experiences are evaluated in terms of the resultant behavior.

The findings of the realistic movement are more readily introduced into the traditional school. The major contributions are in terms of reading, writing, and arithmetic. Furthermore, the realist is not especially interested in the promulgation of any particular type of elementary school organization, except those elements consistent with scientific findings in more or less isolated segments of experience.

The school lost in its moorings, but endeavoring to absorb the best in all three lines of thought, is commonly called "the transitional school." Dualism is the keynote. Activities are introduced to the extent that they facilitate or at least do not interfere with subject mastery. Cooperation is permitted except in the basic tool subjects, and the departmentalized time schedule may give way to the correlation of several subjects. Moreover, interest is something to be capitalized upon in the imparting of facts and information. "Unit activities" is the pet device in this type of school. The end justifies the means; subject-matter may be something "set-out-in-advance-to-be-learned" or "ways of behaving": it

may be something to be imposed or something to be selected by pupils in a problem situation. Skills are not neglected, the suggestive course of study is carefully followed, and authoritative methods hold sway most of the time. Although some account is taken of the less easily measured traits, in the final analysis evaluation is based upon tests in subject-matter.

The Dilemma at the Secondary School Level. Greater complacency exists at the secondary level. In fact, no great change in traditional practices can be expected for several decades. At any rate, the reorganization movement started in 1888 by President Charles W. Eliot remains incomplete. Statistics reveal that approximately three-fourths of the secondary schools of America are of the same traditional four-year, subject-centered variety. Fortunately, the reorganized schools—the junior high schools, the senior high schools, and the junior colleges—are large schools.

In comparison with either the elementary school or institutions of higher learning, in many respects the secondary school is our most static educational institution. Inculcating knowledge to be used in the distant future is the most commonly accepted rôle. In the opinion of the activist, the best secondary school teachers are hampered by competitive grades and credits, hourly schedules, mechanical administration, and the demands of deeply entrenched vested interests.

The Committee on Secondary Education, Society for Curriculum Study, is in entire agreement on the necessity of a functional reorganization of the curriculum:

"No one is confining this thinking to the

specialized-subject curricula now found in the conventional American high school. This does not mean that many members of the Committee have not made provision in their plans for the highly specialized type of study now contained in such courses as physics, chemistry, European history, economics, American literature, and the like. In a large number of plans such subjects may be elected by students who wish them." (Everett, *A Challenge to Secondary Education*, D. Appleton-Century Company, p. 343 f.)

The Progressive Education Association sponsors activity programs at the secondary level. At least thirty experimental programs have the tentative approval of a selected list of American institutions of higher learning. A common device is the so-called "activity unit" heretofore regarded strictly as an elementary school procedure.

Kilpatrick, an activist, believes that the seventh grade should reflect the organization of the sixth grade. One teacher should be in charge of the daily program of each child. Three-fourths of the time all pupils should work together on mutual problems. During the remainder of the day those with special interests and aptitudes should meet with specialists, and pupils who have not as yet found special tasks or interests should study together on common problems. The scheme for the eighth grade allows one-third of the day for approved specialized interests. Succeeding years call for an increasing proportion of the time for such activities. Meanwhile, the home-room teachers are in general charge. Even in grade twelve, it is Kilpatrick's opinion that one-third to one-fourth of the time should be spent with the home-room teacher. (Kilpat-

rick, *Remaking the Curriculum*, Newson and Company, p. 103 f.)

Goodwin Watson, pragmatist, has presented what is probably the most radical proposal to date. He pictures a school conducted largely on the basis of unit projects, following guides written by the pupils. The teacher will perform the dual function of personal guide and specialized instructor.

"Each teacher will be responsible for advising a group of fifteen or twenty students. The advisor meets these pupils when they first enter the school. He follows the pupils through their many activities, with special attention to attitudes developed. The advisor is responsible for seeing that pupils really work; that they put themselves whole-heartedly into projects; that they accept and carry out duties and responsibilities. He stands in lieu of requirements and administrative pressures. He must see that for each pupil there is a happy balance between specialization and breadth, between work and play, between work done by each individual alone and work done in cooperation with others. Whenever a pupil finishes a project or starts a new one, this is done with the approval of the advisor. The same advisor may work with a pupil for several years, perhaps all eight, depending upon the relationship as judged by the pupil, the advisor, and the committee of the faculty charged with assigning and reassigning advisors. . . .

"It is likely that very few teachers would teach on the regular class schedule we now know. The day will rather be filled by appointments with advisees, project committees, etc. This is economical of teacher time because as a rule the teacher will be consulted only when the pupils (or the adults of the community) need help. There is less of the waste inherent in our present practice of telling pupils hour after hour things that many of these pupils already know, or have no interest in knowing." (Everett, et al., *A*

Challenge to Secondary Education, D. Appleton-Century Co., p. 160 f.)

Unquestionably, the most widely accepted innovation of the last decade or so in American secondary education has been "unit teaching," popularized by Henry C. Morrison, variously classified as idealist and realist. The unit method is simply a proposal to facilitate subject-matter instruction. The pupil is led to adjust to his environment—immediate, cultural, future—in terms of "adaptations"—i.e., "attitudes of understandings, attitudes of appreciation, and abilities." It has been a godsend to the departmentalized secondary school, correcting the evils in lesson-learning and old-fashioned recitations. (Morrison, *The Practice of Teaching in Secondary Schools*, The University of Chicago Press.)

The innovations which characterize "the transitional school" are also felt at the secondary school level. Of these, the broad fields curriculum is most popular.

"The broad-fields curriculum represents a small number of major trunk-lines which are constant for all pupils. It has constancy in common with the subject curriculum which requires certain subjects of all pupils. It differs from the subject curriculum in a number of ways: (1) It is composed of a few fields rather than a large number of small subjects. (2) Each field has greater area than that of the combined present subject-matter of the subjects which might be grouped in the field. (3) The content of each area is usually selected on different bases from the subject-matter of a subject. (4) The teaching and learning situations permit greater pupil and teacher control and direction. (5) The bases of measurement and evaluation are greatly extended."

(Hopkins, *Integration—Its Meaning and Application*, p. 210.)

The Experimental High School of the University of Wisconsin has four broad fields: health, community living, use of leisure, and vocations. The secondary school of Colorado State College of Education has six fields: art and crafts, language arts, physical activities, science, social-economic studies, socialization, and guidance.

III

The Dilemma in Institutions of Higher Learning. Accustomed as we are to this feud at the elementary school level and, to a lesser degree, at the secondary school level, we are shocked to see the controversy enter the realm of higher education. Nevertheless, the idealists and the pragmatists have "squared off" for a fight to the finish. The readers are reminded of President Hutchins' desire to bring order out of chaos by deserting the pragmatic twentieth century and retreating to an earlier idealistic world. (Hutchins, *Higher Learning in America*, Yale University Press, and *No Friendly Voice*, University of Chicago Press.)

Some of the innovations at the University of Chicago, including the substitution of mastery examinations for class attendance, are definitely subject-centered. The organization of the University into divisions is an expression of the broad-field curriculum, a compromise with departmentalized knowledge.

While President Hutchins would have students study *Plato's Republic* and other classics, New College (sponsored by Teachers College, Columbia

University) is organized to play "a very important rôle in the reconstruction of the social order."

The pragmatic philosophy of the new school is revealed in the following lines by Linton:

"In order that the student may be certain to have had many and varied opportunities to participate in life New College requires that he spend a period of time in industry, in a store, on a farm, or at some other remunerative employment. He is required to spend from two to three months in New College Community, which is a laboratory for the study of science, for the study of rural life, and for experience in human relationships. New College Community is located about thirty miles southwest of Asheville, North Carolina, in an isolated mountain valley on a large estate. Here the student must learn to work and study. Special emphasis is placed on his ability to make himself an effective member of the Community, to study independently, and to get along with others. There is work to be done by all, and if the individual fails to do his share, the Community suffers. The Community aims to be as nearly self-sustaining as possible. The work consists of planting, cultivating, harvesting, caring for livestock, providing wood for fuel, preparing and serving food, and the like. The student is also required to study and travel in Europe for a period of eight months for the purpose of increasing his experience and understanding of other cultures. Intensive study in one country is the normal requirement rather than a superficial experience in several countries. Travel and study in different parts of the United States is also one of the means by which the student is expected to broaden his experience and knowledge." (Linton, *New College Plan for the Education of Teachers*, *Teachers College Record*, 37:305-312, January, 1936.)

In response to President Hutchins' appeal to idealism as the way out,

President Chase gives the realistic answer:

"The function of the university proper is a different matter . . . the modern world recognizes no body of first principles. We have metaphysicians in plenty but no agreement, as there was general agreement in the large on theological principles in medieval Europe. It is perhaps true that we have passed beyond the point at which such an agreement is possible. The body of knowledge to be integrated and interpreted before principles recognized as valid can be derived is so vast and complex that human thought seems destined to find its way not by deduction from a series of principles, but inductively and pragmatically. The implications of knowledge, too, change rapidly under our eyes. . . . Perhaps it is as well. The world's experience shows well enough that a body of first principles generally recognized as valid can fetter human thought as well as stimulate it. At any rate in our time human thought is in flux." (Chase, *"Hutchins' 'Higher Learning' Grounded," The American Scholar* 6:236-244, Spring, 1937.)

A professor at the University of Chicago writes a book to take issue with President Hutchins (Gideonse, *The Higher Learning in a Democracy*) and the faculty of the College of the University of Chicago takes the middle-of-the-road:

"For over forty years the University has led a distinguished existence without being officially committed to any single system of metaphysics, psychology, logic, religion, politics, economics, art or scientific method. To follow the reactionary course of accepting one particular system of ancient or medieval metaphysics and dialectic, and to force our whole educational program to conform thereto, would spell disaster. We cannot commit ourselves to such a course." (*Ibid.*, p. 13.)

In a recent address the, then, President of the American Association of University Professors espoused the realistic viewpoint. In criticism of the numerous innovations reflecting the individual views of administrators, he said:

"I would say to the neophyte administrators who are ever attempting by diverse means to make over the university into their image: The university is, or should be, so great, its duties to society are, or should be, so diverse, that there is no man big enough to serve as the exclusive model." (Carlson, "*So This Is the University?*" *Bulletin of the American Association of University Professors*, 22:16-18, January, 1938.)

The vast majority of American colleges and universities are standing on the side lines. Some are making administrative adjustments here and there in keeping with certain schools of thoughts or in the effort to compromise divergent views. Orientation courses are the most popular innovation, in spite of the negative criticism emphasizing the superficial learnings of the students. Common topics are: physical sciences, biological sciences, social sciences, fine arts, contemporary civilization, vocational survey, general literature, humanities.

IV

The Dilemma in Adult Education. Obviously, we have been more pragmatic and realistic in our approach to adult education. The traditional school performed its function in advance of the cares of adulthood. Only as its product failed, individually and collectively, did adult education come to the fore. Adult education was the silver lining in the cloud created by the

great depression of the early thirties. It has settled down to the business of serving varied social, economic, and intellectual needs of adults by offering: (1) training for vocational readjustments; (2) opportunities for growth in social and political understanding; (3) provision for the creative use of leisure time in such a manner as to add to the well-being of the individual physically, intellectually, and emotionally; and (4) guidance in the pursuit of intellectual achievement or artistic performance in some field of interest. (Educational Policies Commission, "*The Structure and Administration of Public Education in the United States.*")

The Dilemma in School Administration. Not the least aspect of the dilemma in American education is the clash in philosophies of school administration. The idealistic traditional school is very properly authoritarian. The administrator is "the king-pin." The teacher is on the tail-end of the great "line-and-staff" machinery, occupying a very subordinate place. Policies, courses of study, and methods of teaching are formulated far above his sphere of activity.

"In effect, our policies and programs in teacher education have based themselves on the above described concept of the rôle of a teacher. In many instances teacher education has been given over largely to devices and techniques, and the training provided has been of a highly dictatorial character, causing the teacher to be dependent in his thinking and timid in his approach to all difficult problems. In point of fact emphasis has frequently been placed upon preparing teachers who are docile and amenable to supervision. Loyalty to superior officers has often been stressed. Underlying the entire training program there is an assumption

that important decisions in education are to be made by administrative officers, and that good teaching consists in more or less unquestioning obedience and conformity." (Melby, Chapter VI of the *Teacher and Society*. First Yearbook of the John Dewey Society, D. Appleton-Century Company.)

Back in 1914 Eliot proposed that "Supervisory control is concerned with *what* should be taught, and *when* it should be taught, to *whom*, by *whom*, *how*, and to *what* purpose." (Eliot, *City School Supervision*, p. 12, World Book Co.)

Melby shows that the traditional machinery for educational administration has been patterned very closely after prevailing industrial models, which, in turn, closely imitated military organizations. This is fascism rather than democracy, at least from the pragmatic premise. Furthermore, the authoritative method violates the principles of science. "Authority as such is concerned only with *who* is right. Science, however, is concerned only with *what* is right." (Melby, loc. cit., p. 124.) From this viewpoint, the American schools are administered upon a pattern diametrically opposed to democracy.

Melby, the pragmatist, continues:

"If one examines the democratic way of life, one finds that its essential elements are respect for personality, faith in human nature, and faith in experience to develop its own ideals and criteria of truth and value. . . . Its essential elements are respect for personality, change, and growth." (*Ibid.*, p. 126.)

The realists are occupied in developing techniques for efficient operation of the various administrative agencies—principal's office, library, auditorium, lockers. Little attention is

given to their underlying principles.

Many administrators are taking the teachers into their confidences. However, nowhere do teachers walk the path of equality as they do in the activity school, where administrators are merely aids, performing the necessary menial and routine tasks outside the teacher's realm of immediate interests.

V

Conclusion. Meanwhile, the American school teachers go on "tending" school, more or less ignorant of the conflict. Where concerned, with Wheeler they may have faith that these tugs and strains are a part of the divine plan by which the world moves forward with perfect equilibrium. More likely, they accept the view that the true path to progress is in the middle-of-the-road, taking the best from all sources, ignoring system and logic.

There is some danger that the conflict will distract us from our main task, that of educating children. Educators with systems are often more concerned about their philosophies and their reputations in scholastic circles than they are about the real business of the schools. Furthermore, it is interesting to note how all systems of thought, including pragmatism, if it can be regarded as a system, soon furnish an educational stereotype for the organization and maintenance of schools. The illogical middle-of-the-road schoolman is far freer.

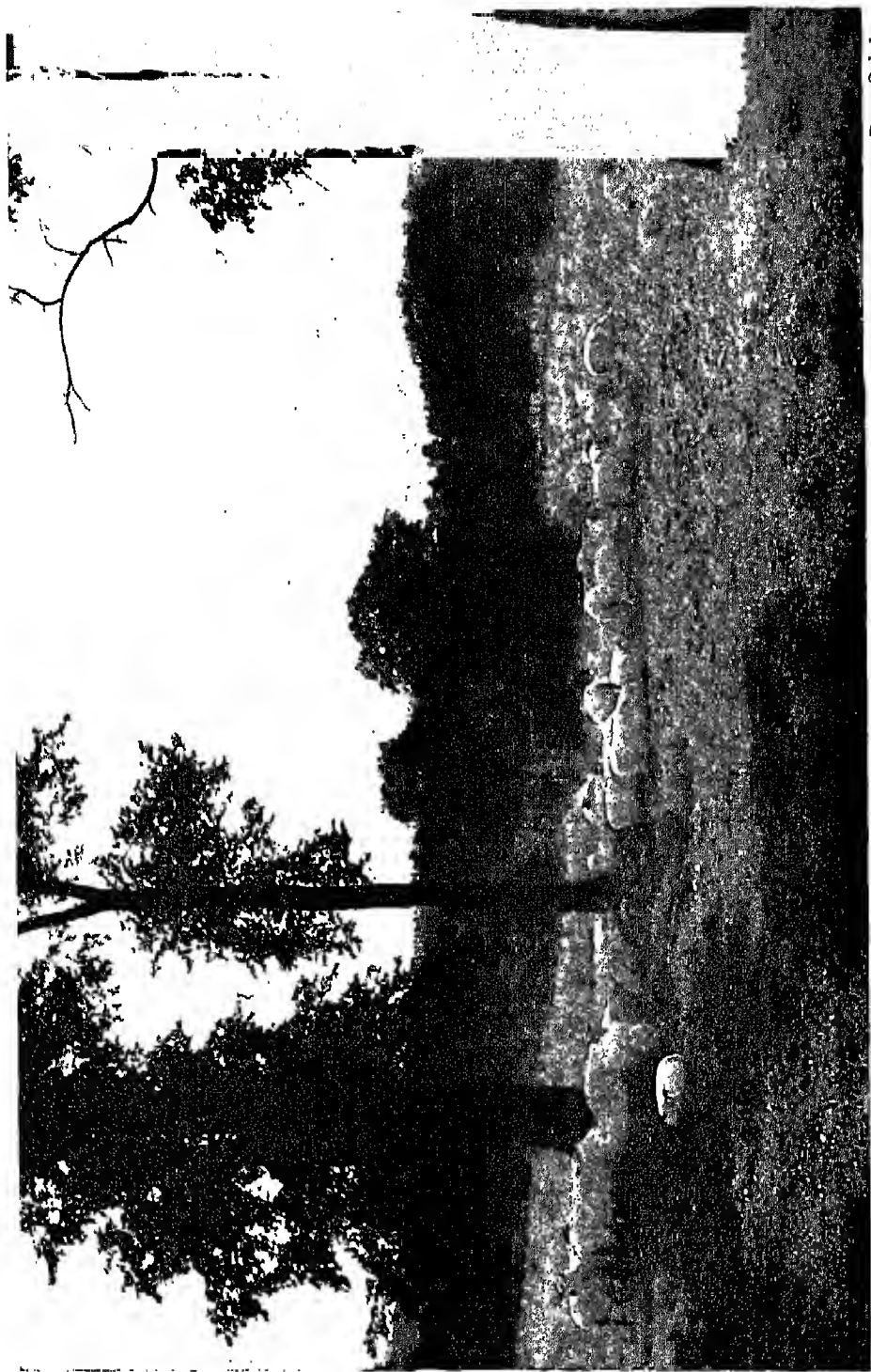
America should be large enough for all types of educational institutions. It would be a mistake, at this stage, to reduce all to one mold, classical, pragmatic, or realistic. The greatest contributions may come from the most

unexpected places. Certainly, there is strength in all types of institutions as evidenced by their survival under the most trying circumstances.

Nevertheless, as educators we should not be too pleased with ourselves. "What a man doesn't know, he naturally opposes." Oftentimes, our bias is born of ignorance and our prejudice is couched in fear. Surely, we should be tolerant of the views of others, and unafraid to espouse ex-

treme views for experimental trial. In all probability, public school officials will continue in the "middle-of-the-road." Although this is the safest procedure, on a busy arterial thoroughfare collisions are inevitable with those driving on the left or the right. Only a deep knowledge of the philosophy of education can give the tolerance necessary to live in a world of conflicting views and save us in our hour of need.

"... the fundamental issue is not of new versus old education nor of progressive against traditional education but a question of what anything whatever must be to be worthy of the name education. I am not, I hope and believe, in favor of any ends or any methods simply because the name progressive may be applied to them. The basic question concerns the nature of education with no qualifying adjectives prefixed. What we want and need is education pure and simple, and we shall make surer and faster progress when we devote ourselves to finding out just what education is and what conditions have to be satisfied in order that education may be a reality and not a name or a slogan. It is for this reason alone that I have emphasized the need for a sound philosophy of experience.
—JOHN DEWEY in *Experience and Education*.



Don Selchow

NEW ENGLAND PASTORALE

SPIRITUAL ASPECTS OF EDUCATION

SARAH N. CLEGHORN

The Lord has declared to the Hindus, in the incarnation of Krishna, "I am in every religion, as the thread through a string of pearls."

I

AT THE World's Fair in Chicago in 1893 there was an extraordinary gathering, the earth-wide Congress of Religions. It had been a romantic, perhaps shallow, dream in the minds of those who had conceived and arranged it; and much of a polite, flowery and sweetly generalizing character expressed itself on the platform from the mouths of the spokesmen of all the great religions. Read in this day and generation, their rainbow prophecies would sound bitterly grotesque if they were not so quaintly and naïvely absurd. In substance, they repeatedly said

"Only continue on your present good path, mankind, and all of you will gradually become happier and better."

However, among many such speeches, facile, filled with bows and compliments, dilating on the remarkable origins of each particular religion, expounding its symbols and theories, pointing out all its beneficent (and none of its evil) effects on man's life, there occurred brief passages in a totally different tone, expressive of complete religious simplicity.

"The first message of God to Abraham," said Rabbi Pereira Mendes, "was, 'Be a source of blessing.'"

A Buddhist representative said

"Think not that profession or ritual, sacrifice or prayer (said Buddha) is

part of goodness. There is no goodness, save doing no harm and doing all good to your fellow beings, human and nonhuman."

"Whatsoever words are humane, pleasing to the ear, lovely, reaching to the heart, such are the words the Buddhist speaks."

"There is no way," said Cardinal Gibbons, quoting the starched eloquence of Cicero, "by which man may approach nearer to the gods than by contributing to the welfare of his fellow creatures."

The great sayings of Jesus on this head, and St. James' account of "religion pure and undefiled" were early quoted at the Congress.

The representative of Mohammedanism, addressing thousands of persons who had been taught that the Prophet commanded his followers to spread Islam by the sword, and that any Moslem who died while putting a Christian to death, felt sure of heaven, calmly declared,

"If we find that lives are clean and pure and full of love and charity, we may fairly conclude that their religion is good."

The Shinto Bishop said

"All creatures are born from one heavenly deity, and we ought to love them all."

Even those speakers who spent most of their time comparing other religions unfavorably with their own, yet when

they came to speak of ethics uttered the same, the universal dictum. "My religion," they each said solemnly, "inculcates boundless generosity—universal hospitality—lifelong usefulness to brother man." And between the recorded sentences they seem to look round them impressively, as if such a command from their Prophet or Messiah were unique.

The huge audiences listening paid, perhaps, less attention to these remarks, so devoid of novelty, than to anything else they heard. Certainly the long newspaper reports, which appeared all that summer, of the crowded lectures of Swami Vivekananda, the most famous of the delegates, dwelt but little on that creative goodwill which is at the heart of every great religion; and not at all on its universality.

But what if the Swami, or a delegate from the Parsees, or the Jains, or the Confucians, or the Presbyterians, had said

"Our religion warns us not to carry goodwill and compassion too far; our sacred writings consider human antagonisms a necessary discipline for courage; and in the holy commandments which are read daily in our temples, we are exhorted not to forgive our enemies, but to make an example of them."

Unnoticed, even dull, the immortal pronouncements on loving-kindness sound in our ears. But just as we never quite forget the beatitudes, even while we order our lives on a very different pattern, so the ethic of never-failing kindness is profoundly valued by us, and magnetizes our vague, vast motive power of aspiration. We like to dream about it in the twilight hour, even of a

day during which we have voted for bombing planes, or expressed (in the hearing of the children!) a hope that the governor would refuse the despairing plea of some poor son of earth to be sentenced to life imprisonment instead of being killed on the following Friday.

Writing of the "free and equal" in the Declaration of Independence, Robert Frost says

"But anyway, the Welshman got it planted
Where it will trouble us a thousand years."

So, in a still deeper layer of mankind's life, it seems, the Hindu, the Chinese, the Jew, the Persian, the Arab, got this free and joyous ideal planted early in civilised history. And where could they have found it if nature had not planted it, ages before them, in some organ of the hairy and lice-infested body of the man-possible ape, where he kept his other extraordinary possibilities, his Beethoven and Leonardo?

II

In nothing, I suppose, is the discrepancy more glaring between precept and example than in the attempt to portray the divine element in life—loving-kindness; nowhere is mere exhorting and recommending more unprofitable, stale and flat. When Cardinal Gibbons quoted Cicero's cool, cautious description of that warm, spontaneous quality, no doubt the audience sighed and yawned. However, if Cicero had practiced his theory toward Catiline, how his mere name, after two millenniums, would have flooded the Chicago auditorium like light!

"I was preaching last Sunday," a clergyman lately told me, "on broth-

erly love. The choir were handling slips of paper and whispering together, and the people in the pews were changing their positions and coughing and rearranging the hymnbooks. 'Well,' I said, breaking my sermon off short, 'you see how it is—you can't make brotherly love convincing by talking about it. The only way, as of course you've found, is to dramatize it in your own activities; but whenever you've done that, haven't you found that it's irresistible, and makes converts right and left?' At that," he concluded, "they began to look thoughtful." And knowing the daily life of this socially impassioned man, I was able to continue the parable in my own mind thus: "You could turn your preaching in that direction because you *spend your life* in coming to the rescue of all the exploited and neglected creatures you can reach. It was recollecting what you do, that made them finally listen to what you said."

When it comes to preaching on creative goodwill, seldom can anything better have been said, I suppose, than the famous paragraph in the first Letter to the Corinthian Christians, which begins

"Though I speak with the tongues of men and of angels." . . . It does no generalizing, no exhorting, appeals to no commandment or authority, doesn't say that we ought to be good to man because it pleases God, dangles no hope of reward or threat of punishment. It only takes up human relations and holds them for a moment in this golden light.

"The warm heart waits a long time, and is never anything but kind; it pays very little attention to its own advantage or disadvantage, never loses pa-

tience, imputes no bad motives to anyone; it gives everything, forgives everything, endures everything and hopes everything."

Yet beautifully and burningly as St. Paul (or whoever wrote the Letter to the Corinthians) speaks in this celebrated passage, relating the holy spirit so closely to practice, removing it so far from the ordinary forms of preaching, Jesus of Nazareth had already gone far beyond it in the same direction. Using the human love and reverence his followers felt for himself, the young prophet turned it like a flood of sunlight on the nature of the almighty element in action.

"I was hungry and you fed me; I was naked and you clothed me; I was sick, I was in prison, and you came and took care of me."

"When did we ever see you, Rabbi, needing food or needing clothes, sick or in jail—when did we ever take care of you?"

"Why, every time you took pity on any other poor creatures, my brothers and sisters in *their* trouble, you took pity on me."

Here we have a kind of preaching which literally takes up practice, interprets it, prophesies it, and pronounces an immortal benediction on that simple, satisfying religion which grows wild in the human heart. It slides a hand, hotly and passionately tender, into ours, and draws us forward into an immediate fulfilment of our own innermost desire to "be a source of blessing," "to do no harm, and do all good, to man and beast."

Yet even to the Galilean such preaching, I believe, was only possible because he practiced it much more than he preached it.

This kind of preaching has been answered afresh and afresh by the practice of the familiar and beloved saints of the religion of lovingkindness, whether Hindu, Buddhist or Confucian, Jewish, Christian or Mohammedan, scientific or proletarian. In the great assembly of saints of pure religion in the western world, such spirits as Francis of Assisi and William Penn, Father Damien and Jane Addams, David Livingstone, Marie Curie, Walter Reed, Gene Debs, Jacob Riis, Lucretia Mott, Emma Goldman and Rosa Luxembourg, whatever prayers they said or didn't say, all visibly worshipped the living God whose whole nature is fellow-feeling in action, and who can only be worshipped (shall we say worshipped, or use the term Jesus preferred and say followed?) in that living way—that way of living?

Thus our half-canonized middle-western lawyer and politician, St. Abraham Lincoln, is exalted among us Americans not because he was spotless and refined and impeccable (we know very well that he was not) or supremely calm and wise (we doubt that also) but because he took pity so readily, succored so widely and freely and simply and promptly, so easily understood human nature in its grime and tears. How exactly like the anecdotes in the lives of other saints of this religion it was when St. Abraham spoiled his new black suit on the way to court by dismounting to assist an exhausted pig out of the mudhole in which it was sinking! And if the story of the pig be a legend, it is a legend which grew up naturally about our American saint, and "never," as G. K. Chesterton reminds us, "is likely to

grow up, reader, about you or me."

Nobody, I suppose, is more bored and antagonized by lip-service about brotherly love than young people, especially those of the present time. A few, to be sure, have the lusty imagination to seize upon the main idea, however poorly or preachily presented, and project themselves, all alive and glowing, into the title role. But the surest way to reach young people, it seems to me, is letting them feel the almighty element, lovingkindness, in direct relation to themselves. To do this lies, of course, chiefly with their parents; partly too with their teachers, and occasionally also with the public authorities. But all grown-up people have chances to present this cordial religion of life in its most irresistible form.

And for parents opportunities are literally countless; they pour forth from a horn of plenty all through the children's waking hours. Most of them we overlook, of course, preoccupied as we are with less important affairs, and sacrificing everything to the clock; the comfort is, that one opportunity which we do seize and use makes up for many a one we never knew we had. I think of these ripe and luscious chances as presenting themselves to us in two or three great basketfuls. One is the ever-recurring—though never twice the same—chance to show the young how dear to their elders are all their joys. And it comes very natural indeed to us—how natural the finalities of religion are!—to love to see children happy. What is there in which the average adult takes more pleasure? What makes him half so decidedly "feel good"?

Need we, then, treat this lovely common impulse as a duty? Why take any thought at all for it? Why not leave it to nature? (at least as regards our own children).

Because we ourselves stand in the light of our own sweet-natured goodness. How often, for example, in the refreshing quiet of the hour when the children have just gone to bed, it suddenly appears a lost privilege—we see that it would have been a great pleasure, if we had shut off the radio and pushed aside the newspaper, or the potatoes, or even the callers, to examine with the big boys their newly (and inconveniently) rigged up wireless! How wistfully the primary teacher, as she shuts the last drawer of her desk, wishes she hadn't even noticed the muddy floor until the rescued kitten had had its milk and gone to sleep by the radiator!

For though we've entirely outgrown the fear that what is pleasant and natural to us must therefore be self-indulgent and wrong, and have cast away the idea that it's beneath our dignity to fraternize with our juniors, a good many of our responses to them are still apt to be absent and dry, sometimes even glum and rebuffing. It's only because the letter has to catch the last mail, or the sandwiches aren't going to be finished in time for the club supper. Lucky if in the evening hour of remembrance we remain obstinately sincere, and don't permit ourselves to rationalize our betrayals of opportunity by saying, or trying to think, they were necessary or wise.

III

Modern schools, both public and private, seem to contain more and

more, as years go by, of "religion undefiled." How much more so, indeed, than many of those which in the past endeavored to be religious, and only succeeded in being formal and forbidding! Yet the holy spirit of fellow-feeling, so immemorial in homes, has never been entirely absent from schools, either, for they have never been without great educators (both famous and obscure); and surely it is the essence of great educators that they can imagine themselves children. Now this understanding, this comradeship, seems to be rising into the chief ideal for thousands of teachers. Perhaps if it were fully apparent to us how revolutionary this present movement is, to fit the school to the child, instead of the child to the school, we should all consider it a religious movement.

Isn't it so, from the standpoint that religion is creative love? Many a modern schoolroom is in many ways a parish church of that religion. Here everything is arranged upon that basis; for every child provision is made "according to his need," and from every child achievements are expected "according to his ability." He who can draw and paint a better childish picture than his uncolor-loving little neighbor is not exalted by the authorities in consequence, nor are the less nimble and well-coördinated children reproached or derided; but the goal of each is his own best. Each is lovingly encouraged to improve upon himself; not to imitate or surpass his mates. He turns, heart-satisfied, toward expressing more and more fully his own desire and dream, forever enlarging. So readily do the children adopt this truly religious at-

titude toward each other—so speedily do they become coöperative, instead of competitive, that in visiting a progressive school we often see a group of children showing spontaneous joy in the successes of their comrades; running over to the teacher with glowing looks, exclaiming "Billy has done it! He's got his song written"—or "his mountain painted"—or "his table so it stands straight!" I once saw a schoolroom all in glee because one of the children, long baffled, had finally taught herself the sevens and eights.

In the modern schools the teachers have no fear of letting in plenty of beauty and joy, of color and drama and dancing and music. They fulfil Montaigne's requirement, and welcome art and play as they do sunshine, in their own right. They diversify addition and subtraction with living lessons in form and proportion, such as folk dancing and choral song. So far from deploring the eager itch of young fingers to cut and mould materials into shape, they make time for sculpturing in clay and soap, and provide a carpenter's table for woodwork. In the frequent informal plays, the children construct or improvise the costumes, paint the settings and arrange and direct the scenes as well as enact them. History and literature are then all aglow.

Progressive schools, indeed, illustrate better than anything else, I think (except progressive prisons), the deep religious truth that when we make any one's life more truly pleasant and interesting, more conscious of its own social value and dignity, that life inevitably becomes more fruitful of good.

This religious spirit is not found

only in the consciously progressive school, or in the consciously modern teacher. In many a rural and urban schoolroom, which makes no pretensions to be anything but an "ordinary school," the teacher is trying, not to mould the children into the school shape, but to make the school plastic enough to shape itself to their variegated living requirements. And she finds that they gradually become free and happy dwellers in a cheerful round of interesting (for the most part) activities; having no weariness or revolt, and little inclination to tease and annoy each other. When changes of routine come often enough to suit their brief spans of interest; when what they can accomplish is fostered with mild advice and gentle suggestions, and is carefully conserved and exhibited when done, along with the work of the others; multitudes of schools which consider themselves in no way unusual are giving children, especially in the early grades, their most serene and fruitful hours.

Can't this releasing and achieving—this religious—experience be continued through high school and college? Even at the top, burdened with old ideas of compulsory scholarship, education is moving forward. Perhaps another generation will see the arts, rather than the heavy studies in science and mathematics and language, occupying the chief place in secondary schools, as nature has made the desire for them flower in so many adolescent heads and hearts. Then we shall see music and rhythm take a regal place in high school studies; young limbs will be able to explore with serious delight the great past and future of the dance. The present custom would

be, perhaps, reversed. Instead of the majority of the young being obliged to study the heavy and bookish subjects while only the exceptionally gifted are allowed to concentrate on the arts, the majority would be released to study the arts, and only the talented lovers of science and mathematics and language, etc., would be encouraged to concentrate on these exacting studies. College theatres and studios would then, like those at Moscow, be famous and crowded schools of applied imagination and hope for the future of man, out of the fresh ardors of youth.

IV

There is, however, one point at which the schools, even the freest and most progressive, are usually lacking. It is in the vital spot of the social studies. A burning page of history and geography remains blocked out just as it has been for fifty or a hundred, two hundred, perhaps two thousand, years; the page of current cruelty and exploitation. Past cruelties, past exploitations, are often given a place—exactly those about which the oncoming generations can do nothing, because past generations have finished with them. Of the fields that lie white, or rather black, to the harvest of our children's religious endeavor, our children's creative goodwill, the gentle modern schools in very few cases tell them.

Geographies have long been partial to the passive verb. For a long time it was used exclusively in describing the work of mines and mills and factories and slaughter houses. And even now, when geography is endeavoring, with some success, to become less of a still-life picture, to develop into "human

geography" and bring a sense of life and man into the old catalogues of crops and products, children still learn rather how "coal is mined," "cloth is woven," "cotton is raised" than how the miner's back is crushed when the unpropped ceiling caves in, or how the textile worker and the sharecropper have to live, and how many of their children have to work in the mill or field instead of going to school. Busily and cleverly the pupils make posters showing everything else about a quarry or a lighthouse except what they cost the stoneworker's lungs, and the caisson worker's shoulders. I've known a grade to make a long, serious study of rubber, from tree to tire, without ever hearing a realistic word about the lives of the Congo and Amazon rubber gatherers, their industrial subjection and corporal punishment. It is as if children should learn everything about witchcraft except what happened to the witches.

The same thing takes place in regard to that race prejudice which the majority of American children breathe in from school age onward—their baby years are sometimes delightfully free from it. But so enveloping and unquestioned it is that even these children soon forget that they have ever breathed a purer air. They only come to discover their own unconscious race prejudice when they meet people from a country where it's unknown, or very much diluted.

Of course historians might counter, "Why tell the children of what they see all about them?" But American white children no more see race prejudice than Salem children in the seventeenth century saw the witchcraft delusion. They need to have it

not only steadfastly negated, as it is in many a schoolroom, but frankly recognized as a human peculiarity which exists in our nation and works out into cruelty and meanness. It should be presented to them as a problem more important than any in the arithmetic or nature study. Perhaps their clear eyes and direct habits of thought will deal with it more simply and effectively than it has ever been dealt with before.

It's not only exploited man, but exploited beast, too, that the histories leave out, and that we need to have sketched in, if we are to relate education to the golden rule. Children instinctively like their poor relations, the other animals. They need animals in any environment that can really seem natural and satisfying to them. They know how to fraternize with animals. And perhaps they build up their ideals of life more largely than we suppose from their observation of how their elders treat—not pets alone, but animals which are regarded only as savory food, or as amusement-materials for hunting and fishing vacations, or as material for fur coats, or as "pests."

More a habit than a deliberate policy, of course, is this schoolroom silence on current cruelties. With those educators with whom it is intentional it rests on the wise and tender fear of harrowing children's hearts; a fear that should evermore be wide awake in the lovers of lovingkindness. Yet children need to know the world they live in. While we cannot let them fully realize how hard we make the lives of men, how bitter hard the deaths of beasts, they must know too well what the steel trap does, ever to

enjoy baiting one. They should see intelligently the gulf of difference between food grown in the garden and food butchered in the slaughterhouse. We should not conceal from them the fact that a great many of the human race work hard and enjoy life without ever eating meat.

From the older children we ought not to conceal the fact that science, like ancient religions, has its animal sacrifices.

The instinctive understanding children have of animals is something fleeting and lovely, of great power over their hearts. It is easy for us to dim, blunt and deface it—let us be careful not to. Instead let us remember, with a long look back, what the puppy that was given to us at eight years old meant to us then. Have we gained either wisdom or stature, that our adult relations with animals have such a shrunken significance?

"Education for life" needs to point out to children the sore spots of civilization, as the spots their lovingkindness, utilizing all their knowledge and skill, must cure. They have a right to well-developed hearts and well-nourished consciences, as much as to good teeth.

I saw a letter a little boy wrote to Mr. Coolidge when he was President, asking him to release the imprisoned pacifists. This boy honestly cared (and why not, indeed?) about the prisoners. His letter was moving and brief; and I thought "It will be, perhaps, the first one the President's secretary shows him tomorrow."

There is in many children's hearts a vein of hot and tender chivalry. To some of us, as we look at the sweet and happy modern schools, it seems

that this Promethean fire is smouldering away to waste.

History classes, I think, ought to begin, every year, with an effort on each child's part to describe his own Utopia. How ought the world to be? In what ways like, in what different from, what it is? Fruitful would be the general discussion of these Utopias, conceived individually. How each student's conception of the good life would be enlarged by that of his schoolmates! Against this bright background of their ideals, they would place the facts of history; and year by year, their Utopias would enlarge.

Children, I think, ought to be asked to contribute, like ourselves, to a number of causes. Their allowances are slender, and for that very reason their nickels and pennies are spiritually most impressive and productive. For that very reason, too, being asked to help is education for life. Seldom in later life can the contribution be anything but infinitesimal. To budget it in from the beginning of financial responsibility is realism itself; and it will run the boundaries of the self, from the beginning, out into the social bonds wherein "we all are one."

By experience one finds that children's social dramatics are matchlessly swift and clear. They dramatize a cause with breath-taking brevity. Perhaps if there were plenty of warm human channels wide open for children's chivalry, fewer of them would play at being G-men, or violently virtuous cowboys, or successful bank-robbers. Perhaps they would create a demand for movies showing their own generous crusades. Consider, for example, how the Fresh Air Funds

could be illustrated and publicised by plays in which children, city and country ones, could use their own experience to dramatize the loveliness of this hospitality. But they won't limit their activity to what we think they can do. They will do many a thing their elders never thought of. If peace and happiness ever take root, as hardy perennials, on this planet, they will have been cultivated, I think, by a generation who, while children, took the trouble to rescue lost dogs and starving cats, who wouldn't stop, in high school days, at the color line, but crossed it like runners of a football team; who grew no protective callous over their imaginations until the only pain they could feel was their own; children the current of whose social caring has not been choked or scattered or explained away at home or school, but would always find an outlet, if in no other way, by some passionate gesture like that of Peter Kropotkin, when as a little boy he saw the serf his father had ordered flogged, and running after him, caught up his hand and kissed it.

V

There is also the basketful of children's troubles. And as we look at these, so blessedly diminished by the impassioned efforts of the last century, "Laus Deo" rises to our lips. Flogging is gone, bread and water is gone, Fagin and his school of thieves are gone, the shuddering, weeping "conversion" is gone. The row of graduated tombstones, "Baby Timothy," "Little Ella," "Ralph, aged fourteen," "Caroline, aged seventeen," are no longer erected:

Not only so, but a thousand old-

established customary rebuffs, pushings-aside, snubs of all sorts, once thought salutary, are gone. Gone are the insignia of the unimportance and inferiority of the young, the once enforced "implicit obedience," the "lady" and "gentleman" of five years old, the little girls who mustn't get dirty. And in their place, what increase of sweet intimacies, naturalness and freedom between children and parents! how much mirth, health and companionship!

A St. Paul of this religion of fellow-feeling, coming to preach among us, might well begin, "I perceive that toward your own children, and in some ways toward all children, you are very religious." Then perhaps he would go on to speak of child labor, slums, and other harsh sorrows and indignities borne by the young.

As one whom his mother comforteth, so will these, when we have grown more deeply religious, be comforted and rescued by us. And against the cost of comforting these children, not one newspaper, not one legislator, not one executive, will protest, no matter how much we have to retrench those of our expenses which give no comfort except to pride.

But it is not only in factories and company towns and sharecroppers' huts, where children endure stark, joyless surroundings, and bear on thin shoulders the weight of want and insecurity, that grown people have the lovely privilege of showing them the religion of lovingkindness in its simple, profound magic of turning trouble into joy. Trouble is part of every life at all periods. Not parents alone have these divine opportunities. Many teachers, and not a few police-

men, at times enact for children "the holy ghost, the comforter." To beguile away tears and fears, to build up confidence in their place, to appreciate at their spiritual value the crude, brief, transitory morsels of childish endeavor; to understand, or without understanding, to dissipate, the mysterious taboos, unacknowledged mortifications, lurking self-distrust, how fine an art! and how many of us do learn, by trial and error, memories and insights, with the help of friends, neighbors (and even relations) to practice it!

At times a child, in consequence of some humiliation, withdraws like a wounded turtle into his shell. Nothing done directly for him seems to reach the spot. But sometimes a way can be provided for this belittled, withdrawn child to become the protector of some other child, or of an animal. Such an experience often begins at once to heal that injury to self-respect of which no one knows the depth and venom, and leaves a satisfying achievement in its place. Even while this passage is being written, fortunate children are having their hurts thus healed from deep within, their role shifted over from the passive victim to the active friend.

Children have bereavements, sometimes of a toy which has been all but alive to their bright vivid imaginations; sometimes of a pet. When the pet which has died is followed by a new one, fellow-feeling will not let us represent the new puppy as a substitute for the old dog, "just as good" or "really better." We know how our own grieving is always affronted by any effort to belittle the lost. Children need to have the dignity of their sor-

row as much respected as if it were not, happily! of brief duration.

When children are bereaved, their mother and father, sometimes too their grown-up friends, have a priceless opportunity to draw their thoughts toward large horizons, such as the inclusion by nature of many lives in one, the loveliness and permanence of remembered joy, the protean imperishability of life. Walking in the spring or autumn woods; looking at the stars; lingering together at bedtime, or after music, perhaps there comes a natural opening, when grown-up confidence in life can be extended to shelter and comfort the shaken hearts of the young. We can show them how life moves on, through one after another shifting form, not perishing, only hiding awhile, as flowers in winter. We can remind them, by a hundred instances, how life moves from "death" to "birth" again, as surely as it moves "from birth to death." We can show them the waves relaxing into the sea, from which they have never been parted; we can speak of the "dead" leaves mulched into the ground, and sucked up again into the tree; or if they are blown far from home and their parent tree, into another field, as readily fertilizing the daisy or the corn.

For all our wisdom it still comes to pass sometimes that a child must die. Among the unspeakable tenderesses by which love will comfort even this, all such tranquil comparisons of one form of death with another, all past considerations of the passing of life out of visibility and back again, will be remembered with passionate gratitude. Every time we naturalise death as one recurrent season in the

everchanging cycle of life, we "cast a long light, not shadow" forward toward the unknown hour when the change will next draw near to us and our beloved.

Occasionally children are painfully embarrassed. Where they feel themselves unwanted, they suffer, as we do, from intensified and awkward self-consciousness; and especially so, if in looks or dress they are unusual. Boys suffer acutely from their occasional variation from the narrow pattern of a "regular boy." If a boy is unlucky enough to like to sew or knit, if he is cursed with talent for interpretive dancing, he is often cruelly snubbed, if not manhandled. The religion of fellow-feeling would soon overwhelm this mean and vicious persecution of the variant in simple, cordial toleration, among boys as among girls, of one another's natural, harmless tastes, whether of a "masculine" or a "feminine" character. We have only to read the life of such a man as Audubon, to see how deepseated are these innate abilities, and what the world wastes and ploughs under when it forces them underground.

Though a boy who is being persecuted for his unusualness has everything to lose, and nothing to gain, if his mother, or a woman teacher, takes up the cudgels for him, any man who is himself of the accepted type has here a great religious opportunity. He has only to cultivate the friendship of the victim, and appreciate his talents. As soon as fellow-feeling begins thus to act, it becomes, of course, very intuitive. Often it discovers that the victim has some unsuspected other skill, which of itself commands respect, and leads at last even to popularity.

At home, at all difficult times, what a chance the parents have "to be a source of blessing"! Warmly meeting, more than halfway, a boy's or girl's approaches, yet the essence of a parent's understanding sometimes consists in tenderly ignoring a painful moment. What sweet balm it gives to adolescents to be, at the right time, respectfully and with quiet delicacy let alone!

Fellow-feeling, once it has been welcomed deep within, gives us, among other surprises, access to the boarded-up shelves of memory of how we felt and acted when we were young. We now remember fleeting experiences, long, long past, which we could never have recovered by conscious effort. They "flash upon the inward eye" and illuminate for us the problems of our silent, difficult children.

When the young ones fall into trouble with the authorities, or when in other forms their rashness has really (we think) endangered their future, on what can we rely but the divine element, the golden rule? "Whom have we in heaven but thee? And is there anything on earth that we desire in comparison?" Everything else falls away from us, even the adamant determination "never to be shocked by anything they do." But let us, for an instant only, enter the quiet of our

own spirit, and lay everything, especially ourselves, in the hands of loving-kindness, and suddenly we see that this is the time and perfect opportunity, to show our children the cordial religion of living in all its shining simplicity. Now we are able to meet them, whatever they may have done, with simple faith and confidence; believing in more possibilities for them than they believe in for themselves; enduring the embarrassment and anxiety they have caused us without reproaches; never ceasing to hope and expect for them a bright undamaged future.

The extraordinary success which Judge Lindsey has had, over so long a period of years, with multitudes of "problem" boys and girls—could it have been achieved otherwise than by seeking at every moment to share and understand? From beginning to end he has abdicated all right to sit in judgment, has paid no attention to the unsolvable problem of "what they deserved"; he has always forborne to discourage. Fraternal in attitude, a wonderful listener, a searching though friendly questioner, he challenged the self-questioning young spirit within, and its energy and aspiration ran out to meet him. How religious he has been! and how religious the men and women, advisers of the young, who belong to his order!

What I want is, not to possess religion, but to have a religion that shall possess me.—CHARLES KINGSLEY.



NEW ENGLAND EVENTIDE

Don Selchuo

FROM THE HIGH CHAIR TO THE UNDERWORLD

JOHN KENNARD

I

THE RECORDS of the New York City Police Department and the New York State Department of Correction would show that my career of crime began at fifteen when I was committed to the Elmira Reformatory for robbing a Tenth Avenue grocery store. These records are slightly inaccurate. My underworld career really began four years earlier, at the tender age of eleven, when I "turned off" a Ninth Avenue cigar store for a load of cigarettes and candy and an armful of Nick Carter and Old Sleuth magazines. I have indelible memories of that blood-and-thunder fiction which furnished me with patterns for my adolescent exploits. Moreover, it convinced me that George Washington and Abraham Lincoln were sissies compared to Jesse James, "High Card Mike," and the Younger Brothers. Safe cracking and train robbery, it also convinced me, was a better racket than statesmanship.

But I'm getting ahead of my story. I must go back to my home in the slums of Hell's Kitchen and my poverty stricken, illiterate parents, and begin my story at the beginning lest I omit some significant detail of the continuity of experience which converted me, a normal boy, into a ruthless criminal or, as certain unimaginative cops and doctors labelled me, "a hopelessly incorrigible criminal."

The scene of my birth, the Hell's

Kitchen three room, cold water flat, stands out in my mind clear cut and real. Nine of us, my parents and seven children, of whom I was the eldest, lived in that dingy dump on West Forty Seventh Street.

There were no improvements of any kind in the place, no electric lights, no bath room, no steam heat, and very little sunlight as we occupied the ground floor in the back of the house.

On one side of us there was a stable, on the other a lumber yard, and behind us a soap factory. At both ends of Forty Seventh Street, on Ninth and Tenth Avenues, there was a saloon on every corner, eight of them, where the riff-raff of Hell's Kitchen gathered for their "slops" and free lunches. I remember the saloons because I used to chase the growler for my father who, as my mother used to say, "drank like a fish."

Now, I don't mean to imply that my father was one of those ten nights in the barroom drunkards who staged a rough house when he was tanked. No, Pop was not that kind of drinking man. He was a good natured drunk. He never beat Mom and he seldom beat us kids, and regardless of how much he drank he never missed a day on the docks where he was employed as a stevedore. I imagine that booze was his escape from the humdrum monotony of life. My father was never much interested in me. He, for example, seldom inquired how I

was getting along at school, and he never saw a report card. If I read "The James Boys in Missouri" instead of studying my homework it was all right with him. And as for church and Sunday school, well, he left all that business, as many fathers do these days, to "the old woman." My mother, like most mothers, was indulgence personified. I enjoyed unrestrained liberty under her management. I roamed the streets from the moment school let out until all hours of the night. Exhausted by street life I was not able to concentrate on my homework; consequently it was only half done or neglected entirely. Thus, did I eventually become "a backward child."

Then, one day, the teacher, exasperated by my failure to make any progress in my studies, called me a dunce and stood me in a corner. I have vivid memories of that humiliating experience, and of how I brooded over it until my feelings fermented into bitterness which bred all-hating thoughts. I hated the teacher. I hated my companions who laughed at me. She was an enemy. She had hit me below the belt, double crossed me, and I was determined to have revenge. I'd show her that I wasn't a "dunce." I'd show my companions that I wasn't a "cry baby." And so one day I attacked the teacher.

Thus did I become known as "that bad boy" and "bully." These labels, I thought, were more desirable than "dunce" and "cry baby." "Bully" was especially desirable. I liked that one. I got a kick out of being referred to as a "bully." Moreover, it gave me standing and prestige with the gang boys.

Later, I became an habitual truant and then a first class gangster. I learned how to pick a pocket and crawl over a transom, in the gang. All the gang boys were habitual truants and every mother's son of us hated cops who were constantly breaking up our games and chasing us from the streets. I loved gang life. One of my idols in those days was Happy Jack Mulvey, the leader of the notorious Hell's Kitchen Gopher Gang. I thought Happy Jack, who had a dozen or more notches on his gun, was one of the greatest men that walked the earth.

Not until I had been thoroughly corrupted by gang life, at thirteen, did my father try to discipline me and then it was too late, seven years too late. The seed had been sown. Gang-ing and stealing and prowling the streets at night seemed as natural to me as sleeping and eating.

These anti social tendencies were nothing more or less than well organized bad habits acquired through years of unrestrained liberty in my home and on the streets of the slums. My father, unfortunately, didn't know that the child who learns good habits and right attitudes in the home is on his way to a useful life. Certainly the foundation for a useful life has been laid when the child has cultivated good habits and right attitudes in the home. If my father had been as much interested in me at six, when I began to form bad habits, as he was at thirteen, *after* I had formed them, I might have grown up into a bank president instead of a bank burglar, which in these days, I hasten to add, might be considered a distinction without a difference.

I shall never forget how he tried to make me turn to the right after I had

ascended to the leadership of the gang. What shellackings he gave me! These shellackings, however, only antagonized me. He became an enemy, like the school teacher who had humiliated me in the presence of my companions. I hated him and in due course I ran away from home to become a juvenile burglar.

I have imperishable memories of that first term in the Elmira Reformatory. The judge committed me to the reformatory to be "reformed." There was nothing in the life of that institution calculated to make me regret my past transgressions against society or deter me from future transgressions.

Very few men who have been subjected to the cruelties that I have—in prisons and the reform school—have been able to tell the story of just how they reacted to these brutalities. Usually the story is told to a collaborator who paints the picture in his own language with the result that the drama and the psychology of the matter are entirely lost. This is my story in my own language.

The keepers at Elmira believed that there was no possibility of "reforming" me until they had first broken my spirit.

"Break 'em; then y' can make 'em eat out of your hand," I heard the keepers say times without number. So they proceeded to break me before I had been in the place twenty-four hours. The first day was spent in solitary confinement. The purpose of the twenty-four hours in solitary, so they told me, was to make me think, to impress upon me where I was, and to convince me that "life in a reform school was not all 'peaches and cream.'"

When I cried and begged to be let out of the cell the keepers cursed me and threw me into a dungeon. It was pitch dark in the dungeon. I screamed and pounded the door. I pounded and screamed until I was exhausted, and then I dropped to the floor and slept until they released me in the morning. They starved me and flogged me because I cried. They called me an incorrigible brat because I wouldn't stop crying.

The dungeon siege with the bread and water diet and the flogging for the first five days was an ordeal to which every new arrival was subjected for the perfectly humanitarian purpose of "breaking the spirit" of the "incorrigible kids." The fact that a boy had been sent to the reform school meant but one thing to the degenerate minds of the brutal keepers, and that was that the boy was bad, tricky, treacherous, mean, and, therefore, in need of punishment and discipline.

Well, everytime they flogged me I fought them tooth and nail and after three or four floggings I ceased crying and turned to cursing the keepers. And after three or four "stretches" in the dungeon I didn't mind the dungeon. In other words punishment made me hate the keepers. Punishment hardened me.

"Wait until I get out of this joint," was my never ending cry. "I'll make somebody pay for this razzle-dazzling when I get out."

The reform school gave me a marvelously thorough education in criminality. I learned how to crack a safe, pick a lock and make a skeleton key. I waded through the curriculum of crime with high honors, and when I

was released I proceeded to make society pay for what the brutal keepers did to me. I hated society. Thereafter, for twenty odd years, my life was one crime after another and one prison after another. I was thirty-two, with a record as long as the Panama Canal, when I checked into the Vermont State Prison, at Windsor, to serve a term for bank burglary.

II

The warden of the Vermont Prison, Ed Harpin, was a most unusual man. He was not a tobacco chewing, knock-'em-down and drag-em-out sadist like the reform school keepers and other prison keepers that I had met. No, Ed Harpin was a human being, God rest his soul! I frequently think how different my life might have been if my father had ever exhibited the sympathetic interest in me that Ed Harpin did. It was Ed who persuaded me to read good books, one of which, Herbert Spencer's "First Principles" almost drove me insane. I managed to stagger through the first three chapters of that monumental work but "The Instability of the Homogeneous," "The Indestructibility of Matter," and "The Persistence of Relations Among Forces," laid me out for the count. I could never digest those subjects. I found Anatole France and Swinburne more palatable. "The Revolt of the Angels" tickled me pink, while "The Triumph of Time" gave me an emotional jag.

Now, if anyone had told me that dear Herbert Spencer and Swinburne and Anatole France, and a few other immortals like Emerson and Shaw, Richard Wagner and Beethoven, could change the point of view of "a

hopelessly incorrigible criminal," as a judge or two and several detectives had labelled me, I would have laughed my head off. And I have a suspicion that the judges and the detectives would have laughed their heads off, too. Such things, they probably would have said, only happen in books. Yet the miracle had come to pass. There I was, after twenty-four years of underworld life, planning a new future and believing, as Tennyson said, that I could rise on stepping stones of my dead self to higher things. How happy I was!

And then one day the big gate swung open for me and I passed out, on parole, determined to balance the scales. Three months later I was on my way back to the Vermont Prison with two New York detectives, as a parole violator. Society would have none of me. I was kicked out of job after job when the police informed my employers that I was an ex-convict. I had been paroled and told to go my way and sin no more, and yet the very people, the business men of the nation, who contributed the major portion of the annual \$100,000,000 parole bill, would have none of me. This puzzled me more than Herbert Spencer's "The Instability of the Homogeneous." It was cruel and it was very poor business.

That first experience on the straight and narrow discouraged me terribly and I spent many sleepless nights pacing my cell from the door to the wall and back to the door again. I might have given up all hopes of ever winning a place in society if Ed Harpin and his lovely wife hadn't expressed their faith in me and encouraged me to carry on. And I also

believe that I might have worried myself into a straight jacket or a padded cell if the Harpins hadn't kept me supplied with books and phonograph records. Whenever I felt myself growing blue I would wind up my funny looking little phonograph and put on the Die Meistersinger Prelude, the Tannhäuser Overture or Beethoven's Ninth with its soul stirring chorale finale which chants the brotherhood of man. It was Oscar Wilde, I think, who said, "music has been known to heal a common man's despair." It healed me. It made me forget that I was in prison!

Now, just imagine a former gutter-snipe of the slums talking about such things. Wagner and Beethoven! Sounds like something that one would read in a book, doesn't it? And imagine such a common fellow making a study of the origin of music, the origin of instruments, the birth of the scale and the advent of the symphonic poem and opera? "By how slender a thread does a man's criminality hang!" I hope J. Edgar Hoover comes across this story. It may change some of his absurd views about criminals.

Well, the big gate swung open for me again one day and I passed out to begin the second fight for social recognition as a salesman, selling the things, safes and vaults, that I used to blow with explosives.

I obtained the selling job by representing myself as an ex-newspaper man looking for an opportunity to better myself. Had I told my employer that I was an old safe-cracker he would have called in the police.

The job was strictly a commission proposition; no sales, no compensa-

tion. My territory was North and South Carolina, Virginia and Georgia, the happy hunting grounds in those days for cracksmen.

Naturally, I was a successful salesman. I had a system, an unbeatable, almost failure proof system. If, for example, a banker told me that his safe was burglar proof I immediately proceeded to convince the gentleman that it wasn't burglar proof. If he boasted, as many of them did, about the man hunting bloodhounds of the community I cited case after case, out of my own history, to prove that cracksmen had a way of fooling bloodhounds with oil of mustard. Oil of mustard killed the burglar's scent and put the dog's nose out of commission temporarily. I was a successful salesman simply because I could knock down every objection that the prospect raised. I sold more safes and vaults than any other two salesmen in the organization.

Salesmanship was an interesting racket, an incomparably more interesting racket than safe cracking. Verily, I was rising on stepping stones of my dead self to higher things. Nevertheless, I was not happy. Indeed, I was downright unhappy. I just couldn't shake off the suspicion that I was riding for a fall and that the cops, especially the Pinkertons, who protected members of the American Bankers Association in those days, would run me down sooner or later and, perhaps, put me behind the bars again on a "wrong rap."

Thus did I become "alibi simple." Fear of arrest and conviction on a "wrong rap" drove me to keeping a diary in which I set down my every move from the time I got up in the

morning until I retired at night. Fear of arrest and conviction on "wrong raps" has driven many paroled prisoners back to crime. They all become "alibi simple" after they have been on the straight and narrow for a time.

I shall never forget the lovely November morning that I pulled into Mellins, South Carolina, with high hopes of selling the only banker in town a new safe and vault. The gentleman needed a new equipment badly. I could have opened his antiquated safe and vault with a hair pin. It was at least thirty years old. He had had it so long that he thought it was burglar proof.

Well, I talked to that banker with a tear in my eye and a sob in my voice. First, I explained how easily a cracksman could blow the vault. It could have been opened with or without explosives in a half a dozen different ways. I had opened a hundred of them with and without "soup," nitroglycerine. Unfortunately I could do nothing with that banker. He was immune to appeal or intimidation. Discouraged, I handed him my card and asked him to get in touch with me when he was robbed.

"Huh!" he chuckled. "You talk like you know that I'm goin' to be robbed."

"Yes, sir," I said. "You will be robbed the first time that an expert safe cracker comes this way. He may come tonight, sir."

"Tonight?" he stiffened and glared at me as an alienist might glare at a patient. "Tonight?" he repeated.

"Yes, sir," I said. "He may come tonight."

And that very night, believe it or not, the Mellins Bank was blown. I

was in Columbia when I heard the good news and I lost no time beating back to Mellins to get the order which would net me a commission of one hundred and seventy-five dollars. I was in the process of obtaining the banker's signature on the dotted line when, lo and behold, who should come breezing into the office but that old friendly enemy, Harry Murray, the "Pink." My career as a salesman ended right there for Harry solved the robbery and every other one which had occurred in the Carolinas that winter. I, said he, was the front man for the gang. I found the jobs, tipped off my companions, and then brought up the rear to sell the victims new equipments. My employers, of course, were shocked when they got the bad news and immediately wired me my walking papers to the county jail. It seemed to me that the "ace salesman of the organization" was entitled to better treatment. At least I was entitled to an opportunity to exonerate myself of the charge that I had been playing both ends against the middle, I thought. Naturally, I was feeling rather low when the natives "went" for Mr. Murray's bedtime story and tossed me into the county "boob."

Fortunately, Harry's deductions couldn't be substantiated and so, some three or four months later, the authorities of the Palmetto State had to "turn me loose." My diary saved me. Mr. Murray, gallant gentleman that he was!, finally admitted that he had "pegged me wrong." "Naturally, I appreciated the admission that he had been talking through his hat when he said I had been playing both ends against the middle. It's always nice to admit that a mistake has been made

after the victim has been executed.

That experience soured me but it didn't discourage me. I was a glutton for punishment in those days. I was still determined to convince society that there was nothing to that old "once a crook always a crook" stuff.

III

New York was my next stop. I believed that I'd "get by" in the big town if I steered clear of crooks and hangouts. I believed that I could lose myself in the big town. Huh! I never even got a chance to lose myself for when I pulled into the Penn Station two Central Office men arrested me and escorted me down to police headquarters and the lineup, after which I was put on a train for Philadelphia.

"Philadelphia's a better town for an ex-con than New York," they told me.

I thought they were right when I secured a job with a well known express company immediately after my arrival in the city. I was a checker on the loading docks. A month or two later a safe was blown in one of the company's West Philadelphia offices, the cracksmen getting away with several hundred dollars in cash and a package of emeralds valued at \$10,000. It seemed to me that if I could recover those emeralds I would be the fair haired boy with the boss. I might win a promotion and a raise in my salary. It was a great idea, I thought. So I walked into the boss's office and submitted my proposition.

"I would like to take a shot at that robbery, boss," I said. "I think I can recover those emeralds. I . . ."

"John," he interrupted me. "What do you know about safe crackers?"

Of course I couldn't tell him I knew

all there was to be known, as I was supposed to be an ex-farm hand from the country.

"My boy," he added smilingly, "the Pinkertons handle all our robberies. If they can't solve them nobody can."

The Pinkertons! Well! Well! It would be sweet revenge for what they had done to me at Mellins, I thought, if I could beat them to the wire on this case. I'd try. A few discreet inquiries here and there in the underworld of Philadelphia and I had the low down on the robbery. An old friend, "Big Head Whitey" Doyle, whom I had rescued from a Southern Prison some years previously, had pulled the job. Whitey, believing that one good turn deserved another, surrendered the emeralds when I told him what I was trying to do. He was glad to help me. No honor among thieves? I have known thieves who put their necks in the noose to save a friend. I have known criminals who died in prison on "wrong raps," as innocent men, to save a loyal pal. Mr. Hoover who says that all criminals are "dirty cowardly rats" doesn't know his criminals. But back to my boss and the emeralds.

I was the happiest of men the day that I did a Jesse Owens into the boss's office with the emeralds. What verbal bouquets the astonished gentlemen tossed at me! I was a wonder! Certainly the company would reward me handsomely for such meritorious work! Visions of a promotion and a substantial increase in my salary flitted across my mind. I was the fair haired boy. At last I was on my way to those "higher things" of which Tennyson spoke in his "In Memoriam." One

promotion would lead to another. Yes, I was on my way at last.

Not until the boss began interrogating me about *how* I had recovered the loot did I realize that there were squalls ahead. I couldn't tell him that I was an ex-safe cracker and that Whitey and I were old friends, therefore, I was compelled to lie to him. I told him that I had promised the robbers that I would not squeal on them. If I violated their confidence my life would be in jeopardy. He said he understood. I had a feeling that he understood all too well when I left his office. And he did. He summoned me to his office later that afternoon to introduce me to Detective Bearse of the Pinkerton Agency who, of course, recognized me and proceeded to give the boss my history whereupon Mr. Boss gave me my walking papers. Moreover, I was arrested and charged with being an accessory before and after the fact when I refused to reveal the identity of the robbers. Loyalty was a crime, not a virtue.

The cops couldn't make me betray "Big Head Whitey" Doyle and so when they got tired third degreecing me they shipped me back to New York. Now, I had begun to resent the inexorable cruelty of being kicked out of jobs and railroaded from city to city by hard headed, unimaginative policemen. It seemed to me that I deserved better treatment, more humane treatment. I also realized with perfect clearness of vision that if somebody didn't give me a "break," very soon I would toboggan back to the underworld and a life of crime. A man just couldn't go on indefinitely butting his head against a stone wall. If the head didn't wear out he'd ultimately

wind up in a lonely padded cell.

I saw but one way out of the corner—I had to find a sponsor, some reputable person who would indorse me, who would tell some hard headed business man that I was all right, dependable, reliable and entitled to an opportunity to earn a living. I found that man, John O'Hara Cosgrave, Editor of *The New York Sunday World*. I "sold" myself to Mr. Cosgrave and two of his able co-workers, Edward H. Smith and Silas Bent. It was from these gentlemen that I first heard of Henry Ford who, in those days, was helping ex-convicts. Armed with a letter of introduction to one of Mr. Ford's ex-convict executives, I shall call him Bill, I hit the trail for Detroit. Bill was a fine character. He had come up from the slums to win a high executive post with the Ford Motor Company. He received me with open arms. I had come to the right place, he told me. In the midst of our chat Mr. Ford entered the office. Bill introduced me, giving Mr. Ford a summary of my history.

"A bank burglar?" Mr. Ford cried, surveying me from head to feet. "Gosh," he added, "he looks more like a preacher than a burglar."

He had a wonderful face. Sympathy and understanding were written all over it, and there was a warm friendly glitter in his fine expressive eyes.

He interrogated me at great length regarding my history, how I got started in crime, etc.

"The old story," he remarked pensively; "a bad home and bad environment. All you fellows have the same story, too much liberty in childhood, too much running the streets when you should have been studying or

learning a trade. And now you're tired of it all and want to work, eh?"

"Yes, sir," I said. "I want to work and I'll make good if you give me a chance."

"Of course you can make good," he smiled. "You've got a good brain. Your brain is just as good as the other fellow's and you can go just as far as the other fellow if you're not afraid of hard work."

I hastened to assure him that I was not afraid of hard work.

"I have helped a lot of men who came out of prison," he went on, "men who were down in their luck. Some of them have fooled me, but most of them have measured up in fine style. Work is the salvation of the man who is down in the gutter. A man sleeps and eats better after a hard day's work. He enjoys life. Son," he leaned over and patted me on the shoulder, "I'm going to give you a chance to work and be happy. Your past will not be held against you in my organization. You will have the same chance that every one of my men have. I will give you a job and it all depends on yourself whether you stay on that job or work yourself into a bigger one."

The tears were trickling down my face. He turned to Bill.

"Start him in the foundry, Bill," he said, "where he'll learn how motor blocks are made and then give him a chance in the heat treating rooms and the chassis assembly. I think he's going to make us a good man."

I felt like throwing my arms around his neck. He had won me heart and soul.

"All right now, son," he shook hands with me. "Let me see what you can do. And don't forget," he added,

"there's plenty of room at the top."

My brain was in a whirl as I walked through the factory with Bill to the Superintendent's office. The panorama bewildered me. Huge cranes were flying through the air carrying cargoes of iron and steel, motor blocks, front axles, rear axles, crankshafts, chassis frames and the like. Furnaces blazed in the "heat treat department." Gigantic dynamos roared and hummed. Overhead conveyors carried stock from man to man at the machines. The machines and fender presses were pounding like mad, pounding with an insistent and almost faultless rhythm that thrilled me rather than jarred me. Everywhere I looked there were belts and wheels whirling with a lightning-like rapidity and men, thousands of them, bent over the machines pulling out and putting in stock with a clock-like regularity. I marvelled at the brain of the man who had organized and was directing all this power, human and mechanical. The scene dazzled me. Here was a world created by intelligence—geared to service.

But what a terrifying ordeal those first weeks were! My blistered and bleeding hands! My feet! My poor back, which I frequently thought was permanently crippled. When I got out of bed in the morning it took me minutes, it seemed to straighten up. Mr. Ford had told me that hard work was a "great blessing." I thought it was murder, first degree murder. Yet, when the feet and the hands and my poor back became hardened to the grind I felt like a new man. Food never tasted so good. Nor did I ever sleep so soundly. I retired at nine o'clock and snored through the night until six in the morning like an old

dog. Verily, hard work WAS a "great blessing."

I knew, however, that hard work wouldn't get me to the top, therefore, I made a study of manufacturing processes, man handling, gauge reading, blue print reading, plant management. I studied the construction of the Ford car inside and out and I was one of the few men in the Highland Park Plant who could explain the principle of transmission.

I was thoroughly equipped when opportunity knocked on my door. My first "boost," to a "straw boss" directing fifteen men in the motor department, thrilled me far beyond any possibility of expression in words; when I advanced to a departmental foreman handling seventy-five men—well, my joy knew no bounds. I was a god riding a cloud when I moved along to an assistant superintendent's post. Finally, six years after I had entered the employ of the Ford Motor Company,

I became the superintendent of the largest assembly plant in the organization. But I didn't stop there. I shot up to a higher post where I directed thirty thousand men.

Here, dear reader, I say, amen! But before leaving you I want to say that I'm proud of my record. I think I have done very well. Very few "hopelessly incorrigible criminals" have done as well and I frequently find myself daydreaming, wondering how much higher I might have gone if I had been blessed with a father who was a companion to me?

"Why," I frequently say to myself, "you might have become a great statesman, a captain of industry or a great conductor like your idol Arturo Toscanini if you had been blessed with an intelligent father."

And if I had my choice I would rather wield a baton than clip coupons. "By how slender a thread does a man's criminality hang!"

The villainy you teach me I will execute; and it shall go hard but I will better the instruction.—SHAKESPEARE, *Merchant of Venice*.



NEW ENGLAND RETREAT

Reinie Gehner

FOUR SMALL NATIONS OF EUROPE

GERALDINE P. DILLA

I

THE OLD, though little, nations of Belgium, Holland, Switzerland, and Portugal have acquired through the ages a distinctive character in ideals, outlook, government, manners, and temperament—a quality that may occasionally suggest a larger neighbor nation, but is too individual and delightfully original to be lost in any assembly. They preserve their charm for the traveler and their dignity among the great powers, as well as the loving allegiance of their people. While they have not tried to determine the course of European politics, they have often unconsciously led the way for other nations, and served as the decisive battlegrounds or the allies that made history for their greater neighbors.

These small nations are distinct national entities; they have influenced the course of events and performed honorable and important functions in world affairs. Belgium for a very long time to come should be honored for her action in 1914. Holland was the bulwark of religious and political freedom on the Continent for much more than a century. Switzerland demonstrated the values of democracy and confederation as early as the fourteenth century. Portugal was the great adventurer in maritime exploration in the fifteen and sixteenth centuries.

Powerful nations in their blindness or selfishness sometimes try to deny nationality to their small neighbors. Germany tried to insist that Belgium

is a mere geographical expression; for as a scholar can learnedly argue, the Belgians are not unified by one language or literature or body of customs, nor are they of one race, nor did they appear on the map as one state until 1830, nor are they numerically strong enough to defend themselves without allies. Then why do the Belgians constitute a nation?

They fit perfectly Ernest Renan's definition made in a lecture at the Sorbonne fifty-six years ago. He said: "A nation is a soul, a spiritual principle. Two things, which are really one, constitute this soul, this spiritual principle. The one is in the past; the other is in the present. The one is the possession in common of a rich inheritance of memories; the other is the actual consent, the desire to live together, the will to continue to realize this inheritance unimpaired. Man does not improvise himself. The nation, like the individual, is the resultant of a long past of efforts, sacrifices, and devotions. The worship of ancestors is of all cults the most legitimate; for our ancestors have made us what we are. A heroic past, some great men, some glory—I mean true glory—such is the social capital on which a national idea is based. To have in common a glory in the past, a will in the present; to have done great things together, to will to do them again—these are the conditions essential to the making of one people. We love in proportion to the sacrifices that we have accepted, and the evils that we have suffered."

II

Surely the ancestors of the modern Belgians suffered enough together under the Duke of Alva; and they sacrificed enough as the arena of the frequent struggles between Spain and France and even Holland, and later under Austria. Though the provinces in 1790 declared themselves the "United States of Belgium," their short-lived independence fell before Napoleon, who, however, conferred material benefits like the Napoleonic Code. Then in 1814 a peculiar diplomacy tried to unite them with the Dutch. But in 1830 the old spirit of independent nationality asserted itself, the same spirit that had animated these little provincial groups since the Battle of the Spurs in 1502. On April 19, 1839, Belgium finally achieved independence and neutrality guaranteed by the famous Treaty of London signed by the great powers, that "scrap of paper" torn up in 1914.

Thus in spite of a lack of natural boundaries, the lack of homogeneity of race, in spite of its small area of scarcely twelve thousand square miles, Belgium proved herself a nation. As the peasants and artisans used to say in the days of the French Revolution, they did not want to be Prussian slaves, or French *sans-culottes*, or Dutch heretics. They wished to be only themselves, and they have cherished unimpaired the inheritance of their ancestors, about whom Julius Caesar wrote: "*Horum omnium fortissimi sunt Belgae.*"

Albert I, admirable as man and as king, cited this familiar phrase from the Gallic Commentaries when speaking to his people as the World War began; and Cardinal Mercier proved

that he was one of "the bravest of all these." The function or fate of Belgium at that time was suggested by the words of her greatest poet-son, Emile Verhaeren, from "Amidst the Ashes" in 1916: "Among all nations, Belgium was chosen so that one of the highest human miracles might be accomplished through her. She had the honor of being the first and the most necessary of the ramparts that modern civilization opposed to the ferocity and savagery of a thousand years; and her history will join that of the rare little nations who will be immortal."

III

With two races, two languages, two cultural groups, two landscapes or natural environments, Belgium is one nation, even in spite of the so-called Flemish question, technical and pedantic, but exploited by the occupying invaders during the War. In the north are the Flemings; in the south are the Walloons. Travelers are likely to see more of the former, since the Flemish plain with its quaint belfries and other civic glories may be more striking than the high wooded hills and rural seclusions of the Ardennes. Perhaps John McCrae's rondeau recalls how "In Flanders fields, the poppies blow between the crosses, row on row."

The Walloons are akin to the French, though they form a separate branch of the Romance races. Descended from the Romanized Celts, they live south of the linguistic frontier, which runs approximately from south of Ypres to north of Liège. The Walloons inhabit the provinces of Hainaut, Namur, Liège, parts of Luxembourg and southern Brabant, the

neighborhood of Malmedy, and even parts of the French departments of Nord and Ardennes, which border on Belgium.

The Walloon dialect is a distinct branch of the Romance languages, with some admixture of Flemish and Low German. It was used as a literary language until the fifteenth century when it began to be assimilated to French, by which it has been superseded. Both French and Flemish are official languages in Belgium; they contrast neatly side by side in official documents and street signs. The Flemish language, preferred in everyday use by most Flemings, is much the same as Dutch in appearance. Naturally higher education in Belgium is pursued in French, and even more than the upper class are bilingual. The knowledge of both languages is compulsory in the army, the law-courts, and the central administration. Both Maurice Maeterlinck and Emile Verhaeren, though Flemish in birth and temperament, chose to write in French, but they could never be mistaken for Parisians or Walloons. French is preferred by most of the Belgian writers, who wish to reach a larger audience.

The three million Walloons are usually more vivacious and adaptable than the four million Flemings. The former are the brunet Celtic type; the latter are the blond Germanic type. The Walloons seem more sociable and fluent in speech, more lively, talkative, witty; they supply the Belgian nation with the majority of her lawyers, scientists, and organizers.

As Emile Cammaerts, the best writer on Belgium, has analyzed his countrymen, the Walloon peasant is

more inclined to dream and indulge in sentiment than are the French. He is even said to excel his French neighbor in industry, endurance, and thrift—which seems highly incredible! But he certainly works hard to overcome natural obstacles, and he has genuine religious devotion. At the same time he retains a lightheartedness and natural gaiety touched with melancholy, which are peculiar to his land and his race, and very different from the boisterous exuberance of the Flemish. In the Walloon countryside, people smile everyday and never laugh so loudly as do the Flemings on their Sundays and holidays. The Walloons cultivate irony and succeed in hiding their feelings under a flow of words; but they are not superficial or insincere.

The Flemings are the result of the infiltration of Frankish tribes among the Celts whom Caesar found in the lower valleys of the Scheldt and the Lys. In Flanders there is a certain slowness of movement, mental and physical, which suggests a greater closeness to peasant life, a greater capacity for patient labor and seriousness. While the Walloons adapt themselves more easily to modern conditions, Flemings are at heart either farmers or sailors.

"As hard as the soil, as rough as the wind, as patient as the year"—the Flemish race is rooted in the earth with a heavy sullenness. Their love for the soil may be called greed; but it is often a blind and almost disinterested passion for the land to which they are bound by tradition and long memories. Their religious fervor may be tainted by superstition and fanaticism; but it lightens a long life of hard toil full of many dangers, which could breed

despair if it were not for a very concrete hope of salvation.

Bruges and Antwerp! The mystic city and the sensual city—both explain the Flemish soul. Bruges produced painting where fervent devotion is made visible; Antwerp, where pleasure displays itself. The great geniuses of Flemish painting affirm these two aspects of the Flemish soul: the Van Eycks, its mysticism; Rubens, its sensualism or joy of life. Or one can choose Memling as the exponent of delicate spirituality, and Jordaens of voluptuousness. Flemish literature in the nineteenth century showed both forces, sometimes in the same writer, as Verhaeren recognized in himself.

IV

Belgium before the war was the most productive agricultural district in Europe. Her prosperity was generally attributed to the small number of large estates. Forty-eight per cent of the cultivated area was covered by farms of two and a half to seven and a half acres. The twentieth century has brought the powerful producers' coöperatives that group agriculturists and give them important advantages with regard to credit and insurance. The same qualities of the Belgian peasant caused this modern development as brought him to the fore under every political régime and every system of landholding. For centuries "the cockpit of Europe," the soil of Belgium has been remade and repaired from the havoc of wars time and time again with efficient and tender thoroughness. The present system of small ownership and coöperative societies is the result of centuries of incessant toil, and the memory of physical and

social calamities. Fate may spin more of them.

Most densely populated of European countries, Belgium does not owe her industrial success wholly to the great numbers of her workmen. It is due more to their quality of never having lost touch with the land. They belong mostly to agricultural districts; they do not settle permanently around their factories. The interchange between the country and the large centers is continuous. The hard-working qualities of mechanics and artisans are inherited from the peasants. Reluctant to crowd into cities, they have contrived cheap railways or tramways to enable them to be thrifty, happy, and healthy commuters.

The presence of a king in this small nation should not mislead observers. For the Belgian government is really democratic, and the king there has not a quarter of the power of the American president in normal times—not to mention prolonged states of emergency.

V

One source of the permanent attractiveness of Belgium is its situation between the Latin French and the Germanic nations. The Belgians have profited from both their neighbors culturally and artistically, though they have suffered more politically from being a buffer state. Probably "the poor man's fine art," cooking, shows most clearly how they have combined Teutonic quantity with French quality. They serve elegant but substantial meals with French or Scottish economy. Their delicious inexpensive *patisserie* of Malines lingers in the traveler's memory almost as long as the celestial strains of the carillon.

Carillon music is a Belgian invention and a great honor to the artistic taste, the democratic spirit, and the practical manufacturing skill of this nation. There are some carillons in Holland and northeastern France, and now in the United States; but this high art as known today began in 1510 at Oudenaarde. This music is the crowning spirit of the belfries, which symbolize municipal freedom and recall the medieval glories of the free bourgeoisie with the happy prosperous guilds.

Belgians are sincere lovers of music. The tired workmen without making a sound stand an hour on the Place Verte near Antwerp cathedral to hear a symphonic program. (A chair for the evening costs about four cents.) Belgians are especially renowned as players of stringed instruments, notably violinists.

Tapestry and lace-making are two old arts for which Belgium has been famous for centuries—arts that require taste as well as patience and expert skill. Wood-carving from the fifteenth through the eighteenth century was distinguished by elaborate workmanship and profusion of ornament. Constantin Meunier (1831-1905) is of first importance as the sculptor of modern Labor—the miners, dock-hands, field-laborers of a people who could, even under modern conditions, find a kind of grim attachment to their industry. Architecture, both domestic and civic as well as ecclesiastical, shows great interest in Belgium; but the special artistic glory of this small nation is usually said to be its painting.

The so-called Flemish school includes the painters of both Flemish and Walloon provinces, and even the

early Dutch painters, because the towns of Flanders were the first and principal home of the revival of painting in northern Europe at the end of the Middle Ages. So fascinating, varied, and well-developed are many arts and aspects of civilization in this small nation that Emile Cammaerts was wholly justified in naming his survey of his native land "The Treasure House of Belgium."

VI

Holland offers a great contrast. The Dutch and the Belgians are almost opposite in many respects. Belgium is so devoutly Catholic that one is almost overpowered in its rich-colored and relic-crowded shrines: Holland is so Protestant, so obviously "Reformed," that one feels chilled in its white-washed denuded churches.

In Holland, labor and the cost of living are high; but they are very low across her Flemish border. The idealistic Belgians sacrificed their hard-won standards of living and their lives in order to save their consciences and their nation's soul. The practical Dutch did not have to make a quick choice, but they found it expedient to save themselves in the last world-cataclysm. The Dutch are related temperamentally to the Germans; the Belgians, to the French. Yet the Dutch are great lovers of freedom and intense individual independence. The strongest force of all nature—the sea—has moulded the Dutchman into a unique character.

Students of national psychology can use the Dutch to prove the theory that nations are made by their natural environment, even though that neat theory may not work elsewhere. Just about every trait in Holland can be

traced with fair directness to her geography. Are the Dutch noted for cleanliness? Water is so plentiful as to coax them into scrubbing as a pastime; and it is an easier exercise to leave muddied shoes on the outside doorstep than to sweep a floor inside. Dust is almost non-existent where water and dampness are omnipresent; cheese factories, truck gardens and bulb-fields do not fill the air with smoke.

Thirty-eight per cent of the area of Holland is at or under or not more than three feet above flood-level. Almost all of North Holland is below sea level. The creation of the land of Holland, literally retrieved from the sea by dikes, walls, science and industry, is a constant miracle; for it is a reversal of the ordered processes of nature. It required and developed tremendous will-power, patience, courage, a kind of heroism of practical phlegmatic endurance and never-ending vigilance. It also required coöperation, such untiring union that Holland is the land of guilds, societies, corporations—today as when Franz Hals painted the best of their portrait groups. No other country has proportionately so many insurance companies, savings banks, public utility associations, such care for the poor and infirm.

The creation of their father-land has naturally produced a most genuine devotion to it. The Dutch are patriotic. But they are not extremists or visionaries, nor are they aggressive. The Peace Palace is rightly located in Holland's capital, for peace is the first wish and requisite of this small nation.

Necessity has made the Dutch intensely practical. They learn foreign languages and learn them well; for

they must profit by trade with powerful neighbors, none of whom ever trouble to learn the humorous-looking Dutch language. The Dutch have long controlled their increase in population, and apportioned worldly benefits so wisely that their land is without extremes of distressing poverty or ostentatious wealth. What a contrast from London or New York! And Holland has financiers with accumulated capital and a famous stock exchange.

This small nation, with more than its share of natural and political difficulties to overcome, owes part of its success to its simplicity and orderliness. No effort there is wasted on "smartness"; comfortable clothes and manners are desired, but never an aristocratic or extravagant appearance. The Dutch are plainly domestic, living within their families, without pretence and without social eminence. Of all Europeans they are probably the least romantic in temperament; solid simple everyday satisfactions attract them more than any glorious distant charms. "Dutch existence is the very honeycomb of order." Exactitude or precision is a real virtue exalted by instinct and by training, a virtue that makes Holland very different from England.

These neighbors are alike in their aversion to change; both are strongly conservative. It is notable that Sir William Temple's *Observations upon the United Provinces*, written before the end of the seventeenth century, are not so out-of-date today as such an old account of any other nation would be. He wrote: "Holland is a country . . . where there is more sense than wit; more good nature than good humor, and more wealth than pleasure; where a man would choose rather to travel

than to live, shall find more things to observe than desire, and more persons to esteem than to love."

VII

The different parts of Holland are distinguished by regional types, old peasant costume, the construction of houses, religion, customs, and language. According to the Dutch scholar Salverda de Grave, the Frieslanders come nearest to the specifically Dutch character: they have the most serious mind and are inclined to contemplation; they are persevering, often obstinate; proud of their country, unattracted to strangers, difficult in conversation; their qualities of mind and heart are discovered only in intimacy.

Even rural Hollanders should not be judged by the more than "museum pieces" living on the Isle of Marken, or in Broek, or Volendam or Monnikendam—those spoiled tourist exhibition places that are odd and unusual even to the Dutch themselves. Zeeland is better, for it is both picturesque and self-respecting. Medieval costume, which varies even in neighboring towns, is scarcely an intrinsic part of the true Holland, however profitable its exploitation is. Nor have Dutch cities any monopoly on bicycles, trees and birds, though they are more prominent in Dutch cities than in others.

Holland seems to suffer from having been forced to be always working without leisure to play—unless hearing the carillons and trimming flower-gardens can be called play. Even the bells are busier in Holland than elsewhere; the chimes of Middelburg ring out every seven minutes across the ancient Abbey yard. Even the hyacinths and tulips must keep busy growing

bulbs for the whole world.

The German scholar Karl Scheffler, who has minutely analyzed his neighbor nation, concluded: "From the traveler's view-point, Holland is not really a land for youth. Nor have women much of a chance. Romanticists—and the young are naturally so—are rather out of place. It is a country for men. Only those who love the every-day things of life are at home in it—those who prefer the rule to the exception, the weekday to Sunday."

The intellectual achievements of Holland cannot justly be compared with those of her very much larger and richer neighbors. Naturally no amount of perseverance and industry should be expected to bring forth as many geniuses in thirteen thousand square miles of bleak swamp as in the one hundred eighty thousand square miles of rich comfortable Germany, for example. Poets or imaginative writers are not common in Holland, nor does light conversation develop its charm there. The Dutch Jew Spinoza was their outstanding philosopher; Rotterdam gave birth to Erasmus; Hugo Grotius, the founder of international law, was a native of Delft; most scholars now consider Laurens Coster of Haarlem the inventor of the first printing-press; and an unusual proportion of the world's great jurists and physicians have been Dutch.

The special glory of Holland, however, was its painting. This art was pre-eminent during the period of the greatest activity in the social and political spheres, the seventeenth century and a few years before and after. Both the great and the "Little" Dutch masters worked not for religious houses or noble families, but for city magistrates,

boards of governors, shooting clubs, and wealthy merchants. Like the nation itself, Dutch painting was essentially Protestant and civic, or merely personal. Rembrandt and Hals and other artists add great lustre to the roll of Dutch contributors to world culture.

VIII

The Swiss? We immediately recall the Helvetii of Caesar's wars, William Tell (who a recent professor now says probably did exist as Schiller pictured him), Zwingli, John Calvin, Jean Jacques Rousseau, Pestalozzi, Louis XVI's Swiss guard at the Tuileries. Heroism, independence, sacrifice.

For centuries writers dwelt on the avarice of the Swiss, probably because of their demoralizing practice of serving as mercenary troops in foreign lands. Ruskin said they were extremely stubborn, devoid of romantic sentiment, neither chivalrously generous nor pathetically humane. What struck William Dean Howells, in *A Little Swiss Sojourn*, was the surliness of the men and the industry of the women. "If the women were not good-looking, if their lives of toil stunted and coarsened them, the men, with greater apparent leisure, were no handsomer." It is surely unfortunate for a nation to be surrounded by such natural beauty and romantic scarcity of riches that its people suffer therefrom!

Switzerland, "the playground of Europe," is merely sixteen thousand square miles of Alpine scenery. It received benevolently the prisoners of all belligerents during the World War; and it suffered great hardships from the economic blockade and the cessation of its greatest industry—the tourist trade. But it cannot be held up

as the model for other nations because its situation and conditions are unique and too different from all others to help in solving national problems elsewhere.

The political organization of Switzerland is the essence of democracy; for example, the initiative and referendum. The twenty-two cantons have diverse constitutions, but all are extremely democratic. It is a land of small peasant holdings, which support 53.5 per cent of the population, and average less than twenty acres each. The republic is a vital government that fosters industries with great care. The Department of Forestry, for example, honestly supervises the wooded lands and marks trees that can be felled without injury; for forests are the important protection against soil-erosion and avalanches.

Like the Belgians and the Dutch, the Swiss are noted for their thrift and industry. If they were not thrifty and hard-working, they could not survive. Their artistic impulses are less evident. Aside from carving and embroidery, they use their skill in the manufacture of fine machinery like watches, or in textiles and the ubiquitous chocolate and milk products. They are great schoolmasters. Lausanne might be called the center of their school and college industry.

Generalizations on Swiss psychology cannot go too far, for Switzerland has three national sources—France, Italy, and Germany. Of the three languages, French is most important officially. Each section resembles its nearest neighbor nation. The Ticinese possess some art of value, of Italian character or provenience naturally; and they are livelier in spirit with a certain

Italian suppleness of mind. Yet this is tempered by the Swiss sourness which is caused partly by the constant struggle with nature. The Genevese resemble the French, and are more radical in theory, more progressive, more cosmopolitan-minded than the other Swiss. Because of their greater sense of proportion and structure, their architecture is more varied and sound in style.

Teutonic Switzerland is more primitive. According to the best-known old writer on this little nation, W. D. McCracken, the average Swiss peasant is somewhat like a New Englander, showing the same talent for managing his own affairs and perhaps a little of his grimness. A Swiss is not really picturesque, though his setting or life may be. For class distinctions, or fashion, or many amusements, he cares little. He has inherited and acquired so strong an impulse to economize for the future that he may become niggardly and selfishly petty-minded. He is like the Hollander—practical, prosaic, and commonplace. Nature has forced the Swiss to remain a sort of perpetual pioneer in the midst of his untamable mountain glories.

IX

The Portuguese need press agents. Over a century ago *Childe Harold's Pilgrimage* praised their "glorious Eden"; and now they are so grateful that they have voted funds to have Lord Byron's likeness carved on the highest rock of Cintra's mountain. They have forgotten that Byron called them "poor paltry slaves," and asked "Why, Nature, waste thy wonders on such men?" The simple cause for his dislike of the Portuguese people was that after the poet had been flirting

with a Portuguese lady, her husband in return treated "the English Lord" roughly as they met outside a theatre. Southey was not so unfortunately prejudiced, if one may judge from his books on Portugal; but neither was he so handsome a foreigner!

Cintra is inexpressibly beautiful. The "western Arcady that men call Portugal" is "the garden of Europe planted by the sea." It also has charming architecture of that luxuriantly original style known as the Manueline, some old painting, fine works in gold and silver, elaborate embroideries, and the most varied and beautiful of glazed tiles or azulejos. The Portuguese themselves are a charming unspoiled people. But they are comparatively unknown today among the many nations.

The ancient Lusitanians were mixed with Greeks, Phoenicians, Celts, Romans, Goths, Moors, Normans. A very strong Jewish strain gives the curious counter-current of radicalism and nationalism in the otherwise ultra-clerical and conservative upper class of Portuguese today. Though separated from Spain by what appears to be a mere arbitrary boundary, and speaking a "Latin Dialect" closely akin to Spanish, yet the Portuguese are so very different from the Spanish as to be almost their opposites, except in a few respects like the lack of popular education. The percentage of illiteracy seems to be still much over fifty in both nations of the Peninsula. And it might be noted that a traveler makes haste very slowly perforce in both nations. But why hurry in Paradise?

Genuine courtesy is a Portuguese characteristic. Lord Carnarvon explained: "A Portuguese has a real re-

pugnance to wound the feelings of the humblest individual, and sedulously avoids any expression which can possibly have that effect, not only because it is ill-bred, but because the act of inflicting pain on another is disagreeable to himself." Spontaneous and disinterested kindness flourishes in Portugal; such courtesy as makes some visitors call it the most civilized country in Europe.

"The humanity of the Portuguese is especially evident in their treatment of foreigners, inferiors, criminals, and animals." Surely the Englishman Sir George Young, long resident in the legations in Lisbon and in Madrid, is a competent judge. Domestic and draught animals are better treated in Portugal than in any other Latin country. There bull-fights, not at all as in Spain, are "the best of sport in every sense," where the bull is not worse off than some foot-ball players, and where ceremony, thrills, laughter, and excitement afford a show satisfactory from aesthetic and athletic points of view.

With subject races, these old empire-finders (they can scarcely be called builders) draw no color line as do the British, but keep their relationship "more humane." The Portuguese have never been efficient persecutors—as the Spanish have been! "The Royalist insurrectionists of the last few years have been treated with the utmost clemency consonant with the maintenance of order. . . . The Portuguese were the first Europeans to abolish capital punishment." While their prisons are not hygienically speaking as good as the English, they are less inhuman, speaking humanitarily. A Portuguese can work himself up to commit a political

murder or a *crime passionel*, but he will not kill in cold blood.

The Spaniards are inclined to despise their nearest neighbors as inferior beings. The Portuguese have less oppressive dignity and a keener sense of humor; their virtues are of the hearty, easy-going, impulsive and kindly bourgeoisie, in comparison with the grave self-contained pride of the Spanish. Less arrogant and decided, more broad-minded and obliging, the Portuguese have tolerant and practical common sense. They are fond enough of progress, though they cannot yet afford many of the costly modern luxuries. While they are proud of their nation's romantic history and regretful that their glories seem to be past, they are not affected by a sense of their own importance. They have the true courtesy of the civilized man.

The national trait in Portugal, according to some observers, is a gentle melancholy called *saudade*, accentuated by the mild Atlantic climate and the soft landscape of luxuriant mountain and crystal river. It is an indolent dreaming wistfulness, which gives the charm of gentle meditation to faces and a softness to voices. There is the constant profusion of perfect and fragrant semi-tropical flowers, in a splendid and varied landscape, in a healthful even climate where frost is rare—what else is needed to make Cintra and much else in Portugal a veritable "glorious Eden"?

This little nation of less than thirty-five thousand square miles has long been very definitely within the sphere of British protection. Its republican government, dating from 1910, has had plenty of troubles. Most of its revolutions, however, seem more like

grand opera ensembles than the upheavals in more prominent nations. I was in Lisbon while foreign newspapers were reporting grave revolutionary disturbances there; but the only trouble I could discover was an over-abundance of gaily uniformed army officers in all the first class compartments of trains and other conveyances. A friend on a cruise that was to stop in Lisbon found that there was a revolution in progress; the landing was delayed a short time; but the authorities in power quickly arranged to "call off the revolution for the day" while the large steamer was in port!

Portugal still has much British in-

fluence and British finance, and large numbers of the educated Portuguese speak English as a matter of course, though far more speak French. But every day seems to show more evidence of German penetration. The Portuguese government, apparently not in accord with the people's wishes, have been backing the insurgents in Spain for more or less illogical reasons. Thus republican Portugal is finding herself linked up with rebel Franco and fascist Mussolini and totalitarian Hitler. Yet where is Great Britain? Small nations need to watch their steps more closely to preserve both their honor and themselves.

*Flaunt out, O sea, your separate flags of nations!
Flaunt out visible as ever the various ship-signals!
But do you reserve especially for yourself and for the soul of man
 one flag above all the rest,
A spiritual woven signal for all nations, . . .
A pennant universal, subtly waving all time, o'er all brave sailors,
All seas, all ships.*

—WALT WHITMAN, *Passage to India*

PETROLEUM SPEAKS

By S. ESTELLE GREATHEAD

Long ages since, I dwelt beneath the sea,
Far down below the earth's primeval crust;
Innocuous I was, formless and void,
A bit of star-dust or of cosmic ash
Flung from the laboratory of the sun;
A diatomic seed to grow at last
Into the stature I was meant to have
When the Creator's dream of me came true.

The ages gave their witness to my birth
From storm and stress through travail's Pentecost,
A fierce and blasting heat enveloped me
Seeking to stifle my so feeble strength,
While through the moving years organic life
Built its layers of rich energies
To fit the needs of newer finer forms
Arising from the ashes of the past.

Nor blasting heat nor pressure shook my soul,
Nor vast upheavals of volcanic fire
Belching their molten streams from out the depths
Of some tumultuous cavern still unplumbed,
So, nursed by storm and tempest, fire and flood,
I grew into a black and viscous mass,
With none but the Eternal Eye to sense
The latent goodness in my destiny.

From pole to pole, from sea to shining sea,
From Arctic snows to scorching tropic isles
My stark unlovely pools grew into shape
Beneath their sheltering domes of rock and silt;
And when my oily content burst its bonds
And floated on the surface of the sea,
None dreamed that my malodorous lakes would serve
As wells of comfort to the world of men.

In ancient Persia I was known as part
Of Zoroastrian rites and mysteries,
And when the Parsees built their altar fires
It was my spirit that they worshipped there;
And so it was that my sure destiny

Was oft foreshadowed by my humble aid
Of service to the realm of history,
As ages have revealed its hidden worth.

A Pharaoh's daughter called upon my art
To keep the infant Moses warm and dry
Within the bulrush cradle she had made,
And hid upon the border of the Nile,
So my potential gifts were called upon
In that great exodus of Israel,
Led from a bondage on an alien soil,
Across the Red Sea to the promised land.

My tarry substance offered sepulchre
To tiger, sabre-toothed, and condor rare,
Whose story unborn ages were to read;
The test tube of the scientist has borne
Its witness to the value I possess,
In easing pain, in antiseptic aid,
In giving sleep to sufferers the while
A surgeon's skill may cleanse the body's wounds.

Attar of roses has not yet distilled
A perfume sweeter or more delicate
Than in my finer essence has been found,
And in one drop of iridescent oil
Floating upon the surface of the sea,
Science has found the secret of rare dyes
In lovely shades that are not even seen
In yonder rainbow arched against the sky.

When the Creator said, "Let there be light,"
The words were not mere statement, but command;
And through the ages groping men have sought
For better ways to light the darkened world.
Upon the candles and the hearth-stone fire
My rich wells of illuminating gas
Brought a new era to the lives of men,
As wide horizons spread before their eyes.

Not only light but heat I give to men,
And through long miles of pipe my spirit, freed,
Is borne to busy housewives who may burn
My acrid breath to ease their heavy task;
My footsteps lead to peasant homes afar

And to the mansions of the rich and great,
Where comforts large and small would not have been
Save for the bounties from my hidden wealth.

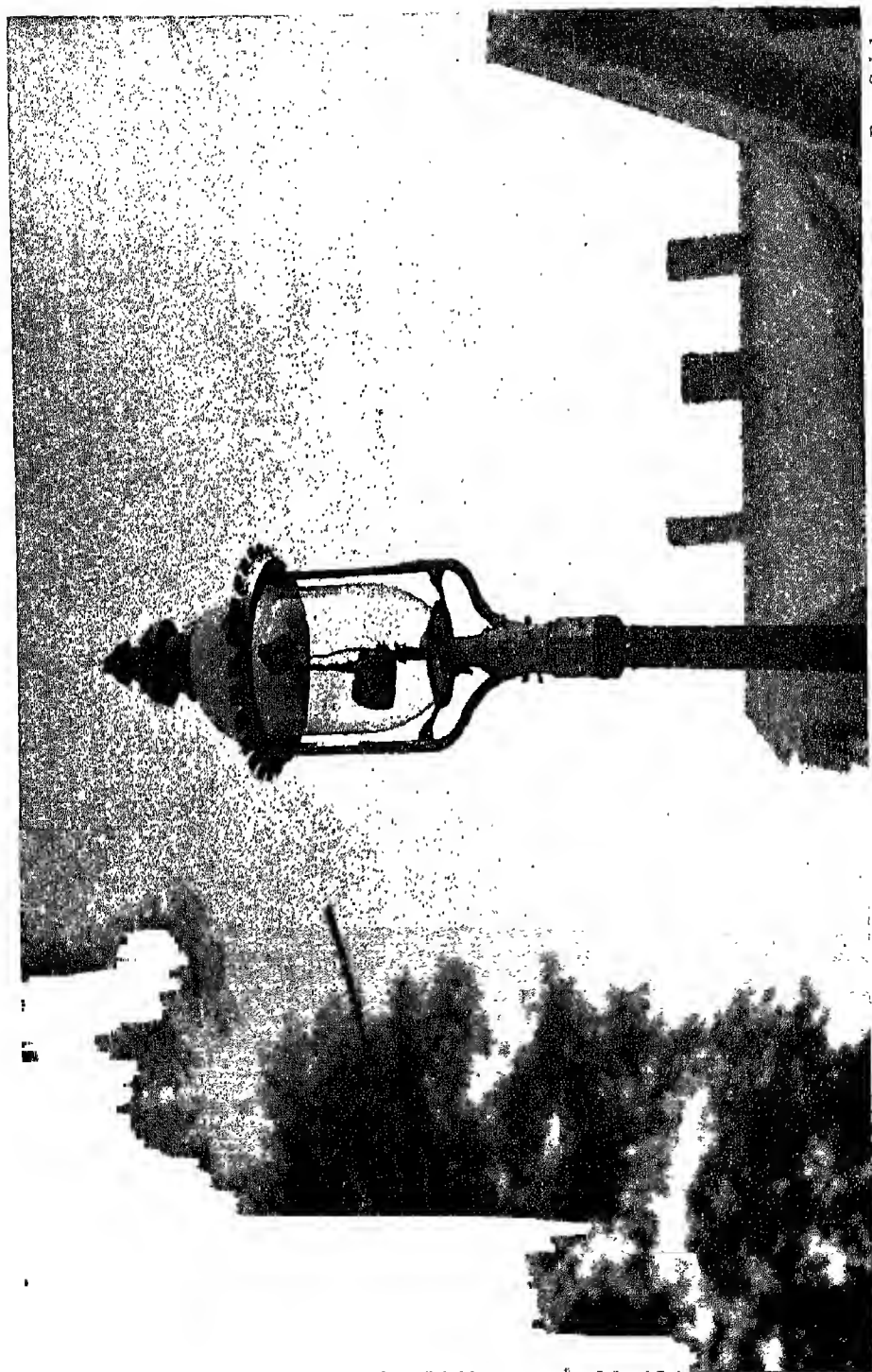
What magic spread and smoothed uncounted miles
Of shining roads, and speeds vast caravans
Of fleet foot steeds bearing their human freight
Responsive to the lure of time and space?
And what has winged those ships that sail the sky,
And steered palatial vessels o'er the sea,
And what power moves the motors that release
A force enkindling countless jewelled lamps?

Few kings have held the power I possess,
A power built upon beneficence;
And yet, within me evil passions lurk,
Which, loosed upon the world, would bring swift death
To helpless millions at a single blow;
So it has come that nations fight for me,
Or, by a mandate, find a softer term
For holding in their hands my good and ill.

Within the earth dwells every human need
In man's unending reach for betterment,
And to his ceaseless search of how and why
Is found an answer to his questionings.
What joy so great as holding high a torch
To light the generations yet unborn!
I am the spirit of a fruitful earth
Whose gifts are man's to use for good—or ill.

L'envoi

A shadow on the chaos of the world,
A film of nothingness, a scum, a froth,
A wind-tossed creature of the elements,
And then—the ruler of a boundless realm,
Whose far-off ports are calling fearsomely
To men who challenge their unfriendly threats.
*This spirit has defied land, sea and air;
It is the conquering spirit of the earth!*



Don Selchow

NEW ENGLAND—OLD AMERICA

HITLER AND THE GERMAN SOUL

PETER P. KARLSEN

I

THERE HAVE been many attempts to discover what has happened to the Germans and Germany during the last decade. All these attempts have been more or less successful. The impossibility of giving a satisfactory explanation is due to the complexity of the "German Soul" and the conflicts within it; hardly any other people have the same significance in that respect. This, perhaps, is also the best explanation for the apparently entire success of Hitler and his theories.

We can trace the influence of the *Nibelung-Sage* on Hitler, especially in reference to the "German Soul," as we have come to know it through Hitler. But every comment and everyone who gives it should beware of generalizations, which might lead to false conclusions. The psyche, the conscious and unconscious of the individual, are difficult enough to analyze; how much more complicated must it be to make the reactions of a people comprehensible, a people that have hardly reached the point of unity as a nation.

I believe the Germans to be by nature one of the most democratic nations. But unfortunately, except during the short period after the World War, they never succeeded in having a democratic government. After their bitter experience with democracy it was almost inevitable that the brave and industrious Germans should fall victims to unscrupulous demagogues. They have been called by the nickname "Deutscher Michel" on account

of their fundamentally good-natured and unsceptical attitude. It was the longing to believe again, after the gruesome experiences, after the terrible suffering of the World War, that made them susceptible to the new creed. They wanted to believe in peace, in treaties, and in eternal human kindness. They wanted to believe that all suffering had ceased in spite of the lost war—at least that there never again would be war. Actually, at this point, the war started all over again for the Germans and has not yet ended.

The already completely exhausted people and their defeated economy had to go through inflation, which, even though it cleared the young republic from interior debts, changed the confidence of the people into distrust. The inflation left behind it legions of discontented citizens who had been deprived of their savings. The hostile sentiments against the republic and her leading men, ill-famed as "Bonzen," increased. The revenge for the "unbloody revolution" came, when all the former leaders, who suddenly disappeared when they were most needed to save the Fatherland and who were only too happy to be left alone by the "Reds," began slowly but surely to unite. The so-called "national opposition" started to work against the Weimar Constitution.

But it was still too early for Hitler. The *Nibelungentreue* (faithfulness) saved the Weimar Republic this time, just as easily as it gave the fatal blow

some few years later by nominating Hitler, Reichs Chancellor. The few happy years that followed (1924-30) were not sufficient to strengthen the belief of the Germans in a parliamentary republic; in spite of the enormous accomplishments which were realized. Finally, when, as a consequence of the war, the world was overwhelmed by economic disaster—affecting victors and victims alike—the fruit for the demagogues and new prophets ripened. They promised a cure for everything and fulfillment of the hopes of everyone. The national tragedy of Germany's lack of really great statesmen during those critical years, the vacillation and surrender of the so-called intellectuals, and the political intrigue of the great capitalists (who were conceited enough to believe that they were the only nationalists in the country), all helped to demolish the young republic. All that the German people had achieved, all their realized hopes, were crushed just at the moment when they were about to cross the threshold of an economic recovery. They were thrown into a turmoil of national events and no one can now predict how Germany will emerge from this catastrophe.

How could all this happen? Not only the foreign observer, conscious of the unfair treatment of Germany after the war, asked himself that question; but also those who had witnessed clear-mindedly the National Socialist disease strike their fellow-countrymen, those who were rooted in the German soil and adored her with their deep love.

I do not think that the men who were at the critical time responsible for the destiny of Germany realized the

consequences of the events; if they did, no punishment would be severe enough for their criminal negligence toward their duties. No one could ever acquit them for having neglected to use strength and energy at the right time. Would there have been—as we look at it now from a distance—any way to prevent the pagans from attaining power? Or was there no such way? Is the approach of this, in our opinion, national and human disaster, just an elementary outbreak, something inherent in the "German Soul," or an expression of the "Teutonic" spirit itself? Where were the remainders of the people of Luther, Goethe, Kant, Bach and Rilke?

II

Many books and pamphlets have been written, many opinions expressed about Germany by Germans and non-Germans, all seeking to solve the problem of the German character. This riddle will probably never be solved. Germany, having a population of about 70 millions, was one of the pillars of Europe. And Europe was the world, or at least that part of the world, which was the historical and cultural center for centuries. Almost all the conflicts and wars which have influenced the fate of the European nations so decidedly originated in the restless, geographical space which lodged the German tribes. Many mystic ideas, many glorious aims sprang from here, and all these ideas were carried out with ardent energies and great words.

The Crusades (which simultaneously created anti-semitism in Europe), the "Holy Roman Empire of the German Nation," the Reformation, the Peasant Wars, forerunners of

the French Revolution, these all had their sources in Germany.

Centuries were distinguished by these ideas, which, at the same time and in a strange way, brought exaltation and immeasurable sufferings. But what a contrast, perhaps significance, is the fact that the laws and forms of governments which have built cohesive communities, always originated in non-German countries—the Magna Carta in England, the Bulla Aurea in Hungary, the Civil Law in France. Not until Bismarck did anyone succeed in making Germany a sovereign state—the youngest one in Europe, with the oldest, most horrible history. It was the same Bismarck who complained most bitterly about the lack of “civilian courage” among the Germans. Perhaps that is one of the explaining faults?

Nowhere is the word “faithfulness” so frequently used, almost adored, as in Germany, especially in the New Germany. Faithfulness and obedience to the authority, which is inbred in most Germans, was apparently created by the century-old custom of serving a momentary master. They do not in the least degree despise serving the authority, the State, the master or an idea. However, there is a split in their personalities, as they are also individualists. But their limbs straighten and their eyes shine brightly when they hear military music or when sharp words of command are spoken.

Parliamentary discussion of problems, mutual decisions on questions, is something almost foreign to the Germans. Perhaps, the cause is simply jealousy, their inability to bear the thought that the neighbor’s opinion is more highly estimated, more appreci-

ated than their own; they have a foolish ambition to know everything better. But if an however constituted authority gives a command they obey without question because this relieves them from responsibility. Then if matters go wrong, they can put the whole blame on this authority. Frederick the Great foresaw that very wisely; he preached to his officers that commands had to be given, good or bad ones, but commands. And Frederick the Great won many battles and became the model of Napoleon. This, too, belongs in a chapter of loyalty which the Germans understand and which others cannot sense.

When considering German loyalty it is impossible not to mention the *Nibelung-Sage* and Wagner. The *Nibelung-Sage*, this dark and blood-drenched myth, without traces of humanity, is an *epos* glorifying murder, intrigue, and treason. The virtue for which it has become known, namely the faithfulness of the Nibelungs, has obviously been nothing but the oath-bound servitude of the vassal to his knight and master. It would be the task of a psychoanalyst to discover who keeps loyalty to whom, why, and when. Richard Wagner takes up the theme, rearranges it poetically and reveals the German spirit with his gigantic music. Today it might give us the key to Hitler and his cloudy world. Wagner with his phenomenal talent and skilful mastery of musical technique recreates the *Nibelungepos* as we now know it. At the same time, he creates program music and the *leit-motif*. By constantly repeating the *leit-motif* he leaves no uncertainty about the action of the musical drama and how it is to be understood.

So much has been written about Wagner and his music that I have no intention of putting myself into a wasps' nest by criticizing him. But the glorifying of heroes, the noisy, admittedly genial and expertly done music, the almost defying program, the leitmotif and its repetition, lead to Hitler! Hitler worships Wagner; he may have unwillingly, at his comet-like rise to power, applied a similar simple technique to his policies—the constant use of some few phrases with the aim that even the minds of those who refuse to believe them be penetrated with these slogans is his *leitmotif*. Even people who object violently to the Nazis find themselves using these slogans because hearing and reading them has become a daily habit. Sometimes they might even expect advantages if they fit them in at a favorable opportunity.

Just think of the music of Bach or Beethoven and compare it with the *Ring der Nibelungen*. In the former you will find the eternal values of humanity, ardent desire, faith, sadness, and joy! but in the latter you will experience only Wagner, his pompous, glorifying of a program which is undoubtedly Teutonic.

Hitler absorbs and is inspired by these powerful melodies, and we can assume that he has neither the knowledge nor the mentality for the profound art of Bach and Beethoven. He sees in Wagner's music the ideal expression of the Germanic world and character. One could imagine that his adoration for Siegfried has become so passionate that he identifies himself with him.

Comparing Bach and Beethoven and their immortal art with Wagner may

open another trail into the jungle of German confusion. In the older masters an eternal art, reaching beyond human boundaries, was created by Germans; in Wagner values center in the Ego of the creator (glorifying it), and in a program. Thus Hitlerism can be reduced to a construction around an Ego, which, while treating the real needs and sorrows of the people as secondary, is following a *leitmotif* which shall lead to the victory of a program.

III

The readiness to believe as well as the loyalty, the love of order and assimilation, the wish to be nothing but a toothed wheel in the universal organization, are more or less typically German, and could be explained as an escape of the individual from responsibility. According to this plan the superior or superman must carry the burden alone. Many Germans believed during the war—and still believe—that the hostile feeling of the outer world was nothing but envy for their "wonderful Kaiser." The same idea is utilized today by propaganda in reference to Hitler.

The unlimited capacity to believe and dream also explains the invincible antagonism of the present government against the "intellectuals." There was always an open and secret resistance to them, but now it is a fight conducted by the government itself. This may be a strange statement in connection with the country of universities and scientists, but the country of scientists was represented only by a very small group, who, somehow, sat behind glass walls. The learned man was held in high esteem, but was a rather rare

specimen, looked upon with envy. Being an "academician" meant, in the eyes of others, that his parents must have been well off to give him such an education.

The new regime must be doubly apprehensive of the "intellectuals" for their ability to criticize and look behind the glittering facade. Accordingly the universities must now proclaim that there is no absolute science, but only a nationalistic one. A political party which dares to order such monstrosities must have good reasons. Exaggeration and perversions compensate inferiority complexes. The State promotes the so-called "natural-healers" (*Naturheilkundigen*) whose various sects range from the "vegetarians" to the "soil-eaters."

The *Corpus Juris* is pushed aside as something alien which was forced upon the Germans, and a new "folk-law" is produced. Laboratory research work and the analytical-synthetical technique in medicine are minimized as unnatural indoor work; instead, intuitive perception is emphasized. Every pseudo-science is in full bloom because here real knowledge, analysis, and criticism are unimportant. Even biology is perverted and mixed with vague ideas of "blood and soil" to serve the purpose of the state and its propaganda.

Is there anything easier than to attack minorities? I am referring to the intellectual minorities. The motives are only too obvious, for Hitler and his subordinates never belonged to the class of the educated "intellectuals," but were mercilessly criticized and opposed by them. Unfortunately, the intellectuals did not take Hitler seriously, but belittled and ridiculed him.

It is almost tragic to see now these former aggressors try to make themselves fit into the Nazi-world and thereby seek economic and social security. The question arises again and again, whether all those who have adapted themselves are without character. Is it possible to deny one's convictions and still have character? Does it require a hypocritical character to be really loyal to the New Reich? For instance, the venerable Field Marshal von Hindenburg, who liked to boast about not having read a book during his last 50 years, who was always regarded as the embodiment of "German faithfulness," to whom was he loyal? As an officer to his Kaiser? To his monarchistic tendencies when he accepted the presidency of Germany? Or to his electors, when he offered them Hitler? We shall leave the answers to these questions to coming historians. It might even be of value for psychoanalysts or psychiatrists to study all the perversions among human relationships.

IV

It is because of the new law affecting foreigners in Germany that families are now scattered all over the world; that friendships, relations, even the value of art and science are dependent upon the descent of grandparents. Books are burned, authors with world-wide fame expelled on account of their principles or grandmothers. Isn't it a diabolic invention to classify people as "Aryan" and "non-Aryan"? It sprang forth in the foggy brains of some pseudo-scientists who entangled it with the dreamworld of Wagner and Pan-Germanism. It cannot be proved scientifically or oth-

erwise. But it did prove to be a marvelous invention. It does not cost anything—and people can wear their “Aryan” label proudly in their buttonholes providing its design is a swastika. It is like belonging to a distinguished club to be “Aryan”—it means that one is better than all the others. The German always has had a weakness for titles; how he must love the certificate pronouncing him “Aryan”! It must be tempting to excuse by this means things which a common Mr. Krause never would have done: to denounce his neighbor, for instance. Such behavior has the appearance of a good, patriotic deed, in the light of the new ideology, not to speak of the advantages which it might bring for the denouncer.

Such must be the course of thinking, and it gives a logical explanation for the multitude of sordid incidents throughout the country. The victim has not even the satisfaction of knocking down his opponent; by doing this he would defy the “Holy Spirit,” and deliver himself to all sorts of chicanery, such as losing his job or landing in a concentration camp.

Today, thousands of Germans are living under these conditions as quietly as they possibly can. With gnashing teeth they go to their work, raise their arms, shout “Heil,” and demonstrate spontaneously when they are ordered to. No one should blame them, as there are numerous ways for denunciation on account of which they inevitably lose their jobs. And who takes care of the families of these “public enemies”? Not to contribute voluntarily at various occasions or to forget to put out the swastika banner when it is required, are the crimes of many so-

called enemies of the common people.

The system of police, secret police, and the different spy-organizations is perfect, thanks to German efficiency; no defects can be discovered in this huge cobweb with its ever vigilant spider—spy der, if you will!

The buttonhole-loyalty is closely related to the German’s love of uniforms, leather outfits, the entire military apparel—and brass music. Marching in groups equally dressed gives them a feeling of unity and warmth—comparable to the herd-instinct of sheep; a feeling of safety and release from daily responsibilities. Der Fuehrer takes scrupulous advantage of this primitive herd-instinct. He adorns himself with a divine infallibility and with the aid of his propaganda, makes the people believe in it.

Despite all this I believe in the good qualities of the German people. They are the victims of a sort of contagious mental disorder. They had to develop something like a mimicry for self-defense, which makes life tolerable for the individual. I was deeply impressed by a very striking definition of Naziism which a French friend of mine rendered: “The rise of Naziism is no more than the conquest of the Germans by the ‘Boches.’” That was a few years ago; I had my doubts then, but now I truly believe it.

The diabolic character of the new doctrines lies in the fact that almost all of them contain a spark of the secret wishes which dwell in every German heart; for instance: “National Unity,” the “Great German Empire,” German honour, and what we used to call the “Siegfried complex.” But in what a perverted form does it now appear, trimmed with too hollow a phrase-

ology to have truth and real longing in it. The stereotyped ideology, the everlasting repetition of pseudo-truth and accusations, must have a suggestive, nearly hypnotic effect. It is impossible to analyze any of their statements or criticisms. To criticize is similar to a hostile act against the Fatherland—as it would be to express doubts about the Lord Almighty himself—alias Hitler.

Hitler's word is law. He asks and takes no one's advice; his decisions are intuitive; he is carrying out a divine mission as the saviour of Germany. He is not responsible to anyone but the German people, and he makes them believe, through his powerful propaganda, that he is the embodiment of the "German Soul," and that consequently all his actions and moves must be good. It is probably not too daring to predict that his propaganda, which has already made him a living myth, will soon pronounce him a German god, who has been sent to save not

only Germany—but the whole world.

The generations who make history have only to carry the immediate burden of the events they foster. If these are adorned by skilful propaganda, with words like "elation" and "eternal values," so that the helpless people become deaf and blind, it's so much the worse for them when they awaken from their frenzy and try to get hold of firm ground again. But all the generations to come will have to pay with oppressive interest for what the Germans have done and the other nations failed to do. If the seed of Naziism has fallen on fertile ground and some day sprouts on the entire continent, everything that was dear and precious to us will have to give way to violence and oppression. In the end there will be only the ruins of what was once beautiful, and in these ruins everyone will fight everyone, depending only on his own gas mask, pistol, or even machine gun. Young and old, alike, face a future of political cataclysms.

THE RIDDLE OF HITLER

I think that he is primarily a dreamer, a visionary. . . . He is a romantic. . . . A peasant's son with little more than a peasant's education, he has the trappings of mysticism everywhere. He blesses banners; he makes a workaday shovel a symbol for mysterious ritual; he believes in macabre rites about the resurrection of the Nazi dead; he fosters midnight ceremonies on the sacred Brocken mountains; he talks of valhalla and knight-errantry. I am convinced that all the brutal sides of his movement pass him by. . . . Hitler is transparently honest—he carries the crowds with him because he believes so utterly, so appallingly, in what he is saying. . . . He lives in a mental world of his own, more aloof than any Sun King, and he has only the narrow mental equipment and experience of an agitator to guide him. Unless one accepts the prevalent German view that he gets his inspiration direct from God, one must conclude that the future of Germany and the peace of the world rest on the tangled working of the mind of one man whom not even his friends would call normal.—STEPHEN H. ROBERTS

VILLAGE CHURCH

By HELEN BENSON

It stands upon a little rise of ground,
With sixty years of carriage tracks around

Its neat red brick set solidly on stone,
And sagging shed with thick moss overgrown.

A prim, square steeple with an iron bell
Reminds the Sabbath calm of heaven and hell,

And quaintly gossiping in spinster talk,
Pink hollyhocks whisper beside the walk.

Beyond the open windows' narrow panes,
A view for miles, of woods and bronzing grains.

Tomorrow, fifteen men to thresh the wheat,
And, counting Abner, sixteen men to eat.

Miranda moves her knotted hands and sighs,
Mentally paring apples for the pies,

While Abner, in a Sunday stupor, lays
Aside the cares of other, lesser days.

A dozen rosy cherubs, fast asleep,
In pale-blue cardboard cradles, serve to keep

The record of each new-born human soul
Leagued against sin, the church-school cradle roll.

Behind a shining, polished, oaken stand,
The preacher lifts a calm, beneficent hand:

"Dearly beloved, inasmuch as ye
Are of the Lord, acquit ye steadfastly,

"And through the eternal tides of joy and woe,
Praise God the Lord, from Whom all blessings flow!"

THE PLACE OF AMERICAN LITERATURE IN THE HIGH SCHOOL CURRICULUM

JAMES A. RAWLEY

I

"We have listened too long to the courtly muses of Europe. The spirit of the American freeman is already suspected to be timid, imitative, tame. . . . Not so, brothers and friends—please God, ours shall not be so. We will walk on our own feet; we will work with our own hands; we will speak our own minds. The study of letters shall be no longer a name for pity, for doubt, and for sensual indulgence."—EMERSON.

THESE ringing words of Ralph Waldo Emerson in *The American Scholar* have been called the declaration of the intellectual independence of America. And the similitude of the analogy carries through, for, once again, the independence was said to be from the mother country—England. At the time of Emerson's address, many American writers of repute, feelingly conscious of the imitative quality of American literature, had been exhorting Americans to take root in their native soil—to become culturally independent. The importance of this movement becomes manifest when one reads in the list of the men the names of Cooper, Bryant, Poe, and Irving. These men of letters wanted American literature to embrace to itself something indigenous, something of that tradition which they felt to be peculiarly American. They knew that in the past their country's literature had been nothing more than a wan shadow of the English substance. They knew that the name of great could not be applied to their country's literature until it had a significant individuality. Perhaps they had in mind the famous episode between the spider

and the bee in Jonathan Swift's *The Battle of the Books*, in which the spider, representing Ancient Learning, boasts of his independence and self-sufficiency in that he carries within him a native stock wherewith he can spin a web and provide for himself. But the poor bee, representing Modern Learning, is a parasite, having no native stock, who must go from flower to flower borrowing other fruits whereby to live. At any rate the early literati were impressed by the significance of the meaning of such a fable.

A century has elapsed since the deliverance of Emerson's appeal. But yet, many men are continuing in the vein of Emerson, implying that mining efforts have not yet brought us to the prospective rich deposit of native and worthwhile culture. In a Phi Beta Kappa oration delivered last spring at Dartmouth, Howard Mumford Jones continued in the exhortative style to encourage an indigenous culture, free from the bonds of imitation, pointing to the seminal Greeks, who began like the spider with no external aid, and upon whom ever since the western world's culture has founded itself. A distinguished American philosopher,

George Santayana, turning late in life to fiction, says in *The Last Puritan*:

"America is the greatest of opportunities and the worst of influences: our effort must be to resist the influence and improve the opportunity.

"You look shocked and a bit offended: why do I say that America is the worst of influences: Because it imposes vices which regard themselves as virtues, from which therefore there is no repentance at hand. It imposes optimism, imposes worldliness, imposes mediocrity. But our mediocrity, with our resources, is a disgrace, our worldliness a sin, our optimism a lie. . . . I am supposed to be a student of history; but I study the past only to discern in it the beginnings of the future, the good seed apparently choked by the tares, yet destined to survive them. This is a dark age for the spirit, an age of secret preparation. . . . But we are not a people abandoned by God, at least not yet: we are His chosen people, though still under the Old Dispensation."

I have bothered to make this long quotation because it presents an admirable summary by a competent critic of the case against American culture. We stand accused before a high court, but not before the highest beyond which there is no appeal. In passing I cannot refrain from pointing out that Mr. Santayana concludes with a note of questionable optimism.

Professor Albert Guerard of Stanford University in a paper published in *The Publisher's Weekly*, February 1, 1936, has said American literature has been inferior in the past, although optimistically he envisions a superior future. And lastly, in his preface to a high school text in American literature, *Explorations in Literature, Book Seven*, Edwin L. Miller has written:

"Along with American literature, which is only that part of English literature writ-

ten by Americans, English literature is the most splendid in the world."

Regardless of these deprecatory remarks American literature as a distinct subject remains and holds an integral part in many high school curricula. If the quotations given above are true—if our national literature is mediocre, imitative, esthetically sterile—then in the name of patriotism we have been worshiping false gods, we have sanctified the profane. We must turn our attention, therefore, before we sin further, to these questions: Is there anything in American literature which is distinctive? Is there anything worthwhile? Is there something in accord with the objectives of the teaching of literature? In short, are there values in the study of American literature which justify for it a place in the high school curriculum?

To begin logically with this problem, we must first decide upon the purposes of the teaching of literature. Then with these objectives in mind, we can turn to an examination of our national literature to determine whether or no they may be attained as adequately, if not more so, by its study.

II

A first function of literature is to supplement, and the word is advisedly used in lieu of complement, life. One learns most about life by living, but one cannot participate actively in all of life's experiences. The superiority of active living and its relation to the cloistered life—*intra muros*—is expressed by Emerson, again in *The American Scholar*, when he says, "Books are for the scholar's idle times." He was anticipated by Dr.

Samuel Johnson, who pontificated, "Books cannot teach the use of books." Few men, however, have been better read than these two; they appreciated the functional value of literature in giving vicarious experience. They knew that by reading literature one acquires new experiences, old ones are broadened and corrected. They knew, surely, that the experiential function is to provide ethical standards, norms of behavior and thought, for the proper and noble conduct of life. Empirical knowledge, the fruit of having participated in living, is what counts in the personality of man; but this must be builded upon a theoretical superstructure solid enough to support the most active and the most varied life. Says John Dewey, "Aesthetic formulation (of experiences) reveals and enhances the meaning of experiences one already has. This enhancement of the qualities which make any ordinary experience appealing, appropriable—capable of full assimilation—and enjoyable, constitutes the prime function of literature, music, drawing, painting, etc., in education." (*Democracy and Education*, page 266)

Secondly, the function of literature is to inspire. Once having provided the criteria of ethical behavior, literature must make such behavior appealing, must point out that the way to a higher life is the most desirable way, that it is infinitely to be preferred above all other ways. It must stimulate the reader to aspire to a nobler living, always providing standards of criticism—ideals in the philosophic language—to judge and to evaluate the reader's life. All literature which merits the adjective good is didactic, consciously or no; it teaches if not by precept, then by

example. Literature which functions thus is the nourisher of never-ending growth. Ideals are the unrealizable goals which must ever be present and must always be superior to the striver for them. They are the Matterhorns and the Everests whose peaks are never to be attained. In Browning's phrase, "Ah, but a man's reach should exceed his grasp, or what's a heaven for?" The man who has before him continually magnetic ideals is possessed with a divine discontent which he cannot shake off this side of perfection; yet he, if firmly rooted in his ethics, could never be content without this ubiquitous aggravation. Coursault in his *Principles of Education* has indicated this inspirational function of literature thus:

"But literature must do more than stir up feeling; this feeling must be transferred to some means of control intimately associated with the appreciation newly given or added to an idea.

"Nature poetry not only creates new purposes; but also keeps us mindful of them by associating them with common things about us. Nature poems make us see. They make us live in the presence of fundamental values."

Another function of literature is to inform. Just as one cannot participate actively in all of life's experiences, and must do so vicariously, so one cannot learn all of the indispensable fund of common knowledge without reading. It is a commonplace that in order to live intelligently one must be well-informed. He must be informed about things near to him; he must know the circumstances of his daily living. He must be informed about things far from him, both in point of space and time. It is in literature that the thought

of an age is preserved. To that capacious garner we must turn to know our heritage of wisdom from men. From it we become aware of our dignity, our depravity, our achievements, our failures, our purposes, our aimlessness. By it we are inspired to carry on the human tradition. Without literature life is naked; in its absence man reverts to barbarism.

Again, a function of literature is to re-create—to be a well-spring of pleasure. It is to divert the mind, to provide the parallel bars for intellectual calisthenics. But a word of warning should here be given; the word pleasure is one whose connotations easily lead us astray, and thus subvert all our previous efforts; it demands definition. By pleasure it must be understood that we mean nothing which conflicts with the values we have been seeking to create by the study of literature. Pleasure as we have used it in the sense to re-create is antithetical to the sentimental, the unreal, the debilitating; it is divorced in meaning from those riotous consorts who have been unfaithful to the bed of experience. As we have used it, pleasure is legitimate, wholesome, innocent, but not necessarily naive; it is diversion in which the rational and the passional have cooperated to play their proper parts in the selection of values. Literature whose emotional effect is exploitative, whose relation to life is false, or whose ethical effect is demoralizing does not belong in this category of pleasure. Literature which truly functions according to our definition cultivates

finer and finer esthetic feelings, just as great literature upon each repeated reading adumbrates more and more subtle shades of appreciation.

The final function of literature is to furnish us with models of good writing which can serve to increase the proficiency of students to write. This function begins to be serviceable first by exemplifying the various literary types, as the novel, drama, lyric poem, narrative poem, etc. These indicate the forms which have been found best for the expression of certain thought, and show something of the nature of the relation of the kind of thought to the specific expression it takes. These models are valuable not only to the professional writer, but to every man to the extent that he writes at all, letters, etc., and to the extent that his speech—his oral English—is improved by an understanding of principles of logical structure, coherency, and by additions to his vocabulary.

Before proceeding to an analysis of American literature there are two or three other considerations to be held in mind in the teaching of literature. For a doctoral thesis Melvin Rigg made a study of the retained results of the study of American literature. His research was conducted by an objective test of better known authors and titles which disregarded "the major values . . . new appreciations, interests, and understandings."* Appreciating the limitations of his study, we yet consider the results interesting and apropos to this paper. Five groups of individuals were given the test. The first group served as a norm—those who had never had either a high school or college course in American literature. Each of the other four had

* Rigg, Melvin, *A Psychological Analysis of Certain Problems of Learning Involved in College English*, The Ohio State University, 1927. A doctoral thesis.

had varying amounts, as indicated in the table below. A perfect score was 34.

Table of Results

Those who had not had a high school or college course	10.5%
Those who were just beginning in college	13.2%
Those who had had a high school course	12.4%
Those who were just completing a college course	16.4%
Those who had had a college course	14.2%

The author concludes: "Another consideration of possible interest is 'the findings of some other studies that material is 'remembered' very largely in proportion as it has been used outside of school; slight recall suggests little contact with life interests. Perhaps the usual courses in American literature deal altogether too much with authors of past periods and of negligible present significance." The importance of this study for us—and its relation to all literature we believe to be universal, and its relation to American literature accidental—is that in the selection of literature we must keep in mind this principle of "contact with life interests" as well as the five above enunciated functions.

The second consideration notes a danger endemic to the study of one's own national literature. Granting a value to that study under the informative function of literature, and a second value under the esthetic function—to foster a normal patriotism—we must shy off from that warping chau-

vinism which so frequently characterizes the arguments or aims advanced in support of the study of a national literature. A fairly typical example of this misguided passion is inherent in the bulletin *Teaching American Ideals Through Literature*.* In part this bulletin reads:

"To bring home the existence of this basic tradition (the American), all use should be made of an enthusiastic teaching of American literature."

It then proceeds to ask:

"What conceptions should be enforced? (Italics mine.)"

We cannot object to enthusiasm, but we do to the enforcement of conceptions upon high school youth. The teacher who subscribes to these sentiments is not in accord with our objectives. He is teaching falsehood; he is exploiting a decent veneration for one's country; he is creating unworthy values of an intense nationalism, of prejudice, and of narrow-mindedness.

III

Now we can turn to an "examination of American literature in the light of the five functions of literature and the two considerations just discussed. We recall that the first function is to supply ethical criteria. Examples of our literature's adequacy in furnishing these are numerous. Franklin's moral precepts of *Poor Richard's Almanac*, and the didactic effect of his *Autobiography* are instances in point. Emerson's essay on *Self-Reliance*, certainly a nidus of conduct standards, and those on *Manners* and *Friendship*, all now taught in high schools, are further exemplification. The simple appreciation of Nature and the criticism of a philistine civilization by Thoreau in

* Neumann, Henry, *Teaching American Ideals Through Literature*, Department of Interior, Bureau of Education Bulletin No. 32, 1918, Washington, D.C., Government Printing Office.

Walden and other writings cannot escape our proof-seeking eye. Bryant and Whittier were also lovers of Nature. Lowell, Melville, Whitman, W. D. Howells—all are grist for our mill.

The next function is to inspire. No literature can be guaranteed to be inspirational for everyone—whether it be the *Bible* or *How to Win Friends and Influence People*. All that can be done is to provide maximum opportunity under optimal conditions. Now the writings cited above, for the most part, not only contain ethical standards but exhort either implicitly or explicitly the pursuit of them. Thus the frugal maxims of Franklin not only instruct but also urge: "Keep thy shop—and thy shop will keep thee." This materialistic motto is selected not for its inherent worth, but as an excellent example of the dual rôle played by much of our literature—to discipline and to inspire. Emerson has made no divorcement between the two. When he writes in *Self-Reliance*, "Trust thyself: every heart vibrates to that iron string," he is as much a preacher as a teacher. It is through the perception of truth and the power of utterance that one is inspired. Few on reading this quotation can deny these qualities to Emerson:

"Insist on yourself; never imitate. Your own gift you can present every moment with the cumulative force of a whole life's cultivation; but of the adopted talent of another, you have only an extemporaneous, half possession."

Or again, in *Friendship*, "The only reward of virtue is virtue; the only way to have a friend is to be one."

Literature also seeks to inform. A national literature seeks especially to

inform about a national tradition. We have seen critics decry American literature as being imitative and a part of English literature. If this be true—that there is nothing indigenously distinctive about the much heralded American tradition, and therefore cannot be expressed through our literature—then it fails to perform this third function. The problem which now engages our attention is to discover or to disprove the existence of this tradition. We believe there does exist such a tradition, that the influences which shaped the formation and growth of this nation have produced it. No country similar to ours was first founded as a haven for the oppressed, the down-trodden, the ambitious, the radical. No other country has invited population as a land of religious toleration, ineffable economic opportunity, political and social equality. Few nations have made land so cheap and human dignity so high. No nation is comparable in the encouragement of individual initiative by the absence of the rigidity which civilization seemingly inevitably congeals into. And lastly, no nation has had the vast natural resources which have been the fortunate lot of the American people. It is no matter that much of this has gone; the point is that our past heritage can be employed in the education of youth, and can be a true, legitimate source of inspiration. The American tradition comprises a belief in: self-improvement, individualism, optimism, rebellion against authority, the natural equality of man, the dignity and worthwhileness of man, his perfectibility, heroic self-determination of peoples, the inevitability of progress, tolerance of belief, and finally, in de-

mocracy as a form of government. Last of all must be included a spontaneous, indomitable perception of humor in the homely, commonplace qualities of its own people.

We have been speaking in general terms; we have defined a tradition, thereby giving it an existence, without proof. Let us turn to the literature once again. A name that we have mentioned immediately recurs to memory—Emerson. In his writing we find man exalted, man encouraged to be individual, to have faith in himself. Thoreau preaches rebellion against authority in his essay *On the Duty of Civil Disobedience*. Lowell and Lincoln expound democratic principles—the one in *Democracy*, the other in the *Gettysburg Address*. Our colonial history becomes more vivid in the writings of William Byrd and Mrs. Anne Bradstreet; our frontier development in the stories about Davy Crockett, Leatherstocking, and Paul Bunyan; the gold rush in the stories of local color of Bret Harte; the agrarian problems in the novels of Hamlin Garland; life on the Mississippi in the hands of Mark Twain; the South in those of Joel Chandler Harris, Mary Johnston, and Walter Hines Page;

the rapid rise of materialism after the Civil War again from Mark Twain and William Dean Howells. And as for our humor, where but in America can one find such men as Mark Twain who wrote *The Celebrated Jumping Frog of Calaveras County*, and such dialect jokesters as Artemus Ward, Bill Nye, Josh Billings, and Petroleum V. Nasby?

It is implicit in the nature of a literature which is the true expression of national tradition, as we have shown the American to be, and which at once contains ethical standards and inspiration to follow them, that such literature functions to give pleasure as we have previously defined the term.

The fifth and final function of literature is to furnish models of writings. Since it has never to our knowledge been charged against American literature that it is deficient in this function, it should not be difficult to adduce proof for this point. With the exception of a national epic, like *Paradise Lost* or the *Aeneid*, we have produced every literary type. Indeed, we invented one—the short story. The drama, novel, poem, essay—all are ours as much as they belong to any nation.

The study of literature nourishes youth, entertains old age, adorns prosperity, solaces adversity, is delightful at home, and unobtrusive abroad.—CICERO.

PHILOSOPHY OF SIGHT

By CARL K. BOMBERGER

The realist sees smoke alone:

Dark in a cloudy day too soon,
Darkness before the light is gone,
And faces pale as the dawn moon.

While the romanticist looks far,

Glorying in the sunset's light
Smouldering to a spark of star—
Reversed philosophy of sight.

Though one sees smoke, and smoke alone,

The other, only splintered light—
Nothing more beautiful have I known:
Than smoke with sun, at edge of night.



NEW ENGLAND—FISHING BOAT AND REFLECTIONS

Don Selchow

SANTAYANA ON DEMOCRACY*

J. B. SHOUSE

The Theory of Democracy

I

UP TO THIS point we have examined Santayana on democracy through the medium of his expressions about American democracy in particular. The conclusion of that part of the study was that he has interpreted democracy sympathetically, that his descriptions follow rather conventional patterns in that he conceives of the nature of democracy as does common opinion, in the main. There are no striking deviations from expectation; he paints the picture, on the whole, pleasingly and competently. With such background we approach his more general sketches of democracy's features.

While so discussing American democracy Santayana included exposition of some of the very essentials of democracy in general: free coöperation; demand of the governed for a voice in public affairs; willingness to be outvoted when we cannot outvote, to take political defeat gracefully; postulated fundamentals that remain as the unquestioned foundation of coöperation.

* Previous article in EDUCATIONAL FORUM, March, 1938.

¹ Santayana, George. In *Dialogues in Limbo*, 1926.

² Volume II of *The Life of Reason*, 1905.

³ Compare Sir James Jeans, in his statement in *Living Philosophies*: "I cannot believe that democracy is to be our final form of government."

⁴ For example, Haldane, J. B. S., in his statement in *Living Philosophies*: "Democracy appeals to me, not as an end in itself, but as the most hopeful route, at least for England, to a classless society." He does not seem to regard "classless society" itself as democracy; democracy appears to mean only democracy in government to Haldane.

But we must turn to the dialogues *On Self-Government*¹ and to the *Democracy* chapter in *Reason in Society*² to find Santayana's principal analyses of democratic government. In the latter, in particular, he has drawn the line (in so far as it can profitably be drawn) between social and political democracy. Functionally democratic government is "merely a means to an end, an expedient for the better and smoother government of certain states at certain junctures." In so saying Santayana suggests relatively short life for democratic governments, it would appear.³ At this stage we must beware of the danger of inferring that he has recorded a mental reservation about the virtue of democracy in making the quoted statement. While democratic government is a means to an end, democratic living is a general ideal of social life.

In drawing that distinction Santayana is more explicit than in passages already referred to (in part I), in which he contents himself with saying that democracy is, to be sure, an expedient, but that it is more than an expedient. It is perhaps a failure to make such distinction (and therefore a tendency to speak of democracy as a single thing) that has led some to view it only as an expedient.⁴

When we appeal to political democracy, it is for the purpose of helping to maintain or to restore the possibility of democratic living. The government then is consecrated to this purpose; the institutions of law and

government "would be very unjustly judged if judged as practical contrivances only; they satisfy at the same time the moral interest people have in uttering and enforcing their feelings. These institutions are ceremonious, almost sacerdotal; they are instinct with a dramatic spirit deeper and more vital than their utility."⁵ Consequently, we must be in that spirit as we consider democratic government.

If there is any sounder justification for a democratic than for another form of government, it must be that the former more consistently represents the interests of the governed.⁶

"A government is not made representative or just by the mechanical expedient of electing its members by universal suffrage. It becomes representative only by embodying in its policy, whether by instinct or high intelligence, the people's conscious and unconscious interests."⁷

The crucial activity of democracy consequently is the selection of truly representative governors. Santayana does not seem hopeful, for "... a democratic society, naturally jealous of greatness, may be excused for not expecting true greatness, and for not even understanding what it is." This seems to doom democratic government to the control of those who are less than its greatest citizens, and who may not even be inclined to represent the governed. But Santayana does admit this: "Democratic theory seems to be right, however, about the actual failure of theocracies, monarchies and

oligarchies to remain representative and to secure the general good." And in so stating he implies that we have more to hope for in this regard from democratic government than from class government.

Therefore, when the people of a state take the government into their own hands, to exercise power over it, and to exercise its power, the purposes of the new government must constitute its saving grace, for "an assembly has only the lights common to the majority of its members, far less, therefore, than its members have when added together, and less even than the wiser part of them."

II

In the dialogues on self-government, to which we now turn as to our original objective, the Stranger's observations are, of course, directed by the questions and comments of Socrates, for these dialogues follow the general plan of Plato's dialogues. Socrates pretends to believe, in the beginning, that by self-government the Stranger means self-control. The Stranger, from a country wherein self-government is in operation, confesses having come in hope of finding in Socrates' wisdom some escape from the mental confusion resulting from experiences with "the tragedy of self-government," "the tragedy of those who do as they wish, but do not get what they want."

On the assumption that Socrates (as in the Platonic dialogues) is always the superior in argument of any with whom he converses, and that his opponent is but a foil (a "stooge," in current phrase) whose words are only Socrates' occasion for utterance, it

⁵ In *Character and Opinion in the United States*, 1920.

⁶ As in 3: "The actual achievement of democracy is that it gives a tolerably good time to the underdog. Or, at least, it honestly tries; and it is, I think, for this reason that most of us accept it as our political creed."

would seem logical to go direct to the latter's own words. But the Stranger's exposition of democratic government, in spite of his confessed confusion, is too important to pass over.

Self-government, according to him, means that "people collectively issue the orders which they must obey individually." This is by no means a denial of the will of the governed:

"There is an unwritten and plastic law in the modern world which we call fashion. . . . Fashion without magistrates rules by the will of the governed; it is pleasant to go where everybody goes, and to think what everybody thinks, and to dance as everybody dances . . . for the will of the governed, by which fashion rules, on the surface is a passing caprice; but this caprice is grafted upon an habitual passion, namely, on a rooted instinct to lead, to follow, or somehow to lose oneself in a common enjoyment of life with one's fellow-men. . . . Thus fashion governs us with our hearty consent, not only in our manners and appointments, but in our religion and science, and above all in our politics."

This appears to be the basis of democratic government, this instinctive tendency to social imitation. The right to equality turns out to be the right to surrender individualism or, as Socrates puts it, "your democracy, which I suppose intends to express the autonomy of the individual, in effect entirely abolishes that autonomy." Not so, as the Stranger sees it; the individual simply finds his own opportunity in the activity of the group. Democracy issues from a desire, implanted in us by nature, to join with others in common forms of action, the objects of action (and consequently the

actions themselves) being inconstant, in spite of the constancy of the inner drive.⁷

The most apparent weakness of this principle enunciated by the Stranger lies in its failure to provide sanction for the advantage of the governed. "Whether the effects of government are beneficent in the end nobody can tell, because nobody can foresee the infinite radiation of those effects in the future; nor even in the present have we any clear or authoritative notion of the uses that various people might regard as ultimate. . . ."

This sounds as though the Stranger is surely asserting that the blind flock together without other guide than their "habitual passion." Whence come the ideas or desires that become embodied in governmental measures in such government? "They come to us gaily, like song to the lark. If we had to find a reason for liking what we like, we should never be able to like anything."

But the Stranger, nevertheless, sees no real danger of disaster in such fortuitous program. The haphazard is, rather, happy-hazard; the unprophetic is full of promise. For ". . . we exist; and life among us is in many ways safer, freer, more comfortable and more entertaining than it was in your (ancient Greek) cities, with their divine founders and lawgivers." This may all seem like a declaration of faith that chance will bring the fortune that men in such situation decline to seek through sincere endeavor. It prompts one to recall the old saying that God takes care of children, fools and the United States.

The question at issue, as the Stranger sees it, is not so much the outcome

⁷ See my "Principle of Unification," in *Kadelplan Review*, May, 1932.

as the exercise of this principle of social imitation. "Beneath what may seem to you our blind expedients in government—that we count heads as if we paid out money by weight, without asking whether it was gold or silver—I think there is a profound instinct of freedom. Society itself is an accident to the spirit, and if society in any of its forms is to be justified morally it must be justified at the bar of individual conscience. In putting everything to a vote we are not so much supposing that the majority must be right as we are acknowledging, even at the price of material disaster, the indefeasible right of each soul to determine its own allegiances." Of course we might ask whether this "indefeasible right" is manifested when allegiances are determined by the chance popularity of ideas that "come to us gaily, like song to the lark." But it is a proper part of the naturalistic explanation of democracy which Santayana has worked out in the name of the Stranger. Right government does not necessarily coincide at all points with good government, according to this point of view. "Legitimacy in a government depends on the origin of its authority; excellence on its fruits."

Are results then not to be considered? Most assuredly so. Those who practice self-government have already been declared safe and happy. Furthermore, the Stranger asserts that "... experience has taught us that the Great King and the assembled people

would not pass the same laws or govern in the same interests,"⁸ a point of view presented also in another of Santayana's works,⁹ as already indicated.

From the Stranger's presentation of the essentials of democracy in government, the following principles appear to be paramount: (1) Democracy is the only form of government in which the authority is properly placed; (2) this presupposes that the governed will, when in control of government, serve their own interests to an extent that an undemocratic government would not; (3) in spite of the apparent lack of foresight in the conduct of such government, it produces a relatively prosperous state of affairs, all things considered, which may be regarded as a pragmatic proof that democratic government, if opportunistic, at least seizes the opportunity when it appears.

In the main, in the first dialogue which we have been following so far in this section, Socrates is bothered by that element in the political philosophy of the Stranger which ignores his (Socrates') well-known conviction that virtue is knowledge. He cannot see that either freedom or autonomy can be founded on ignorant following of wishes; Socrates does not admit the force of the pragmatic proof mentioned in the preceding paragraph. "If the god had spoken in prose, without wishing to be oracular,"⁹ he would have said that there is no right government except good government; that good government is that which benefits the governed; that the good of the governed is determined not by their topmost wishes or their ruling passions, but by their hidden nature and

⁸ See T. V. Smith, *The Philosophic Way of Life*, p. 183: "If a person must learn what his rights are, what his duty, by asking some superior person, it does not take a wise man to know who will get the best of that relationship."

⁹ Reference is made to the oracle's statement, "Right government rests on the will of the governed," which is the occasion for these dialogues.

their real opportunities, and speaking in their name has a right to rule in the state or in the private conscience."

True to the pattern of the dialogues of Plato, the Stranger is led to make a concession, his concession being that right government and good government ought to coincide. But he does not go so far as to concede that the right of government is to be waived in the interest of good government when coincidence cannot be achieved.

III

An examination of the second dialogue results in a considerable degree of disappointment. No important principles are developed in support or in contravention of democratic government. The Stranger's exposition has been completed; as Socrates turns to the attack that attack is discerned to be a fine example of throwing darts of ridicule, which hardly augments Socrates' reputation for wisdom.

The Stranger has manifestly been affected by Socrates' reception of his exposition of self-government. His earlier confusion has now become a complete absence of concern about the merits of democracy. "I feel no great affection or even pity for this doctrine of democracy. . . ." This sets the stage for the Stranger to fade out of the picture, to all effect, leaving Socrates to his own devices.

He opens up the situation by various rather trivial questions, so obviously unimportant that the Stranger ventures a mild reproof: "How comes it, Socrates, that you are found to-day making merry at the expense of knowledge?" Socrates points out the folly of attempting to decide by ballot which diet would be best for the baby;

he wants to know whether ants should not be included among the citizens of a democracy for "I am confident you would not allow the small stature or the black colour of ants to prejudice you against their rights as living creatures"; he wonders whether the dead should not have a voice in the affairs that were of such concern to them when living; he pokes a finger at the fact that "every young rascal who knows nothing of the origin and laws of his country, and has never done anything in it but be born, may cast a vote"; he asks whether an average man is elected architect for public works, and whether the physician and the general are such only during their terms of office. Even the Stranger, although intellectually silenced, is moved to cry, "I suspect you are laughing at us."

But that does not stop the flow of barbed wit. "Do your little boys and girls, after playing in the street together, vote to become brothers and sisters, and elect a father and a mother?" ". . . you will doubtless abolish the ridiculous old methods of animal regeneration, and establish something more decent; and by a majority vote you will reform the configuration and climate of the earth, and decide what shall be its future language and arts; and you will begin, I hope, by voting yourself a much greater intelligence than that with which chance has endowed you." "There were sophists in my day, too," says Socrates, implying that the whole argument for democracy is sophistic.

His most serious assertion in the second dialogue is simply another form of the contention that knowledge must function as ruling force if government

is to be successful. The whim-and-fancy allegiance is possible only where there is lack of knowledge. He who has knowledge finds that it determines his choices, ". . . the margin of free choice and initiative for a man of understanding is exceedingly narrow, and grows narrower as the field of his competence grows wider and his science clearer. . . ." Freedom is to have knowledge and to act upon it. There is nothing drastically new in this idea; its importance is universally granted. A democratic country must educate its citizens or perish; democratic government may save itself through exercise of its power to establish a great program of public education; at least that is the common opinion. It must be conceded that there are those who consider democracy not its own savior but its own executioner; they are not able to see that education can meet the crises of democracy.¹⁰ The possibility of saving the situation through education is not developed at all through the mouth of Socrates; it is allowed to escape his notice completely.

On the whole, Socrates' thrusts at democracy are rather impotent. One has the impression that the Stranger, uncertain as he declared himself to be even at the beginning of the conversations, nevertheless offered an outline of a philosophy of political democracy that was not riddled by Socrates, who at most exposed some of its weaker points. Socrates made the

valid criticism that democracy is too indifferent to knowledge in the sense that we do not always select the leaders most highly qualified by right of knowledge and understanding of our social situations; he omitted all reference to the possibility of raising the level of knowledge among the mass through conscious endeavor in the form of education; these things must be granted—one a mark against democratic practice, the other against Socrates. One may believe that democracy can be better defended than it was defended by the Stranger, but equally, if the attack of Socrates is the most vigorous that can be devised, there appears to be no reason for us to lose our faith in the possibilities of democratic government.

* * *

That Santayana uses the name of Socrates to denominate his more reputable character leads one to suspect that he believes democracy to be vulnerable at certain indicated points. For one's natural expectation is that Santayana would plan, when using the name of Socrates, to have the victory of debate go to him. But as I read the dialogues I am unable to conclude that Socrates disposed of democracy. Nor do I discover anything else in Santayana's writings to justify a suspicion that he is at heart convinced of the futility of democratic government. Logically I find no ground for believing that Santayana, in his writings, meant to disapprove democracy. And yet, I have to confess, the treatment of democracy in the name of Socrates is of such character that I am left with a doubt in mind as to Santayana's own conviction.

¹⁰As in 3: "True progress—to better things—must be based on thought and knowledge. As I see it democracy encourages the nimble charlatan at the expense of the thinker; and prefers the plausible wizard with quack remedies to the true statesman. . . . For this reason I suspect that all democracies carry within them the seeds of their own dissolution."

LESS WELL-KNOWN EPISODES IN THE LIFE OF HORACE MANN*

E. I. F. WILLIAMS

I

ONE of the remarkable things about the life of Mr. Mann is the fact that many of the biographies have neglected so many pertinent items which are essential for a complete and sympathetic understanding of his character and work. Mann's sphere of activity was much more extensive than is commonly supposed by those who have not made an exhaustive study of his life. The educational reports he wrote, the addresses he delivered, the legislation passed as a result of his untiring and devoted effort, his conflicts with opposing forces and parties—all these are relatively well-known. Summaries of his educational writings and descriptions of his educational endeavors have been available for many years. Therefore, I turn to other matters, known, I am sure, to many of you, but not so generally to the profession at large.

Mann may be characterized as an educational statesman imbued with the gospel of educational and social reform. He lived in an age when a vigorous reorientation of society was occurring. Of the period Ralph Waldo Emerson has written: "I find life in a precious state of fermentation. New

ideas are flying high and low. Every man carries a revolution in his waistcoat pocket." A "new wine of idealism" was filling the minds of men. Morley wrote: "It was a day of ideals in every camp. The general restlessness was intense among reflecting conservatives as among reflecting liberals. . . . A great wave of humanity, a great wave of social sentiment, poured itself among all who had the faculty for large and disinterested thinking." DeTocqueville, writing in 1837, had commented: "The whole life of an American is passed like a game of chance, a revolutionary crisis, or a battle."

There was no one who interested himself more fully in the stirring events of the day than did Mann. To the modern the opposition to war may seem a new movement, but Mr. Mann had anticipated the surge of sentiment against human slaughter. He bitingly suggested that the fathers of the Constitution neglected to establish a national university, but instead had founded West Point as "the normal school of war." He declared: "As the object of the common normal school is to teach teachers how to teach; so the object of the academy is to teach killers how to kill." It was his opinion that a thousandth part of previous war expenditures, if spent in educating the people, would have eliminated the war curse entirely. He opposed slavery because he saw it trammeling the hu-

* An address given February 27, 1938, before The Horace Mann League of the United States of America at their annual dinner in Atlantic City, New Jersey. Based on the author's *Horace Mann: Educational Statesman*, published by The Macmillan Company. Used by permission of the publishers, owners of the copyright.

man race, for without freedom he saw little hope for progress through education. Having devoted himself to "the supremest welfare of mankind upon earth," it would have been the merest travesty had he not given allegiance to every effort directed towards human welfare and social amelioration.

Doubtless biographers have erred in devoting entirely too much attention to the details of the struggles through which Mr. Mann had passed in advancing his views and ideals. His battles with the Boston schoolmasters, Daniel Webster, and his enemies at Antioch College have, at least to some extent, obscured the positive philosophy to which he dedicated himself.

Mann had a passion for democracy, not only for a few but for the human race as a whole. He said: "*The Common School is the greatest discovery ever made by man.*" Strong language this! And yet surely not an exaggeration! When one considers the 30,000,000 or more children in the United States alone who are having doors of opportunity opened to them at this moment because the tool of universal education has been provided, and the gross effect on human welfare which has been produced through the agency of the school, the significance of his statement is realized.

As a devotee of democracy, Mann held pronounced ideas about wealth and its distribution. He saw the injustices of the prevailing social order both in the United States and in the countries of Western Europe. Upon his return from Europe he had written: "Of *production*, there is no end; of *distribution*, there is no beginning. Nine hundred and ninety-nine chil-

dren of the same common Father suffer from destitution, that the thousandth may revel in superfluities. A thousand cottages shrink in meanness and want, to swell the dimensions of a single palace." Again, he wrote: "Mankind are rapidly passing through a transition state. The idea and feeling that the world was made, and life given, for the happiness of all, and not for the ambition, or pride, or luxury, of one, or of a few, are pouring in, like a resistless tide, upon the minds of men, and are effecting a universal revolution in human affairs. . . . The axiom which holds the highest welfare of all the recipients of human existence to be the end and aim of that existence, is the theoretical foundation of all governments of this Union. . . . A new phrase,—the people,—is becoming incorporated into all languages and laws; and the correlative idea of human rights is evolving. . . . That government will be deemed faithless to one of highest trusts which endows institutions to cultivate genius and knowledge in a few, while it spurns the millions from its protecting care." Because of the injustices inflicted by some men of means, the wealthy man had begun to be considered a "plunderer of the earnings of his fellow men." Mann considered "vast fortunes a misfortune to the state, and all above a fortune a misfortune also to its possessor." Seeing the greatest of inequalities already existing between classes and a widening chasm between the rich and poor being formed, he declared: "There is no equity in the allotment which assigns to one man but a dollar a day with working, while another has an income of a dollar a minute without

working." He enunciated the principle that wealth is a *relative*, and not an *absolute* right. No man was more firm in his belief in the sacredness of private property; on the other hand no one was more convinced of the duty and obligation of the wealthy man to use his means for the advancement of the Commonwealth.

In this connection, the true significance of three principles stated by Mann in his *Tenth Annual Report* has not been completely realized. Let me quote them without amplification: (1) "The successive generations of men taken collectively constitute one great commonwealth." (2) "The property of this commonwealth is pledged for the education of all its youth up to such a point as will save them from poverty and vice, and prepare them for the adequate performance of their social and civic duties." (3) "The successive holders of this property are trustees bound to the faithful execution of their trust by the most sacred obligations, and embezzlement and pillage from children and descendants have not less of criminality, and have more of meanness, than the same offenses when perpetrated against contemporaries." The *Report* which included these statements was declared by a writer in the *Edinburgh Review* to be a "noble monument of a civilized people," the author believing that, if America were to be sunk beneath the waves, "This would remain as the fairest picture on record of an ideal commonwealth."

Mann is sometimes pictured as individualistic, as headstrong, as lacking friends. Great stress is placed upon the enemies which he made. It is of course true that the reformer, the man of

action, makes enemies, and like other reformers, Mann had his full share. But he also made great and secure friendships. No man could have been elected to the legislature of Massachusetts, risen rapidly as a senator to the presidency of the Senate, and been elected to the national Congress, who did not possess friends.

Mann stood shoulder to shoulder with many others in the very forefront of social reform. Among the ministers of Boston he counted William Ellery Channing and Father Taylor among his firm friends and supporters. The former was the acknowledged leader among the intellectuals and transcendentalists of Boston, described by Mann "on all subjects of philanthropy as a half century in advance of his age." To Mann, Father Taylor was "the noblest man I have ever known." He was described by others as a sailor among transcendentalists, the "Booth of the Boston pulpit," and "the second Jeremy Taylor." In that day, as in this, there were entirely too many mediocre sermons which lacked a flaming purpose. "Hearing common sermons," Mann declared, "gives my piety the consumption." These two preached vitally and effectively, and their sermons accordingly attracted attention.

Mann owed much to George Combe, the Scotch philosopher and advocate of phrenology. At the time phrenology had many adherents, among them Ralph Waldo Emerson, Henry Barnard, William T. Harris and Henry Ward Beecher. It was the psychology of its day, the fore-runner of modern psychology. Its principal advocates were educational reformers

who were attempting to make education scientific and who were seeking to elevate man to a place of greater importance in the universe.

Samuel Gridley Howe was an inseparable companion who idolized Mann and his work. Mann, in turn, was interested in the Institute for the Blind and the success of its superintendent. Like Mann, Howe was a reformer, who was interested in abolishing slavery, and his wife, Julia Ward Howe, who supported and stimulated her husband in his reform activities, likewise defended and supported Mann in his wearing, weary struggles. T. H. Gallaudet, of Hartford, Connecticut, was a trusted and respected ally. Henry Barnard, considerably younger than Mann, for years was closely associated with him in educational endeavors. When Mann was planning the curriculum of the Lexington normal school, he conferred with Barnard and Gallaudet; he asked and secured Barnard's help in working with the Massachusetts legislature, when it seemed as if the Board of Education would be abolished as an economy measure; he had Barnard come to lecture to the people of Massachusetts; he asked him to accept a position as principal of one of the normal schools of Massachusetts; and when he himself was considering retirement from the secretaryship, he favored Barnard as his successor in the position and in turn Mann assisted Barnard in promoting education in Rhode Island.

Mann was a brother-in-law of Nathaniel Hawthorne who had lived in the Mann home in West Newton for a year while writing *The Blithedale Romance*. His sister-in-law was

Elizabeth Peabody, who founded the first state-supported kindergarten in America, and who edited *The Dial*, official organ of the transcendentalists.

Mann also had the support of Henry Wadsworth Longfellow and other leading citizens, who assisted in a material way in making the common school reform effective. Edward Everett, governor of Massachusetts, later president of Harvard University, gave Mann his undivided support. Rufus Choate, John A. Andrew (later governor), G. S. Hilliard and Charles Sumner had their law offices in the same building and were intimate with him; Jared Sparks, the historian, boarded in the same house; Charles Francis Adams, brother-in-law of Edward Everett, Richard Henry Dana, James Russell Lowell, and Henry Wadsworth Longfellow were fellow-members of the Free Soil party; Seward, Chase, Giddings and Hale were close friends and co-workers in Congress; John Quincy Adams was for years a staunch supporter, and when he died suddenly in Congress, Mann was elected to fill his unexpired term. In the days of Mann's secretaryship, Daniel Webster was sympathetic to the public school cause; Garrison and Wendell Phillips were for the large part sympathetic, although they later lost patience with Mann because they thought he lacked sufficient aggressiveness in the anti-slavery cause.

Among educators Mann's name was known far and wide. His advice on school affairs was eagerly sought in every state of the Union; his reports were printed as official documents by the governments of England and Germany; under the inspiring leadership of Sarmiento, his educational philoso-

phy became the basis of the educational system of Argentine Republic and Chili. It was he who recommended David Page as the principal of the normal school at Albany (the first in the United States outside of Massachusetts), and he suggested Mr. Shaw as superintendent of schools for the city of New Orleans, one of the first elected to such a position in America.

II

It is interesting to note that Mr. Mann's life was closely connected with, and affected by, two financial depressions, the Panic of 1837, and the Panic of 1857. Dr. Edgar Knight, of the University of North Carolina, has directed attention to the fact that great educational progress had directly followed each financial depression in America. Scarcely had Mann been made secretary of the Massachusetts Board of Education when the financial storm of 1837 broke in all its fury. Despite assertions that the recent depression was the worst ever to occur in this country, candor forces one to the conclusion that the financial debacle of a century ago was even more severe and heart-rending. Speculation, graft, inflation, credit buying and financial recklessness had erected a house of straw which was bound to crumble sooner or later. So prominent a figure as Henry Clay declared that 64 of 67 officials of the land office were defaulters. Paper money doubled in amount during the years, 1830-1837; and western lands were soon increased a hundred per cent in price during the same period. In a brief half year the country was completely prostrate; farming land in

North Carolina decreased to two per cent of its former price; almost all property in Alabama and half that in the entire United States changed hands; slaves brought only a sixth of the price formerly paid; a third of Ohio's banks were forced into bankruptcy; and in the short space of five months, ninety per cent of the factories in the Eastern States were compelled to close and suspend operations. Great destitution appeared and accompanying it the inevitable economic and social unrest.

A governor was elected in Massachusetts on a retrenchment platform, and a determined but unsuccessful attempt was made to abolish the Board of Education and discontinue the state normal schools. The struggle resolved itself into a contest between the men of property, on the one hand, and the farmers and industrial classes on the other. The election of 1840 was a "contest between radicalism and the property and education of the country." Out of it the common man secured shorter hours, higher wages, the suffrage, social recognition and better school advantages. In 1857, repeating the situation two decades before, the economic structure became unsound. The depression was responsible more than any other factor for the failure of the institution at Yellow Springs, since many who had pledged funds for operating Antioch College had become impoverished and unable to meet their obligations.

But if the misfortunes incident to the two panics made it more difficult to maintain and pursue the educational enterprise, they showed more forcefully the need for reform. And Mann

used them to elevate education to the status of a major enterprise of the state. He saw it as the one reform calculated to promote the welfare of the whole people. He considered the church, the press and political parties divisive—agencies and institutions which reached only a small fraction of the people. Not so the school! "On schools and teachers," he writes, "I rely more than on any other earthly instrumentality, for the prosperity of the state, and for the reformation and advancement of the race. *All other reforms seek to abolish specific ills; education ministers to universal improvement.* However, to fulfill their purpose the schools must themselves be universal: "It is well," he reflects, "when the wise and the learned discover new truths; but how much better to diffuse the truths already discovered, amongst the multitudes. Every addition to true knowledge is an addition to human power; and while a philosopher is discovering one new truth, millions may be propagated amongst the people. Diffusion, then, rather than discovery, is the duty of government. . . . The whole land must be watered with the streams of knowledge. It is not enough to have, here and there, a beautiful fountain playing in palace gardens; but let it come like the abundant fatness of the clouds upon the thirsting earth." He continues: "The education of the whole people in a republican government can never be attained without the consent of the whole people. Compulsion, even if it were desirable, is not an available instrument. Enlightenment, not coercion, is our resource. . . . We cannot drive our people up

a dark avenue, even though it be the right one; but we must hang the starry lights of knowledge about it, and show them not only the directness of its course to the goal of prosperity, and honor, but the beauty of the way that leads to it." A love of truth, "the pool of a moral Bethesda, whose waters have miraculous healing," had to be aroused.

III

Perhaps there is no area of Mr. Mann's life concerning which there is more misunderstanding than in the religious phase. It has been asserted often that he was opposed to religion in the schools, even to religion itself. Nothing could be farther from the truth! From his earliest days he had been vitally interested in religious matters. It is true that he revolted against the restrictive and gloomy doctrines prevalent in his boyhood. Like many another college student then and since he departed from his earlier childhood beliefs, and sought a more reasonable faith. During his college years he had adopted the deism of Cicero as his creed. More and more as time went on, he felt himself drawn to the liberal position accepted by the Unitarian branch of the church. He paid rent for a pew in a Boston Unitarian church and later, when he took up his residence in West Newton, assisted in organizing a church of that faith there. In later life, while he was President of Antioch, he affiliated with the Christian denomination, because he saw little difference in the position of that church and the Unitarian belief. A religion of love, rather than of fear, attracted him.

He had high regard for the inherent, though latent, possibilities of man. He developed great respect for the laws of science, which he conceived as applying to human affairs as to material forces. He believed in man's improvable and his possible divinity.

On the other hand, he did oppose, and oppose mightily, the teaching of sectarianism in the common schools, believing that if it secured a foothold in the public school system, the institution could never hope to be *universal*. With bitter and biting phrase he opposed the suggestion of a minority group that if they did not agree with the policy of the school district, they should be allowed a proportion of public funds to support their own schools. While the necessity of religious instruction for all children was a principle which he guarded with zealous care, he declared the teaching must not be sectarian.

Just as staunchly and emphatically as he struggled against religious control in the schools, Mann opposed using them for purposes of political propaganda. He took issue with those who sought to give partisan treatment in teaching the Constitution, favoring rather the teaching of the fundamental nature of government, and allowing the student to form his own conclusions on application to the current scene. Subservient to no faction or group, but aspiring to minister to all, common schools were to be schools, "of the people, by the people, and for the people," of the *whole* people, by the *whole* people, for the *whole* people. He divorced his office from any semblance of political activity, refusing to attend political caucuses or to be otherwise politically active during his en-

tire term of office as secretary. In his controversy with the Boston schoolmasters he had stated his philosophy clearly and emphatically: "The Board of Education was not established to show favor or disfavor to any one political or religious party as it regards other political or religious parties. I believe it is their wish, as it is certainly my wish, that the fundamental principles of our republican government should be unfolded in the schools; but not that teachers should espouse either side of the great controverted questions in politics,—whether as to measures or men,—on which the nation is divided." He proposed to keep the school free from the dominance of party, "unblasted by the fiery breath of animosity," neutral amid the fierce collision of doctrines, free from propaganda, free from "proselytism to religious creeds, or to partisan doctrines."

IV

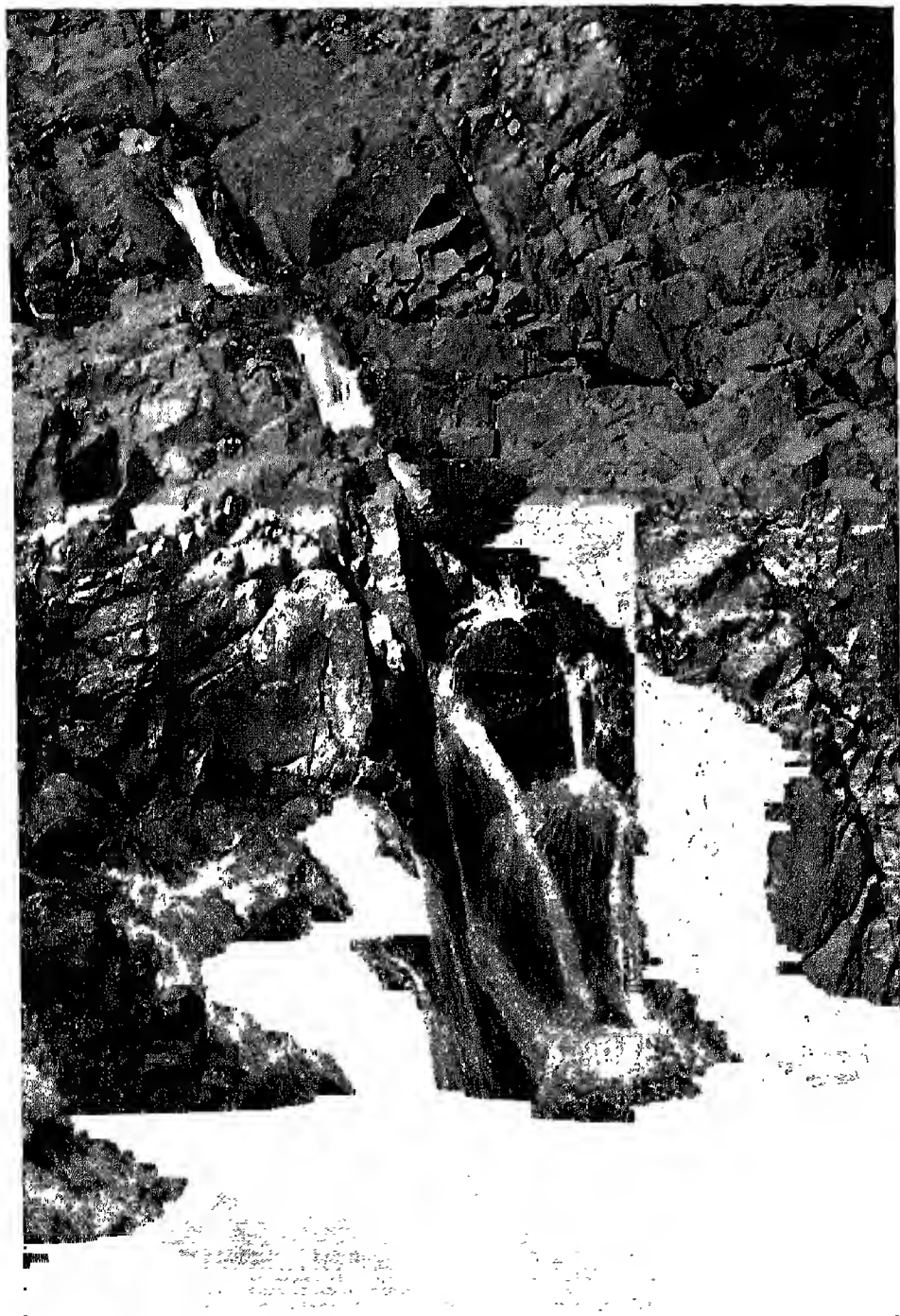
One could almost indefinitely recall instances in which Mr. Mann anticipated modern viewpoints in educational philosophy and methods. He urged the importance of the education of the emotions, a subject to which little attention had been given by earlier writers, saying: "Every true teacher will consider the train of *feeling*, not less than the train of thought, which is evolved by the exercises of the schoolroom." Success for pupils in the schoolroom, so valued by modern mental hygienists, was also sought by him, for in his opinion failure in schoolwork "depresses the spirits, takes away all the animation and strength derived from hope, and utterly destroys the *ideal* of intellectual accuracy." Legiti-

mate motives were, in his opinion, the *sine qua non* of learning. "All teachers look upon books and apparatus as indispensable to the highest progress of a school. . . . Yet how much more indispensable are a desire and purpose to learn in the breast of a child, than a book in his hand." The adherents of the activity program will applaud his statement: "Experience has now proved that it is much easier to furnish profitable and delightful employment for all of these powers (that is, of the senses) than it is to stand over them with a rod and stifle their workings." Socialized procedures also had his approval. "The method I have described necessarily leads to conversation, and conversation with an intelligent teacher secures several important objects. It communicates information. It brightens ideas before only dimly apprehended. It addresses itself to the various faculties of the mind, so that no one of them ever tires or is cloyed. It teaches the child to use language, to frame sentences, to select words which express his whole meaning. It occupies the eye and the hand as well as the mind." Even the essence of the project method is charted, "with no restriction on choice of subjects, no limits to the extent of information that may be engrafted on them." And integration of subjects was within his ken, for the "teacher connects the sub-

ject of each lesson with all kindred and collateral ones" so that "a variety of subjects can be taught simultaneously in school, without any interference with each other; nay, that the 'common bond' which as Cicero has said 'binds all sciences together,' should only increase their unity as it enlarges their number." To be sure many of these ideas were present only in germ. Mann's mind dwelt on universal truths and principles, and it is proof of his greatness, that he recognized in embryo so much of what, then new, is now considered essential in the educational process and is commonly accepted.

But this paper must close. Enough has been given to show something of the breadth of Mann's contacts, and his fundamental understanding of education as a social process, a process social in its method and in its implications. If an interest has been aroused in the further study of the life and work of our greatest educational statesman, the purpose of this paper will have been accomplished. In these centennial years it is well to affirm anew the principles upon which our educational system is founded, and to recall the inestimable contributions of the *Father of the American Common Schools* in promoting the universal school as a tool of American democracy.

For, in the name of the living God, it must be proclaimed that licentiousness shall be the liberty; and violence and chicanery shall be the law; and superstition and craft shall be the religion; and the selfdestructive indulgence of all sensual and unhallowed passions shall be the only happiness of that people who neglect the education of their children.—HORACE MANN, Fourth of July Oration.



NEW ENGLAND—SPARKLING MOUNTAIN STREAM

Dan Selchow

A MUSICAL PROPOSITION

SCHÜRER OLAF WERNER

SOME TIME ago while attending a summer session at a nearby university I occupied an apartment facing an alley across from which was one of the numerous fraternity houses in the district.

It had been some time since I had enjoyed any university associations and I was looking forward to this experience with considerable pleasure. However, what might have been and what was, were a considerable distance apart at the end of the session because of an unlooked for circumstance. The previously mentioned fraternity house had a radio with a loud speaker, and the institution that supposedly symbolizes the union of intellectual attainment and culture with the fraternal spirit of fellowship expressed itself entirely in terms of the latter by the excessive and indiscriminate use of the radio.

The summer being an unusually trying one on account of the prolonged hot spell, it was necessary to have the windows open at all times so that any avenue of escape from the constant barrage of musical caterwauling that emanated from the sitting room across the way was effectively eliminated. Hence loss of sleep and constant irritation, for there was never any time limit on this performance.

Given a room full of people whose musical appreciation level was apparently zero by one hundred per cent of the occupants, the law of averages that operates in other cases here ceased to function; for, if there was by any chance that transition which

takes place so readily in radio programs, where the vilest conglomeration of sound is superseded by something of merit, there was always some one present to switch the dial and tap the flow of rubbish from some other station. These "he men" (for they were a fairly athletic looking lot) would listen to the most maudlin drivel by some other member of the species homo sapiens with evident enjoyment.

To one not accustomed to this type of entertainment the experiment proved something in the nature of a liberal education. The astonishing variety of honks, squawks, snorts, grunts, and groans by crooners, yodlers, Hawaiian wailers, blues singers and tin horn orchestras left one wondering "What next?" There were the popular brands of organist blubbering all over the keyboard, exhibiting a musical education gone to seed on glissandos and slurs and adding insult to injury by the incessant use of the tremolo stop, the latter evidently permanently corroded into a fixed position from lack of reverse action. One heard abominable females singing endlessly about lo-ove and, what was worse, male yowlers doing the same thing. The marks of eligibility for either class seemed to be that they have little or no voice and that they use execrably what little voice they possess. In other words, that they violate every rule that would be included in an elementary course in voice training and every precept of good manners and good taste.

There were selections from tin-pan alley by the "sunshine boys" who after playing several toots with the orchestra were followed by some misguided human trying to sing what the orchestra had just tried to play. Other favorites were so-called Hawaiian selections that had all the realism of a toothache set to music—a never-ending stream of musical profanity, platitudes, puerilities and inanities.

All this led to some reflection on my part when I was sufficiently removed from this ungodly atmosphere to do any rational thinking. To what extent is education to blame when presumably intelligent people, capable of enjoying the benefits of a university education, leave the halls of learning with a taste for music that is little better than that of the pre-prohibition saloon habitue? If some modicum of music appreciation has not been acquired by this time, at what stage of life is it supposed to come? And, lack-

ing this appreciation, what about the manners of these students who have not acquired sufficient courtesy to have any regard for the other fellow whose taste may be above the level of their own? We have failed on these two counts!

I therefore propose that each candidate for a bachelor's degree in any field whatsoever be required to take at least one course in music appreciation before above degree is granted, this course to accomplish, if possible, the following:

1st—Intensify the student's appreciation of good music if this appreciation already exists.

2nd—Develop latent musical appreciation in the student who otherwise would not give this side of his nature a chance.

3rd—For those not capable of any music appreciation above the level of "hotcha" songs, a course in radio music manners.

Music, in the best sense, does not require novelty; nay, the older it is, and the more we are accustomed to it, the greater its effect.—
GOETHE.

THE TEACHER'S HERITAGE

OLGA SAGAL

AS A "public servant" the American school teacher of the twentieth century is the most servile, inconspicuous, conservative, and complacent human being on earth. This fact is due to a vicious chain of circumstances which have been in operation from the early days of American history. In my own experience, I have found three principal forces contributing to the general aura of inertia connected with the teaching profession: (1) undergraduate courses in education (2) public opinion (3) pressure groups.

My undergraduate courses, especially in methods of teaching, revolved around "don'ts and musts," and that in several languages, "forbeodan," "defenser" and "verboten." These pertained principally to personal conduct in small communities in which I was to teach. Since I was to receive my living from these communities, it was evidently my duty to please everyone and to conform in order that I might be held up to the younger generation as an exemplary human being. Where millions of parents had failed, I was to succeed. At no time was I told that never again would I meet the ideal surroundings and cultural atmosphere of the college campus. No one ever mentioned the fact that I would meet petty jealousies and narrow prejudices in drab villages and towns. Never did the learned professors even hint that a teacher has a right to live her own life outside the classroom and when necessary for the good of the profession even to brazenly uphold inde-

pendent thinking and ideas whether they pertained to honesty, freedom, politics, economics, or the right to participate in community affairs as any other citizen.

In many communities where I have taught a teacher was prevented from affiliating with any political party, and yet I have had members of the board of education come to take me to vote in local elections and try to influence my vote by saying, "Well, you know how the Board feels!"

In the matter of public opinion a new teacher in a system needs must fall in with existing conditions and fit herself into the lethargy of older and "resigned-to-their-fate" teachers until she becomes a part of the dull pattern, if she wishes to be considered a good teacher. She must also fill the shoes of preceding "good" teachers. Miss So-and-So never let the children make so much noise! Miss So-and-So never let them talk to her that way! Miss So-and-So sang in the choir, taught Sunday school, never missed church and was such a good Christian! The criticisms come pouring in not only from the faculty itself, but also from the community. Any enthusiasm on the part of the new teacher is frowned upon, any new innovation is barred. Any voiced opinion is received with undertone comments, raised eyebrows, and frigid overtones. At the end of her first year the new teacher becomes a timid mute except when in a group of her girl friends, if she can find any her own age. Faculty meetings are dreary, drab affairs where

every teacher is anxiously looking at the clock and resentfully feeling why after-school time should be taken with matters chiefly administrative or if something of vital importance does come up a "what's the use of saying anything" pervades, since in the end the matter will be smugly settled by the principal and the superintendent.

As far as parent-teacher associations are concerned and when they do exist at all, for many times principals do not like any interference, the teachers do most of the work. In one school entertainment was the principal reason for the P.T.A.'s existence where once a month every child six to eighteen and his parents and their friends came for amusement and refreshments served by the poorly paid teachers. In twelve years of teaching I have found only one workable plan for the P.T.A., and that existed on paper only. How then can we educate parents? Complaints and grievances from parents usually go straight to the principal or to the board members or to the lodge meeting and then something is done about it. The teacher's side is unimportant. Where can she turn? Her own colleagues fearing for their own skins refuse to take sides with the minority. The superintendent never represents his teachers. He represents the board of education. Any lone voice is quickly, many times painfully, hushed. Instilled with fear of community censure, the teacher very quickly learns to take hints. She must stand in with the "right people." She becomes a cringing hypocrite.

Pressure groups vary with every section of the country. What teacher has escaped them? A very small minority may exert the greatest pressure, while

in the case of majorities the pressure becomes overwhelming. Religious denominations represent taxpayers. Every teacher must contribute not only of her time, but also of her money. She is regularly paid. If she joins a church she must teach Sunday school when no one else will do it. She should contribute to missionary barrels and charity. She would plan entertainments and even furnish amusements every time she is called upon to do so. If she is asked to write up events for newspapers and bulletins, she can expect no credit for it, but must consider it an honor. After all she should know what to write, but she must not ask any intelligent questions on existing evils, nor must she question any favoritism. She must hide a trained mind under a barrel. She must not show up the stupidities of those who pay her a salary. She must agree that every one around her is her superior in every way.

In certain parts of New York State, the Masonic order is an all-powerful organization. No teacher can expect advancement of any sort unless connected with that order. No criticism must ever be made of such a condition. Should a teacher refuse to conform all sorts of excuses are found for her dismissal.

Social cliques exert pressure. Semi-private dancing classes form part of the curriculum. In some instances children are taken out of regular sessions for private dancing lessons and private piano lessons. Every small village has its socially ambitious.

Daughters of the American Revolution offer prizes of their own special type. Compositions are handed in on subjects of their choosing, when not

merit of the product wins but rather social precedence and "good blood" although the competition has been open to all. This same group would have the school teach that the early settlers were "saints" and worship should be extended to their progenitors. The D.A.R.'s perpetrated the loyalty oath, as we all know. Every teacher that I know signed this oath. Most of them with a shrug of the shoulders, a few with a smirk on the lips. Not one questioned that blank. No one questioned any infringement on teacher rights. Any private individual would have considered it unconstitutional and an insult.

The American Legion (perhaps because it consists of men) usually causes much clamor. Veterans are brought as speakers at which times war is glorified and personal aggrandizement is impressed upon the minds of rural youth. Months of teaching cannot erase a uniform, medals, and a roaring speech.

Boards of education are the most feared perhaps of all pressure groups. Usually they consist of politically ambitious men and women. Their interest in education even when educated or even when they have children in school is a small part. In small villages the meetings are the chief indoor sport, especially in the winter. First of all, all salaries must be cut, for then taxes are kept down. Superintendents must work hand in hand with them. The teacher vote is negligible. Teachers are not organized and are not allowed to be organized. "Voluntary" waivers of salaries is the proud record of many boards of education. With the attempt at more modern methods are any concessions made for materials,

new textbooks and in some cases for more sanitary conditions? One new high school near New York City has no gymnasium and no auditorium. The school so badly needed was the result of P.W.A. grants and private interest. The Board refused to help when it is amply paid by surrounding districts. These men are not uneducated people, but represent New York City business men. This same Board prides itself on paying one-half for teachers courses in winter and summer sessions. If a teacher has a "pull" with the Board she is freer, and if she is a town girl whose father has power she receives precedence regardless of ability. Many out of town teachers marry town men. As married teachers they are allowed to remain, because they help support their husbands.

Far greater restrictions are placed on teachers than on pupils. Any high school girl may walk across the campus with a cigarette in her mouth, an "old-maid" school teacher wouldn't dare do it. Men fill their teachers' room with smoke, women teachers dare not admit the fact that they smoke. Men teachers are superior because of their "maleness," but women teachers must direct order in assemblies and in the halls. Most of the outside activities fall upon the women teachers.

Students themselves form pressure groups through thoughtlessness, encouragement from homes, or when they sense weakness in existing conditions. In less than three months time there have been in one section three different English teachers. The glee of the students is most evident. They enjoy the fact that no one can survive their vandalism and discourtesy. Re-

division of the classes has helped, but not completely. A new teacher causes excitement and more plotting. It takes an iron will to put up with such a situation. The school is twelve years old, and the best that the school can show is two years for an English teacher. Is it possible that good teachers leave good schools? The superintendent himself stated that English teachers may be found on every corner, yet he wants the English standards raised and hires any teacher to teach English.

Conform or get out! Economically insecure, socially snubbed, intellectually stifled, most teachers find themselves in a state of coma and inertia even when their love of teaching keeps them in the profession. If progressive education failed in Russia because it was paradoxical to communistic principles then can progressive education succeed in America where the minds and lives of its teachers are autocratically controlled? We need progressive principles in school administration.

CONTRIBUTORS AND CONTRIBUTIONS

(Continued from page 366)

translated a recent document about *The Reich Counsel on Research*. It speaks for itself.

We are in full accord with Professor Truman Lee Kelley's editorial, *What Else Is There?* Not only does it reflect the liberal and impartial policy of the EDUCATIONAL FORUM, but it expresses the spirit of scientific educational scholarship. Efforts to arrive at cooperative agreement do not discount the necessity of critical examination of theory, but such criticism need not be organized as propaganda or evangelism.

The poetry in this issue has been contributed by genuine poets. *Village Church* comes from Miss Helen Benson who has

often enriched our magazine. *Petroleum Speaks* is the stately ode from the pen of Miss S. Estelle Greathead, a well known writer of short stories, poems, reviews, winner of many literary contests, and a member of the League of American Pen Women. Her "The Merrill Clan" is a recent publication. She lives in San Jose, California. *Philosophy of Sight* was written by Carl K. Bomberger of New Jersey, whose poems have frequently appeared in our columns.

The illustrations were taken from photographs by Don Selchow, a well known New York photographer, and Reinhold Gehner, who is rapidly progressing as an artistic amateur photographer.

EDUCATION ABROAD

THE REICH COUNCIL ON RESEARCH

MICHAEL DEMIASHKEVICH

THE *Reich* Council on Research which was formed in March, 1937, under the presidency of General Dr. Karl Becker, has just celebrated its first anniversary. The formation of the Council on Research was inspired by the Führer's directions for an acceleration of the technological and military development of Germany under the so-called Four-Year Plan. It may be of interest to the readers of the EDUCATIONAL FORUM to acquaint themselves with the guiding principles laid down for the work of the Council by the *Reich* Minister of Science, Education, and Popular Development:

"The *Reich* Council on Research came into existence at the moment when the German people, with an unprecedented application of all its forces, sought to conquer bases for the complete independence of Germany from the outside world. In a tragic hour of the history of our nation a Prussian King said: 'The State must regain through the development of its mental force what it has lost in physical force.' This saying, examined in the light of the historical moment to which it belongs, doubtless means the advice to flee from the narrowness of the physical space possessed by an earthly kingdom to the unlimited realm of thought.

"The Führer, in a similarly tragic hour of our history, made the decision to become a political leader. He also turned his attention to the spiritual forces of his people; but, in his case, this was done with the firm determination to build a foundation for a new, free, and powerful German Empire. Our solution of the problem is, then, not to replace the physical with the spiritual but to bring our physical force to the high-

est degree of achievement through application of our mental and spiritual force. The joint effort of our heart and brain must wring from fate that wealth which it refused to give our people in the form of natural resources.

"In this strategical plan a clear and unique duty falls to German science. At a time not far in the past many of us believed that science maintained an attitude of unjustifiable aloofness from the great issues of our time. It looked as if science, because of its very nature, was not apt to take part in the struggle of the German people for the basic preconditions of its national development. The logic of German history has put an end to the old idyllic conception of scientific work. The National Socialist ascendancy has sent science where the decisive battle of the German people is being fought—the battle of which the issue is whether or not the German people can be completely independent in its physical existence from the outside world. Today it is no longer necessary to campaign for the proper comprehension of the task of science. The logic of the historical events themselves, while it has assigned to science its true role, has also restored to science the place of honor which no one can take away from it.

"But is not science now being menaced from another side? Is free research endangered in its very substance by having been placed in the service of the Four-Year Plan? Whoever entertains such fears does not understand what is the true moral nature of science. Absence of all presuppositions and detachment from values are not the two characteristics of free scientific research but are, rather, unmistakable signs of the separation of science from certain eternal forces of nature and history and, therefore, signs of maladaptive degeneration. If the doctrine of so-called free science—free from all moral presuppositions and

unattached to values—is right, then Prometheus, that great searcher and discoverer of the mythical era, should have been chained to the rock for eternity, not only by the jealous gods but also by the high priests of the temple of pure science, for bringing fire to men from Olympus; he was guilty of expending his inventive genius in a work useful to men. The freedom of science will be secured not through the catholicity of its goals nor through the remoteness of its problems from the heartbeats of the times but through the sovereignty of its methods. Liberal critics of the National Socialist cultural policies proceed from the assumption that National Socialism is organically inimical to science and that only because of political, that is to say tactical, considerations does National Socialism tolerate science, and then not without having first robbed it of its true essence, which is freedom of research. Indeed, the liberal critics believe that National Socialism would expose its own existence to a serious danger if it permitted science a free course. Such critics, if they valued truth at all, would convince themselves of the countersense of their assertions by the simple remembrance of the hopes which the German people and the National Socialist State have set on science at the inauguration of the Four-Year Plan. These hopes are in themselves a recognition of freedom of science. To be sure, the German nation strives not after a science that would merely echo, parrot-like, the dicta of a political authority, somewhat in the manner in which the dictatorship of liberalism over political science caused this science to exalt the free-trade doctrine as the last word in economic wisdom. This was a clear case where science was deprived of its sovereign rights and where its findings were jockeyed. When, on the other hand, the National Socialist State calls on science to apply itself to furnish the country with various supplies which nature has refused

us, this assignment can be fulfilled only by a free science. Science is, indeed, obstructed when its conclusions are prescribed by any other authority than its own laws; but science is free, when it seeks, in sovereign independence of its methods, to solve the problems which life sets before it. It is precisely because we recognize and respect the sovereignty of science that we can let ourselves be guided, in the choice of our research problems, by the political and national needs of the historical moment. While handling the great tasks with which the State charges him, the German scholar or searcher will develop his power very much in the same way as does the artist who cannot come to the complete fruition of his gifts except when he is properly stimulated by a problem of life which challenges him. The establishment of the *Reich* Council on Research does not mean an attempt to introduce a new principle of scientific procedure; the only novelty which has been introduced is the careful planning and coordination of the work of the technological and natural sciences for the purpose of achieving the self-sufficiency of German national economy.

"Great and magnificent are the duties with which the future of our country charges the *Reich* Council on Research. We want to extract from the German soil all that we need in order to live without help from or fear of anyone.

"Members of the Council must be conscious of the fact that their task is, in the last analysis, an educational one. The true ultimate, national wealth consists not in material riches but in the energy and passion of the national will. To members of the Council, then, falls the task not only to create in their laboratories the supplies of which German national economy is in need but also to train, through this work, a new generation of German searchers who will be both willing and capable of the supreme display of will power and of the supreme effort of the mind."*

* *Deutsche Wissenschaft, Erziehung und Volksbildung* (Beilage), Heft 23, 1937.

EDITORIAL

WHAT ELSE IS THERE?

Rivalry between "essentialist" and "progressive" in education moves on apace. Generally speaking this rivalry has been characterized by sincerity and fairness, but an exception was forced upon the attention of attendants at the February meeting of the A.A.S.A. of the N.E.A. at Atlantic City, for they were favored with certain gratuitous observations by certain "progressives" belittling the prominence of certain "essentialists" who are, in fact, national figures in Education. Evidently there is a type of "progressive" who feels at liberty to pass judgment upon opponents because, no matter how fractionally endowed himself, he knows that he can hide in the shadow of one in his ranks whose competence and renown cannot be gainsaid. Such aspersions contributed not at all to an understanding of the issues involved, which in a vague way were concerned with education, but merely constituted a foul blow, to the disgust of spectators, to which group the writer claims to belong. For one who cannot take either group very seriously and whose sense of values is such that he does not wish to fight the cause of either, the question is "What else is there?" Before attempting an answer let us view the doughty combatants.

Three reasons for interest in the squabble occur: first, an interest in educational policies; second, in educational practices; and third, in the existence and wiles of propaganda groups. It is commonly found that matters of practice are cavalierly disposed of by speakers in their anxiety

to expand upon the glories of the policies advocated. The lack of definition of practice is disappointing, while the policy proposals are unoriginal and tiresome to one moderately versed in comparative and historical education. There remains a real concern with the tactics of pressure groups threatening, as always, healthful educational development.

The formula followed by "essentialist" or "progressive" pressure groups is not found in any treatise upon scientific method, since the formula implies that truth, pure and undefiled, cometh right out of the mouth of the loud-speaker. The fullest use of this formula calls for a pomposity not fully acquired by sundry young and sincere "progressives" who reveal in delightful, unguarded moments a genuine regret that there is so much to "put across" that they lack the time for the research that is pertinent to the issues. Since formulas imply rules, the stage is now fully set for the melodrama of the actors.

The dilated nostril and supercilious eyebrow of the rampant "progressive" in education, and the pained forbearance and stolid mien of the peevish "essentialists" violate no Queenberry rule. The omniscience claimed in reading the future on the one hand, and the apparent placidity and contentment with the *status quo* shown on the other, fool no one, but are simply expressions of the rules of the game which further provide that each shall strut chestily; shall dogmatically assert; shall uncharitably ascribe; shall

appeal to the font of wisdom, which is John Dewey on the one hand and history on the other; and shall yield a point with a half-heartedness that guarantees the undermining of what otherwise would be common meeting ground.

The extremists in either group are far less congenial with their fellow extremists than are the moderates of one group with the moderates of the other. Though, without doubt, William Chandler Bagley and John Dewey could collaborate fruitfully, nevertheless, each publicly is allied with more dogmatic individuals whom they support because of a sort of clannishness or sense of loyalty. As an illustration we have but to note John Dewey's recent strictures of Communistic practice, and recall his earlier espousal of their program and procedure. In the earlier instance Dr. Dewey should have known that Communistic avowal by the disciples of his philosophy was merely lip service, such avowal carrying with it none of the temperance, none of the tolerance, none of the perspective, and none of the suspension of judgment pending experimental verification, so ably represented and insisted upon by Dr. Dewey in a long sequence of temperate writings. A Deweyite devoid of these things is a fanatic no matter how fervently he claims to be merely an expounder and devotee. He is assuredly an apostle of change, but cannot distinguish between liberty and license or between normal and cancerous growth.

The one grievance the writer holds against Dr. Dewey is his loyalty to those who claim to be his followers, but whose competence is such that it is inconceivable that they do or can

have his thoughts. The intellectual intolerance expected of the henchman of a dictator is intolerable in the disciple of a philosopher.

It calls for no genius to advocate a new social order, a planned economy, education for a changing civilization, and trust in frontier thinkers. A delight in childish prattle and a love for high-sounding phrases is the only prerequisite for doing this. But to do this within the structure of democracy, where freedom of individual thought and initiative is a greater boon than imposed virtue, where, as John Dewey has so cogently argued, the individual is first and foremost a self-motivated, growing entity whose freedom for expression should only be limited when it threatens the equally-to-be-respected freedom of others, calls for a precision and nicety of thought that is not characteristic of the plethora of propagandists for the unproved that now afflict us. These would-be saviors of the world present at the moment a sort of unity,—the common bond being rebellion against the *status quo*.

As long as they keep excited about unreal issues and fight the nonexistent alien about to overwhelm an unobservant society, they agree among themselves and fail to discover the incompatibilities within their own family circle. Such failure is also characteristic of the "essentialist," who is equally fearful of this and that, including the alien not nursed in the school of the D.A.R. Typically he is a courteous gentleman, and when a fellow conservative casually reveals a prejudice and assumes agreement, which he frequently does with a blandness suggesting disingenuousness, the assumption is not challenged, with the result that

there seems to be a harmony between the conferees, whereas in fact irreconcilable differences exist.

A pack of trained hounds will strain at the leash held by a single hand, but, when freed, they will run as a pack with a single purpose. A pack of assorted thoroughbreds and mongrels so held by a single hand are united by and equally rebellious of the restraining influence, but where do they go if loosed? Each to his own particular dog fight or pleasure without coöperation, common purpose, or accomplishment. Can this outcome be foreseen? Greater acumen is needed to see that a pack is inchoate while still on leash as well as when running free.

The educational new-dealers are far more unified as critics of tradition and restraint than as constructive agents. We can confidently expect that, given rein, they will spend their chief efforts in exterminating each other, though, exercising the prerogatives that they claim as geniuses, they trample upon the rights of innocent parties while doing so. They must be given rein, for otherwise their unity of oppositional action is compulsive, though merely disruptive, and, furthermore, somewhere in the motley crowd may be a real redeemer. We should encourage "sporting" in educational practices, though we should limit each variant to small areas while still in the experimental stages. No social policy except that of a totalitarian state requires that an entire nation alter its course prior to proven and demonstrable worth.

The traditionalists in education are destined to wage a losing fight as traditionalists. They may win while losing in that some Moses, full of igno-

rance of the tried and true, and full of glowing promises, leads on and into a land which the brutal historian (I. L. Kandel can be induced to play this role) reveals as always having been there and always flowing with milk and honey. Old truth must be rediscovered to be "vital", so let us be glad that the provincialism of educational new-dealers is such as to leave open to them a wide field of truth to which they can add the vitality inherent in their personal discovery of it.

In the existing welter of views where do we stand and which way do we face? It is like being on a great whirling disc whose center is tradition and whose rim is the new frontier. The center is like a vortex sucking into the past, making mummies of things that should be alive. Away from it! The periphery is where the sparks fly. It is speed, change, vistas or glimpses with illimitable possibilities. Let us take a spin around it. Every moment we feel a tangential force urging us to be off to still more distant things, and each moment the appeal is different. When we seek to define and chart the alluring vistas we find an all-pervasive, obscuring shimmer, and good honest flesh and blood become distorted apparition. Away from it! Does our choice lie between the mummy and the wraith? What else is there?

There is the journey from here to there, from past to future,—in short, there is a changing social order. With one hand firmly gripped to good old *status quo*, who has never let us down, and the other holding the glass with which we scan the horizon and penetrate the haze, we can press forward, chart the step ahead, and with the courage of our convictions and the

thrill of discovery we can advance. If it is old land rediscovered, good! If terrain ne'er trod before, equally good! In either case a nudge to our old friend to stir himself, move on, and make himself comfortable in the new land, for we need his sustaining hand as we again lean into the future. The life described is that of a scout who ventures and truly reports what lies ahead, without promising Utopia nor crying that the dangers are too great, so return to the land of the forefathers. Though his counsel is as to progress and not as to ultimate destiny, though he disclaims ability to blueprint the new realm, and though his wisdom and experience do not permit him to accept tradition as a sufficient guide to what lies before, nevertheless he is trustworthy. His trail does

start here and go forward, and if some obstacle arises his craft and art and honesty are sufficient to overcome it or to lead to a candid admission that a retracing and a circumventing of the difficulty is called for. Reality, not personal pride in the divinity of his personal concepts, is his guide. We can be the scouts and the courageous pioneers for the coming social order, but we cannot be its prophets.

The great men who fulfill this function are not neatly gathered together into a society. They were independents like Arthur E. Morgan, Charles E. Merriam, Edward L. Thorndike. They, and fortunately many others like them, are the glorious living answer to the question, "What else is there?"

TRUMAN L. KELLEY

Gratuitous violence in argument betrays a conscious weakness of the cause, and is usually a signal of despair.—JUNIUS



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BOOK REVIEWS

BIOGRAPHY

BARNEY BARNATO. By Richard Lewinsohn. Illustrated. 275 pp. \$3.00.

In the Introduction, Emil Ludwig says, "I am woefully ignorant of economics, so I need some friendly translator who will breathe life and meaning for me into the dry rows of figures. Lewinsohn does this with heart and brain, with wit and humor, so that under his skillful treatment the driest rod of statistics will sprout forth blossoms of new life." Further he says, "Today Lewinsohn has given us a description of that semi-naïve adventurer, Barnato, whom in spite of all his financial alertness he considers a brother soul to Charlie Chaplin."

He was born Barney Isaacs, son of a lower middle-class couple. When he became an actor the last name was changed to Barnato, from "Barney too." The stage career proved none too successful. Following news of the discovery of diamonds in South Africa, in 1871, Barney sailed for Capetown. His first feeling when he arrived in Africa was one of disappointment. However, loaded in an ox-waggon, he set out for the diamond fields. The trek carried him across the Great Karroo. After sixty days the journey ended. David Harris, his cousin, who had preceded him to Africa, said to Barney, sadly:

It's nothing but a game of chance, and for every one who wins there are a hundred others who lose. And even those who win manage to lose it in the end.

Barney, alone in Africa, determined to show his worth. Finally, having acquired a reputation among his competitors, he and his brother formed a partnership, resuming their old stage name, Barnato Brothers. Barney chose Kimberley for a digging site, spending nearly all their capital. His luck again proved good and they were soon repaid. The battle was won. Prosperous years

followed. The rumor got out that Barney was connected with I.D.B. (Illicit Diamond Buying.) There was no evidence to prove this. He went back to London, but, unable to adapt himself to London life after seven years in South Africa, he returned to Africa, promising to send Harry (his brother) to an office in London. Now he was "King of the Diamonds."

For about ten years Barney Barnato and Cecil Rhodes lived in close proximity without, however, coming into contact. It was Barney's alliance with Rhodes that was to be the beginning of a bad end for Barnato. Politics and semi-military adventures were wholly unsuited to Barney's mind. Crash came in 1895 at an unexpected moment. Banks and broking firms in London and Paris went under. Rhodes failed in the unification of South Africa—Rhodes the great Empire Builder, the Prime Minister of Cape Colony. Barnato had had no hand in the catastrophe. He had been in London at the time of the conspiracy. Following all this Barnato's health gave way. Ill and miserable himself, Barney was obsessed with pity for the sufferings of others. His death occurred en route to London from Africa when he jumped into the sea.

"Of great industrial magnates he is the only one to have taken his own life without a financial motive for doing so. Not only did he die a millionaire, but the edifice he had constructed was soundly built. His mining companies were to remain among the most important concerns of their kind in the world."

At the inquest the following verdict was returned:

"Barnett Isaacs Barnato, aged forty-four, death by drowning while temporarily insane."

Determination, adventure, courage, pathos, tragedy—such terms as these apply to this life of a modern romantic, who was, no less, a realist.

BEYOND DARK HILLS. By Jesse Stuart. E. P. Dutton and Company, Inc. 399 pp. \$3.50.

This is an interpretative autobiography of a Kentucky mountain author. Born of Scotch Highland ancestry, amidst grinding poverty in the hills near Greenup, Kentucky, the boy spent his days on a sterile farm wrestling a bare and meager existence from the hostile and resistant soil. Of sturdy mountaineer stock, brave and proud, independent and virile, he early proved his mettle.

He writes descriptions of the inhabitants and the life of the mountains—hunting, revivals, immersions, tobacco and berry raising, a mountain school, fighting, making crossties, opossum hunting, Whippoorwills' song, fishing, bright evening skies, red whiskey,—all these and many others are subjects for his facile pen. His experience as a boy was similar to that of country boys elsewhere, particularly in the mountains.

But while living in the mountains his boyish dreams were of things beyond the dark hills. Early an ambition had been aroused to go to college, and Harvard was the object of his fond hope. His first adventures into the larger world were at Camp Knox and as an employee of a carnival company. To earn money to further his plans it was necessary to earn. Work on the home farm aided the family but did not provide financial return for him. There are vivid descriptions of his labor in the steel mills of Ashland, Kentucky. Attendance at Harvard had to be given up. Admission was sought at Berea, Kentucky, but was refused. He pens true descriptions of undergraduate life at Lincoln Memorial University, Harrogate, Tennessee, and as a graduate student at Vanderbilt University. His adventures as a superintendent of county schools in his home county are thrilling.

Meanwhile his flair for writing was growing and receiving appropriate recognition. Although his English themes written

at college did not win the approval of his instructors, his gift for writing was finally recognized, and Stuart was given recognition long overdue by his professors. He submitted his poems to magazines and finally they were accepted and the checks began to come. Poetry—especially sonnets—flowed easily from his pen. The present volume carries many of them. It is for this writing that he first became famous. When more than seven hundred poems, which he sent to a magazine were accepted, along with the contract came the comment: "This is a great book of poems. It is like a big river with tributaries of life entering in. It is like a symphony of the wind." It is this freshness and uniqueness that has made his *Man with a Bull Tongue Plow* so successful and that has created the wide demand for his *Head O'W Hollow*.

So success comes finally to the young poet of O'W Hollow. The tang of the country, the zestful originality of one who had to wrest his living from the soil, far removed from the artificialities of the city and the industrial revolution, and the individualism bred in the lonely hills, when perfected by wider experience, blossomed into prose and poetry with freshness of subject and uniqueness of expression. Passionately loving his native hills, his own people, and the quiet of the outdoors, he has captured his own moods and enshrined them in vivid and sincere phrase. His story carries a two-fold inspiration: first, because it is a youth's ever-new struggle for success against seemingly unsurmountable barriers and difficulties; second, because it carries mature reflections on life. As a story it is more exciting than a novel and, being life, is truer to life than fiction.

DRY GUILLOTINE. Fifteen Years Among the Living Dead. By Rene Belbenoit, Prisoner No. 46635. Illustrations by a fellow prisoner. E. P. Dutton and Company. 345 pp. \$3.00.

If this were fiction, one might accuse the author of subjecting the reader's credulity

to an excessive strain. It is, however, the grim autobiography of a man who is still alive, and the truth of the narrative is vouched for by William LaVarre, fellow of the Royal Geographical Society. The text is based upon the original translation from the French by Preston Rambo. The book has gone through ten printings, and it is my hope that it may go into a sufficient number to make it possible for all intelligent readers throughout the world to learn of the horrors of the Devil Island prison. Were there not confirmatory accounts from numerous other sources, *Dry Guillotine* might create doubts even with its reliable confirmation by Mr. Lavarre. Man's inhumanity to man has reached, in Cayenne, the nadir of human brutality. The author discusses in frank detail, not only the physical brutalities of the prison, but the gross immorality, the filth, the pathetic psychology of the prisoners, and his account of his escape and the year long struggle through Central America on his way to the United States. One lays down the book with indignation at white heat toward a nation which, calling itself civilized, sanctions what very few, if any, primitive tribes would condone. The author, we understand, is in New York, broken in health, a mere shadow of a man. He is the only one who has escaped from Devil's Island to remain alive long enough to give a full account of this modern hell. The book is written simply, without heroics. It should be filmed.

FURTHER. By Amelie Posse-Brazdova. E. P. Dutton and Company, Inc. 388 pp. \$3.50.

This book is an answer to the demands of many readers and critics to be given "a little less world history and a little more of the Brazda family's own life." Although the author suggests that the reader only take out the story "when he wants to get away from his own thoughts," many a reader will become so completely lost in the story that he finishes it at one sitting

willingly. *Further* suffers nothing from being a translation from the Swedish. Many thrilling experiences are recounted of Mme. Posse-Brazdova and her children traveling from one country to another in Europe. The incident about the sleep-provoking bag with the Czech customs officials is a top-notch. They questioned the contents of the bag being just right and so "Steffi's" inside had to come out. All this was holding up the train and the station inspector yelled that he could not let the train wait any longer. "I grew angry, for Steffi's entrails were dribbling out, so that she was growing flabby and disgusting and was losing all her pleasant and characteristic firmness. I had no intention of travelling farther with her in that pitiable condition; there would be just nothing left on my arrival." She continues, "So I raised my voice and told them in plain German that in the first place I was Swedish and in the second I know the train was not allowed to go until all the passengers were through the customs. And now I demanded needle and thread to repair the injuries they had inflicted on my treasure. I was so insistent that the tiresome officials had to give away, and after much hemming and hawing one of them went across the yard to wake up his old woman, who hunted out sewing materials for me. And there I sat on the custom house bench in the first rays of the rising sun and carefully sewed up again the ripped corner, while the publicans, the conductor and the stationmaster stood round about me jumping with both feet in their impatience. They looked as if they would burst with fury when with joyful and triumphant equanimity I began to stitch over the seam for the third time to make certain that it would hold. But I felt it was no more than just to them . . . and above all I found it thrilling to see how far I could push my advantage."

At this time Madame with her children and nurse was on her way to her native Sweden from Rome. Despite the state of Europe in 1919, she set out. A number of

times the children had to be sent on while she used her wits to get herself and baggage through the officials. Later she and the children found themselves back in Rome. She and her artist husband often were in the company of musicians. One night at her home, Bruno Walter and Luigino Francchetti alternated at the piano till two o'clock in the morning. Walter played through the whole of Schonberg's symphony that they had missed hearing in concert. "The best of the whole evening, indeed one of the most unforgettable things I have ever heard in all my life, was when Walter with a cigar in the corner of his mouth and in a not very beautiful voice but with the most musical rendering fell to singing Mahler's *'Lieder eines fahrenden Gesellen.'* He passed on at once to the first Symphony, constructed on the same motif, which I had never heard before. On me it had the effect of a revelation."

Once an unusual entertainment took place at the Piccolominis. The high spot of the evening was when "Toscanini, Pick-Mangiagalli, and Respighi with the Beethoven face all squeezed together on the piano seat and played Carmen, Lohengrin and Debussy's *'Après-midi d'un faune'*—a six mains, and, mark you, all three compositions simultaneously! But yet there was no chaotic cacophony; thanks to their dexterity and power of rapid adaptation it sounded quite beautiful." She continues her description, "They went on to the Ninth and Eroica Symphonies treated as Viennese waltzes, Sousa marches or Jazz Blues, slid from one composition over into the other and played every sort of irreverent prank and trick. Since two of them were themselves composers and all three experienced conductors, they know every note of their scores by heart, and enjoyed with boyish high spirits being able for once to handle them in this disrespectful fashion."

Toscanini, she says, "had a certain touch of primitive simplicity of almost childlike directness; it had a peculiarly endearing

effect in a man of his universal culture." One recollection of this maestro is priceless:

Toscanini was once conducting the Rome Philharmonic Orchestra. In the middle of the concert the electric light suddenly went out; the workmen at the power-station at Terni had decided to stage a demonstration. The players couldn't see the conductor's movements, so continuation was impossible. Nobody wanted to leave as the Wagner part of the programme was just about to commence. A resolute lady stood up on her chair. Her father was the largest candle-maker in Rome and she offered them enough candles to let the concert continue if some car-owner would go home with her. One half hour later they returned and called for one hundred volunteers from the students in the gallery. These placed themselves between the music stands with long wax candles in their hands as living candlesticks. Though Toscanini conducted as usual by heart, the movements of his hands had to be visible by the members of the orchestra, so candles were placed close together round his desk. Soon it became so hot that the maestro had to shed his coat, and then he stood in his shirt-sleeves and conducted *Karfreitagszauber*, the overture to *Tristan*, and the *Liebestod*. We had a strong feeling that only thus ought these stupendous compositions to be played, with the audience invisible in the darkness and flickering church candles on the platform. There was the same difference in his performance during the first and second halves of the concert as between the cold and perfect radiance of electric light and those guttering, warmly alive wax candles.

Later with her children she went on a visit to Capri where, also was Masaryk. The children insisted on calling him simply "Masaryk," the younger boy explaining that "there's lots of 'Prissedenti' in the world but only one Masaryk." Her husband had painted Masaryk's picture.

Later Madame had to go to Paris for her health. Following a Parisian spring she was back in Italy for a last year. After this the family left the Rome they had become attached to and, after 14 years there, moved all their possessions to Lichov.

Among her other famous acquaintances was Mussolini, whom she first met in November, 1923. Her husband was to represent his own country at the Biennial Exhibi-

tion and so they naturally had a visit with Il Duce. The latter said quite frankly that he did not understand a single thing about plastic art. For him the subject was everything and the execution nothing.

The titles of different sections of the book are worthy of note:

Alla Marcia. *Andante Animato* (1919-1921)

Intermezzi. *Tempo Rubato*

Aria Caprese. *Allegro Vivace* (1922)

Un Poco Meno Agitato. *Sempre Allargando* (1923-1925)

For its numerous side-lights on modern culture, its captivating naïvete, its humor and deep understanding, as well as its alluring readability this autobiography deserves a four-star appraisal.

JACOB A. RIIS. *Police Reporter, Reformer, Useful Citizen. Illustrated.* By Louise Ware. D. Appleton-Century Company. 335 pp. \$3.00.

Jacob Riis was born in Denmark in 1849. He spent his youth in Ribe. He learned something of writing and typesetting, for his father was half a journalist. His father hoped that Jacob would become a literary man, but he was finally apprenticed to a carpenter in the town. A short time later Jacob went to Copenhagen to continue his training. Here he lived from 1865 to 1869, when he returned to Ribe. In the spring of 1870 he decided to come to America.

When Riis landed in America, the latter was having growing pains. Everything was overcrowded. For four days he hunted for a job. On the fifth day he landed a carpentry job. News of France and Prussia being at war made him dash from Pennsylvania, where his job had carried him, to New York. He arrived in New York with one cent in his pocket. He expected to be in the army immediately, but he had no luck in this respect. One by one his clothes were pawned. This did not prevent his being put out in the street, however, for lack

of rent money. He then left town to look for work in the country. A priest up in the Bronx gave the half-starved boy a good solid meal.

After having no luck in getting work, he returned to New York, this time with twenty-five cents from his odd jobs in Mount Vernon. Again, he attempted to enlist in the army, but his efforts were futile. He spent weeks tramping the streets. During these months he noticed many conditions of labor and of housing which he felt needed improvement. In 1873 there was a nation-wide crisis. He wanted a newspaper job but was ready to take anything honest that was offered him. In 1873 he obtained his first newspaper job with the New York News Association. It paid him \$10 a week. In 1874 he got a job in Brooklyn as a reporter and then as editor of the *South Brooklyn News*. Seven months later he bought the newspaper for \$725. By June, 1875, he owned the paper free of debt. It was a one-man newspaper. He had to do every bit of the work himself.

Later he was converted in a Methodist revival meeting. His experience that night made him determine to consecrate his pen to the work of human betterment. In 1875 he sold his paper for \$3,000 and went to Denmark. There he married Elisabeth Gjortz and brought her back to America. They retained a distinctly Danish atmosphere in their home. They had three children. Finally, in 1877, Riis got his chance on a New York newspaper. He became a reporter for the *Tribune*. Rushing back to the office one day, hoping to make the edition with a story, he ran into a man and knocked him down. It was none other than the city editor who asked him if he always rushed like that. This proved to elevate him to the position of a police reporter. He hurried off and sent Mrs. Riis the following telegram:

"Got staff appointment. Police Headquarters \$25 a week. Hurrah!"

Thus, began his life work which cen-

tered around 301 Mulberry Street. Now he had the opportunity to do something about the other half, about whose lives he was so familiar. In his reports he "lifted the reader beyond the world of Mulberry Street to the realm of things of the spirit. He had, in short, become an artist in human-interest appeal." The years, 1886-97 were the period of greatest activity for Riis. Besides newspaper work, he wrote numerous magazine articles and published three books. One of these was *How the Other Half Lives*, the publication of which book brought him one of the greatest friends of his life, Theodore Roosevelt. It is interesting to note that, on account of the striking similarity of the men, Riis was on more than one occasion mistaken for Roosevelt. During this period, "he battled against the police-station lodging-houses, urged the razing of Mulberry Bend and the establishment of a park in its place, advocated better schools, pleaded for more adequate working conditions for the laboring man, bespoke further legislation to restrict immigration, and urged wider control of the liquor traffic. In his lectures he showed the astonished public what life in the tenements was like."

Many references are made to his home life. He planned that his autobiography should not only "acquaint the public with reform movements in which he had participated," but that it should "be a labor of love in which was unfolded the romantic tale of a plain young carpenter who, surmounting all handicaps, had won the princess and 'lived happily ever after.'"

In 1895 Theodore Roosevelt came to Mulberry Street to serve as President of the Police Commission. June 15, 1897 saw the opening of Mulberry Bend Park—the great day for which Riis had been waiting more than fourteen years. He received no invitation to attend and say a few words. That night, "he realized that victory in the accomplishment of a good work and not personal recognition is the really important thing in life." In 1899 he went on his

third trip back to Denmark, this time to gather material for certain articles he was going to write. He received a general letter of introduction from Theodore Roosevelt, governor, which "described Riis in glowing terms as a useful citizen."

His friendship with Richard Watson Gilder and Doctor Jane E. Robbins, frequently referred to, he treasured. His autobiography, *The Making of An American*, he dedicated "to Lammet" (name he gave his wife soon after their marriage and which means "lamb"). It had a big sale. "Vivi was trying to find out why they were 'making such a fuss over Papa.'"

In 1905 Mrs. Riis died, and in 1907 Riis married again, this time to Miss Mary Philips, a St. Louis society girl, twenty-five years his junior. Jacob Riis died in 1914.

He always had a tender spot in his heart for the Jacob A. Riis Neighborhood Settlement at 48-50 Henry Street, New York City. Riis was more of an American than a Dane. He will live as one of America's genuinely socialized citizens. In all of his books one sees portraits of a sterling friend of man!

POSTSCRIPT TO ADVENTURE. By Charles W. Gordon. Illustrated. Farrar and Rinehart, Inc. 430 pp. \$3.00.

Postscript to Adventure is the autobiography of Ralph Connor, patriot, author, minister, statesman, to whom life was one long adventure. He was born at the Indian Lands Presbyterian manse at Glengarry, where, he says, "we were 'cribbed, cabined, confined' by civilization." His father was a Highlander from the "misty glen of the Garry" and his mother was a member of the Robert clan. In 1870 his father was called to Zorra, Western Ontario, a more developed section of Canada. Following high school, Charles Gordon (his real name), taught for a year and a half in a country school before entering Toronto University where he was active in rugby football and music, being a member of the

glee club and quintet. Following graduation he went on a canoe trip with Robertson, his eldest brother. This trip lasted two months and took them through the country north and west of Lake Nipissing. Besides paying his way through the university he and his brother saved enough for a year's study in Edinburgh with the other members of the quintet. At this time he says, "We had no knowledge of life of our country or the world outside. Life was still a wonder." He met Henry Drummond—an epoch in a man's history, the meeting of this perfect Christian gentleman. Other friends he made were Dr. Alexander Whyte, Marcus Dods, Rabbi Davidson. By song and by story Edinburgh was conquered.

In college he had heard Dr. James Robertson, superintendent for twenty years of missions in the Presbyterian Church in the West. In 1885 Charles Gordon was at his own mission field in Southern Manitoba. In 1890, after his mother's death, he went two thousand miles away from his home to the Presbytery of Calgary, the largest presbytery in the world, where he grew to love the country and people among whom he worked, and became the "sky pilot in the foothills." At the end of four years, after a second call from Winnipeg, he left Banff (Calgary). He spent one year in Edinburgh with his old professors. August 1894 found Charles Gordon a missionary in the western outskirts of Winnipeg. He was the first minister at St. Stephen's Church. In 1896 he toured the western missions with the superintendent.

Black Rock, a successful novel with a purpose, resulted from an article too long for ordinary publication. The name "Connor" was taken at this time. His eyes had fallen on the abbreviation: "Brit. Can. Nor. West Mission." In wiring the signature the original "Cannon" was changed to the Irish "Connor," the telegraph operator not being familiar with the former. *Sky Pilot* and *The Man from Glengarry* followed. The first two books give an authentic pic-

ture of life in Western Canada, the material coming from his personal experience. George Doran became his American publisher.

He visited the United States where he met Mark Twain and President Theodore Roosevelt. In 1917 he went to war as Chaplain of the 43rd Cameron Highlanders of Canada. He worked in the front lines. There he learned that "courage is an attitude of spirit toward danger that I am quite unable to define." He tells many stories of his experiences in the war. His battalion once left him "safely asleep in camp but he found his way as did Wellington's officer, he marched to the sound of the guns."

The death of his friend, the Colonel of the battalion, made necessary his return to Winnipeg. Here he notes that the change in spirit of the people of Quebec during the last years of the war was the saddest in all Canadian history. He was sent by the Canadian government to see President Wilson in an attempt to bring America into the war on the side of the Allies. He made his first American speech before a group of Yale men. Following an ovation, he spoke on the issues of the war, carrying his audience with him. This speech aided in persuading the United States to enter the war.

He worked for peace in industry. He preached the sermon with which the League of Nations opened its deliberations. To him the defect in the plan for a League of Nations was "the failure to organize for the promotion of world peace, the *goodwill* of humanity." He was active in support of peace and democracy.

Unknown by the younger generation today Ralph Connor was once near the head of authors of best sellers. The prime tang of his romances, their exaltation of manly qualities and social service, as well as the strength and simplicity of his style entitle him to an important place in modern fiction. His autobiography will be given far-flung welcome.

R. F. D. Charles Allen Smart. W. W. Norton and Company, Inc. 314 pp. \$2.50.

"This book is intended to be a picture of life on a farm in southern Ohio in the nineteen-thirties." The author has used the handiest models of interest to him. Therefore, the farm is his own and the central human figures are himself and his wife. "There is nothing else in the world like this little Ross County, this Ohio, this America; there is nothing else like it at all." He is interested in local history—its study can enrich and clarify the present. "Above all . . . I hope the time will come when all young people can grow so freely that their chances in life cannot be altered by the survival or death of older people whom they love." Working on a freighter during vacation from college, he learned that intellectuals do not need to fear manual work and that they don't need to feel inferior to manual workmen.

The author was once a professor who in his youth visited his aunt at Oak Hill farm in southern Ohio. She left the farm at her death to the author and his sister. After he had been in Ohio for a short time he returned to New England and married a lady who had spent her youth in Baltimore. Both he and his wife were then past thirty. When they arrived in Ohio he forgot to lift his bride across the door. Both knew, though, that she would always have to walk on her own two feet.

There is too much to learn in country life for it to become dull. The author enjoys farming. He feels that his respect for science, and ability to hunt out humbly pertinent information, may compensate in part, for his relative weakness and inexperience. Learning in the country is a very slow process in comparison with that in the city. The author is much more interested in production and use than in profit money, and trade. He has small talent or taste for management. His political and economic notions are definitely radical (he says). His farming, in which he has been engaged for

the past three years, consists of extremely small potatoes. He says that his "kind of farming is not for incompetents and weaklings; it is for people who have no interest in "getting ahead, who like animals and plants more than machinery, processes more than figures, solitude more than most company, and a hunting cap more than a derby hat."

The basic ideas, acquired from three years' farming are: "(1) Under present circumstances, every farm should be as self-sufficient as reasonably possible. (2) Buy as little as possible, of fertilizer, tools, labor, food, clothing, health, pleasure, and everything else. (3) Sell as little as possible. (4) Take part in Coöperative buying and selling" (debatable). Here he points out that he does not advocate self-sufficiency to a fanatical extreme. Bellbridge, also left to him and his sister, a farm three times the size of Oak Hill, of much better land, and farmed by a superior man named Kincaid, affords comparison with Oak Hill. Despite the superiority of the other farm, the author prefers to be where he is. "The final answer, the final principle, I think, for small and new farmers, is a specialty, a trained and marketable ability that can be combined with farming."

In a slow and easy manner he goes into the problems of farming. He gives a lengthy discussion of the reproduction of various animals, the shearing of sheep, making hay, harvesting corn—the real victory, repairing fences. Effective repairs are always preferable to tearing down and building anew, but the latter sometimes becomes necessary.

He next discusses the business of farming. Among other things he tells "how not to buy sheep." "Small farmers, and especially small farmers from the city, simply must have a cash crop."

In the country one is more dependent on nature, less on society. Closely related to production and business, and to pleasure, are the processes of keeping well fed, clean, warm, and comfortable. These processes form a major part of one's life. The garden

is important, the flower as well as the vegetable. A wife who is an intelligent and thrifty hedonist is even more important. To the people who invited them in zero weather to their house to dress for a Charity Ball and turned "the bathroom and the best bedroom over to us," and took time to "supply us quickly with tall, stiff drinks of hot whiskey" he thinks a reward hereafter will come. "I hope that on some night when it is cold in Heaven, and their wings are frozen, someone will send us up to them from Hell, bearing hot water, towels, and hot drinks."

He and his wife could both dress comfortably, efficiently, and appropriately for ten to twenty dollars a year, apiece. As for entertaining, they do almost none except for house guests who can "take it." In the three years they have had sixty visits from about forty-five or fifty old friends.

The author says one important reason for his going out to Ohio to live was to be able "to have more fun in my work, and more work in my fun." Certainly he has prepared the city cousins for their visit to their country cousins. Charles Allen Smart, A.B., R.F.D., has written a "down-to-the-earth" book.

THE LAST GENRO. By Bunji Omura. J. B. Lippincott Co. 422 pp. \$3.50.

That preciseness and restraint which characterize the Japanese print has been translated into words and literary form in this historical novel of the last of the Genros of Japan. There are few books that give American readers any contemporary backgrounds, from a pure Japanese source, of this aggressive and subtle race of people. Mr. Omura has accomplished a real task in his presentation. His attitude is democratic and occidental. His antecedents are oriental. The result, from a literary standpoint, is unique in texture and manipulation of plot, character, and sequence of events. As a study of the political and social beginnings of the westernized Japan of the last century it is critical, sympathetic and

thoroughly documented.

Saionji Kimmochi, now eighty-eight years old, is the last survivor of that important and traditional group of elder statesmen who have served Emperor and country since the Meiji Restoration. In the increasing tempo of westernization and expansion he has been the one constant, the one reliable single source of check-and-balance, and for the people of Japan he remains, even in his retirement, the last symbol of national equilibrium.

According to custom Saionji Kimmochi was adopted by the important Saionji family while at the same time keeping close relations with his own father. When three years of age he acted as child-chamberlain to the Emperor. At twelve he was appointed Middle-General of the Right Imperial Court. His instruction in the etiquette and graces of smoking, drinking and courtly procedure had been undertaken and already accomplished. Emperor Komei regarded him as affectionately as he did his own son who was to become Emperor Meiji. At the age of eighteen Saionji led the Samurai against the Shogunate in defense of his Emperor, beginning as warrior a career which he instinctively refashioned into that of a diplomat and statesman. For it was at his own insistence that he was sent to France for a liberal education. And all through his life he held for France a deep love as for a foster mother.

Returning to Japan he began lecturing on law at Meiji Law School. His old governess Sagami came to take care of his household. It is Sagami who represents the conventions and traditions of old Japan, who serves her master in the ancient ways of love and fealty. And it is undoubtedly Sagami who intensified that part of Saionji's character which remained steadfast to the old Nippon while devouring and digesting the principles and rules which governed the greedy and vital new culture of the West.

Because of his radical and able teaching Saionji was drafted by a group of young liberals who wanted to attack the estab-

lished Sat-cho bureaucracy. Saionji's more conservative brother stopped this venture, which had taken shape as a radical newspaper, by appealing to the Emperor for a decree forbidding Saionji to remain as editor. Finally convinced that he could achieve more by working with the Sat-cho group Saionji was persuaded, a year later, to join them. Working firmly and quietly in this group of politicians he was instrumental in bringing about the adoption of the Imperial Constitution and the Imperial Diet. From Cabinet Minister to Party President, Prime Minister to Elder Statesman or Genro he was calmly alert to every opportunity for fostering democratic and socialistic legislation.

It is this consistent building of humane socialistic legislation coupled with nationalistic pride and sagacity in furthering Nipponese expansion at the expense not only of China but also of Russia, Germany, England, and America that gives substance and stature to the man Saionji as well as to Japan the rising power. There is little available material on the social characteristics of present day militant Japan for the general reader. Mr. Omura does not even implicitly editorialize on this theme. His book is one not of apology or explanation but of factual presentation. In all the years of diplomatic maneuvering in which Genro Saionji was necessarily involved for national survival there is presented a distinct desire on the part of Japan to deal honorably in international transactions. In point of time the statesmen of the New Japan are but children amongst the diplomats of other nations. The Paris Peace Conference, at which Saionji was the Japanese representative, was the first large group at which they were accorded the status of representation on a basis of national equality. And by implication there emerges from Mr. Omura's book a new awareness of the pulse and purpose of a people who took over western culture to survive, and in the process of surviving imitated the prime brute law of their adopted culture, imperialistic aggression and expansion.

As a novel *The Last Genro* must be accorded full honors. The personal life of this elder statesman is unconventional, vivid, and remarkably honest. According to family tradition the goddess of "biwa" music to which the Saionji family was especially dedicated would, out of jealousy, strike dead any woman whom the men might marry. Saionji Kimmochi did not, therefore, marry any of the three women by whom he had children. Each woman represented the culmination of a physical cycle of his life rather than a mental or spiritual part of his personality. Only Okiku, high-born geisha girl, the mate of the first half of his maturity remained faithful to him during the succeeding two affairs. And now, in the best romantic tradition, as old people they are again affectionate and abiding friends.

Here, in beautiful, clear-water prose that often becomes the most delicate and melodic poetry is the intimate life of upper class Japan. Merging and shading with events of national policy are the excursions into matter of fact routine and the customs of daily existence. Occasionally there is sly gusto and lustiness carefully placed and enlivening. Always there is a deliberate, minute concern that slowly achieves the rarefied objectivity of a series of Japanese prints carefully placed in due order. Also of great interest and use to the reader is the full glossary in the back of the book and a complete listing and explanation of all geographical places mentioned during the story.

GRACE GOLDEN

EDUCATION

ELEMENTS OF ECONOMICS. By Charles Ralph Fay and William C. Bagley, Jr. 562 pp. \$1.80.

This revision of a standard economics textbook for high schools will be a welcome addition to the long list of usable books in the social sciences. The subject matter is the traditional material found in other economic treatises. The usual topics are treated in simple, non-technical language, and the definitions are definite and lucid.

The text is embellished with diagrams and graphs which add clarity to the discussions. As a supplement to the text itself there are a number of teaching aids. True-False tests, exercises and problems, and selected readings which follow each chapter will make the pathway of the student easier and will assist him in securing an intelligent understanding of the reading materials.

While the general subject matter follows the pattern laid down by the more conservative authorities on economics, there is brief mention of more radical and recent solutions for problems such as socialism, communism, syndicalism and anarchism.

In the revision, care has been taken not to alter the former textbook radically. Such changes as are made have been in the interest of clarity and of bringing the subject matter up to date. A book such as this may be valuable for every citizen, since the financial transactions which it describes form so much of the woof and fabric of present day economic life. It is true that even leading economists are now somewhat at sea regarding the most conducive methods for rehabilitation of the tottering financial structure of America. Were all of our citizens to understand a little more clearly the fundamentals which underlie the economic order, there would be less opportunity for the mere politician and economic illiterate to capitalize upon the "wild-cat" Utopias which grow and flourish so abundantly in every time of distress.

FILM AND SCHOOL. By Helen Rand and Richard Lewis. Illustrated. D. Appleton-Century Company. 182 pp. \$1.12.

Realizing what a powerful influence moving pictures exert over us, it is high time for modern movie-conscious people to learn more about them. When we do this we will have added an important contribution to our education.

Three suggested aims for motion-picture evaluation are as follows:

1. We want to develop the habit of thinking of moving pictures as instruments that present

information, stimulate our interest, and form our social attitudes.

2. We want to "develop an understanding of the influence of the motion picture upon the information, attitudes, and conduct of children, youths, and adults."

3. We want to develop the ability to evaluate moving pictures critically; we want to be able to evaluate their interpretation of life, their technique, and their art.

Film and School is a handbook for high school use. The set-up of the entire industry is explained. Plans for rating, reviewing, and criticising moving pictures are outlined. Suggestions for the program of a motion-picture club are made, as well as many further suggestions for the better evaluation of pictures that might well be used by people in general. Fifty-seven interesting pictures illustrate this study. A number of these are taken from recent productions.

This short, complete study of the moving picture will interest adults as well as young people. Seldom before has it been brought to our attention just what takes place behind the scenes and how important this phase of picture-making is.

Only when we can properly evaluate movies, can we put them to the use of which they are so capable, the betterment of society, as well as the enrichment of recreation.

FUNDAMENTALS OF EDUCATIONAL PSYCHOLOGY. By O. B. Douglas and B. F. Holland. The Macmillan Company. 588 pp. \$2.50.

It is always a problem in selecting a textbook for educational psychology to find one which covers all the "fundamentals" without including all of the teaching problems, and to discover one which is more than a mere smattering of courses in Education which are to follow, overlapping other courses.

The authors in the present instance, avoid this tendency towards diffuseness. The general outline of the chapters is similar to books of the older organization. There are chapters covering such subjects

as perceptual learning, conceptual learning, associative learning, sensori-motor learning, bodily structures and their functions, and inherited functions and capacities. In common with several books which have appeared recently, there is a chapter devoted to the anatomy and physiology of the nervous system. It is well illustrated with diagrams.

The scope of the treatment is adequate. It summarizes the essential knowledge which is now available in the subject. It is eclectic in its point of view and yet a unified organization is maintained. It does not neglect personality and emotional development although it recognizes that this, important as it is, is only one phase of the whole subject of psychology. It gives a rather more ample discussion of measurement than most textbooks do. There are questions for discussion following each chapter and there are also sources and references, the latter rather general in character. Students will wish that the authors had made references to source materials in the text more specific, so that the source of the information could be more easily found.

The format of the volume is attractive, and the binding is durable. All in all it is a very satisfactory volume for a beginning course in educational psychology, and it will doubtless enjoy wide use and distribution.

MENTAL CONFLICTS AND PERSONALITY.

By Mandel Sherman. Longmans, Green and Company. 319 pp. \$2.25.

In the present volume Doctor Sherman continues on a more advanced level his studies given somewhat elementary treatment in his well-known work, *Mental Hygiene and Education*. Writing as a physician and Doctor of Philosophy, Doctor Sherman's approach to mental conflicts and personality is that of an experienced psychiatrist. In the present volume he considers the genesis and nature of conflicts, and such related topics as attitudes, culture, inferiority and insecurity, sex, neuroses, and anti-social behavior, all of these receiving

concrete and "case" study. As one would expect, the volume is scholarly and technical, but sufficiently clear in its style to make it intelligible to an experienced reader.

The main thesis of the book emphasizes the findings that mental conflicts are not single, but that they appear in patterns. Conflicts, it is important to know, "do not usually arise suddenly but develop gradually as the individual meets more and more difficult problems, as he matures." Doctor Sherman studies these patterns of conflict in the light of carefully scrutinized and evaluated experimental literature.

The book has been organized as a text and, therefore, includes in the Appendix "Suggestions for Discussion and Further Reading." These directions for study are unusually well stated. The book deserves adoption as a text in courses in educational psychology or mental hygiene. The author is Associate Professor of Educational Psychology and Psychiatrist at the Autogenic School at the University of Chicago.

ON THE REFORM OF EDUCATIONAL RESEARCH. By Robert Ulich. School of Education. Harvard University. 26 pp. \$.25.

The following questions are raised by Professor Ulich in this important brochure.

Do the new institutions produce a superior type of teachers and school officers, and do they help in other practical ways to improve the education of the country?

Do they produce in their own work as university departments a standard, a spirit, and a literature superior to those produced by the older educational institutions of this and of other countries?

It is impossible to answer this first question in a definite way. Passing of time has brought new problems, making a comparison of the old and the new difficult. If modern public secondary schools are evaluated only in the light of the intellectual achievements of the older selective secondary schools, the conclusion is not correct. But, "if, after all, we compare the attainments of the science of education with the

effect that the political and economic sciences—let us also include theology—have had upon the organization of our modern life, then I think the professional educators do not come off so badly.”

The answer to the second question of whether the modern ‘expansion of our Schools of Education has brought about an equivalent improvement in scientific creativeness is difficult when any precise evaluation is attempted.

“How much useless discussion and twaddle, how much waste of wonderful enthusiasm, could have been avoided, if the teachers of all grades had been able to examine new propositions in the light of the great traditions of human thought!”

“In our educational theory and practice we omit too easily the question of the basic goals and aims of our human existence, we deal with them often as if they were illegitimate invaders in the well-organized and scientific modern world.”

Now, Doctor Ulich considers the way to change the existing condition. He says that “it would be an error to think that these means” (changing the curriculum on all pertinent levels of schooling as well as changes in the requirements of the entrance and final examinations) “alone will provide the desired ‘broad cultural background’ and enable us to make a personality out of a student.” No reform of the training of teachers can be carried on without a simultaneous examination of higher education as a whole. Two points are considered. “The first is the specialization of modern studies, the other the question of the general educational and cultural meaning of higher studies for the modern student. The organization of an Institute for Educational Research is suggested. This would be a means of correcting the present situation. Cooperation of study of problems in other fields with those in the field of Education would prove beneficial to all. Two series of books should be a further project of the Institute. One series would bring to the public the results of the research of the

members of the Institute and the other, historical in character, should include in the editions of the works of authors who have essentially determined the course of education. This Institute should become a place where a more embracing spirit of higher learning might develop; “more than that, where education might be directed or re-directed toward its duty of being a guardian not of knowledge only but concurrently of true humanity.” “We want the Institute to become a seed-bed from which qualified personalities and scholars may go as future leaders into all the various institutions which are interested in the organized effort to construct a better society.”

PREFACE TO TEACHING. By Henry W. Simon. With a Foreword by Abraham Flexner. Oxford University Press. 98 pp. \$1.50.

Doctor Flexner suggests, in his Foreword, that his only adverse criticism of the *Preface to Teaching* is that the author omits the word “humor.” Doctor Flexner believes that humor is a necessary qualification of good teaching. With this I heartily agree. *The Preface to Teaching*, however, is a unique volume. As a textbook on teaching, it is miraculously brief. Divided into two main parts, Professor Simon considers in Part I, “Why the Teacher Cannot Reform the World,” “What the Teacher Can Do for Society,” “What the Teacher Can Do for the Individual,” “What a Teacher Should be Like,” “How Not to be a School Marm,” “Your Future.” In Part II he discusses, “Preparing Lessons and Facing the First Class,” “How to Make a Class Interesting or the Art of Teaching,” “The Two Kinds of Discipline (Keeping Order and the High Discipline of Learning).” Between the two parts there is a direct message to parents. The little book is packed full of wisdom. Intended for beginning teachers, it is of equal value to the more experienced. Professor Simon heads each chapter with significant quotations and, throughout, main-

tains a style which entitles the book to a place in general literature. It is not a profound essay on principles or psychology of teaching, but a delightful realistic interpretation by means of vital case references. The book is handsomely published. Professor Simon has set up a model that other educators might profitably adopt.

PROGRESSIVE EDUCATION AT THE CROSSROADS. By Boyd H. Bode. Newson and Company. 128 pp. \$1.00.

Progressive education has now arrived at the stage in its development when it may expect and will receive a critical analysis at the hands of its best friends. Especially noteworthy as criticisms of the movement are two small volumes which have appeared this spring. The first, *Experience and Education*, written by John Dewey was delivered as a lecture before Kappa Delta Pi at the Atlantic City Convocation. The other, by Boyd H. Bode, is the subject of this review.

The author pays tribute to the much "of great and lasting value" which progressive education gives to American education. But he also notes "aberrations and errors," which are due to the fact that the progressive movement has sought to secure "respect for personality" and maximum development by simply emancipating from the formalism which is exhibited in traditional points of view. "If progressive education is to fulfil its promise, it must become consciously representative of a distinctive way of life." And that path is the pathway of democracy! The evangelism of the progressive movement must be turned, so the author thinks, to "working concepts" rather than "absolute principles."

Traditional progressive practises and tenets or at least its recent concepts are criticized. "Interest" the educational conjurer's word, must be more than an appeal to an immediate fancy or whim, and must be an aroused activity which has "a recognized bearing on the way of life which the

individual accepts as his own." Young people must have a "gospel to live by" and education must "emancipate the pupil from dependence on immediate interests." Similarly, the doctrine of "felt needs" is found to be inadequate, unless the specific needs are related to a "basic need, in terms of which all other needs are determined." Guidance is needed for the exact reason that the child himself needs the help of others. And "growth" must have direction and a plan. We "come back to subjects" and if the intelligence of the pupil is to be liberated, there must be "logical organization" and more than that. The question of values must be raised anew.

But it would be a mistake to infer from the title that the author has lost his belief in the movement designated "progressive." It is rather that he wishes to clear the fog from some of the glib concepts and assumptions held by many of its devotees so that real education may have a chance to perform its function. "Progressive education has a unique opportunity to become an avowed exponent of a democratic philosophy of life, which is the last remaining hope that the common man will eventually come into his own."

SCHOLARS, WORKERS, AND GENTLEMEN.
By Malcolm S. MacLean. Harvard University Press. 86 pp.

Out of the cross currents of conflict the author sees certain opposing forces moving at the present time. Contemporary conflicts are primarily aroused over the ends and aims of education, and a "Three-cornered" aim has resulted, i.e. the preparation of "scholars, workers, and gentlemen." Academicians act as if only scholars are wanted, whereas there is need for interpretation as well as for amassing facts. Amidst the multiplicity of courses which are fragmentary areas of the broad field of knowledge, the student is bewildered and we are now groping to substitute a common language of ideas for the intellectual

Tower of Babel which has been built by specialists. The research worker, the scholar, has his place in the educational scheme of things, but his work must be supplemented by the interpreter as well.

But the person who wishes only professional or occupational training is little, if any, better situated. In fact, he is often worse off. Overstressing the vocational robs life of much of its grandeur. Likewise the training of gentlemen! "Culture" has for long been a word with which to conjure. Now it takes this form; now, that. Just at present "character education" and "personality" courses are the vogue. "In our time we have a heavy dosage of this from Cou   to Carnegie, and through every variety of attack from cosmetics to heavy scientific college courses in behavior." For the purposes of his discussion the author defines the cultured person as "one who knows, is unafraid of, and is adjusted to the temper of his own times."

A solution is proposed for these paradoxical aims, and for the resolution of the differences in point of view. "Structures must give way to dynamics in education." Learning and education are here conceived as having three phases: the learner, the social side which comprises human society, and the teaching and learning environment. Three channels of learning are necessary: skills and techniques, general education, and focused training which is intensive. The project method is severely criticized because as a group activity, it forces interests to emerge for an entire class at the same moment, and compels a whole group to give collective attention to the same activity. Rather than this the author would break down the educational lockstep, give individual instruction, and inspire self-direction in the student.

The little volume summarizes the best of what is now being done typically in many schools to vitalize the college curriculum and to bring the education of the student into line with his fundamental abilities and

interests in this way making it really effective by preparing him for scholarly work, for professional or vocational activity, and for the leisurely pursuits of the everyday man of the world.

THE COMMUNITY SCHOOL. Edited by Samuel Everett. D. Appleton-Century Company. 487 pp. \$2.25.

This book is a report of the Committee on the Community School. It includes a number of different community-school programs, each of which was written by a member of the committee.* The emphasis throughout is upon a closer relationship between public schools and the areas they serve. Public educational institutions should investigate and make use of the resources they have in their particular vicinities. Likewise, local agencies should make use of the educational facilities. The local community in reality is a school where adults and children learn through study and action. These studies, reported, attempt to develop the necessary unity between theory and practice. Each member of the committee is either now engaged, or has recently been engaged, in carrying on community-school programs. Of the nine programs included, two are being developed in New York City, two in the Chicago metropolitan area, two in the rural South, one in rural Michigan, one in the Dakotas, one in the Territory of Hawaii. All are concerned with public education with the one exception, that of a private secondary school in New York City. Three programs are intended to meet the needs of the underprivileged mixed racial groups, and two of well-to-do urban communities. Others deal with community-school work among Indians, for negroes, in a consolidated rural school district, and in a workers' school. William H. Kilpatrick

*The members of the Committee on the Community School are as follows: Leonard Covello, Edgar M. Draper, Myles Horton, H. Gordon Hullfish, Allan Hulsizer, Frank E. Midkiff, Paul J. Miner, Paul R. Pierce, George I. Sanchez, H. A. Tape, and Samuel Everett.

wrote the introduction. In it he emphasizes the significance of the community approach in education. Man is inherently social. Every element—his selfhood, his mind, his conscience, his individuality, his sense of personal responsibility—is tied up with the social situation. To become adequately social young people must live the full social life. They will become what they do truly live. In the properly conceived coöperative community enterprise lies all worthy living, and from it, properly conducted, will flow directly or indirectly all needed education. The community interest is the interest of democracy itself. The school which aspires to the promotion of community sensitivity will concern itself with the problem "of building experience consciously designed to create individuals whose values and understandings leads them to cherish a way of life that shows an active desire for the progressive extension of common concerns among all men. This is the final meaning of democracy."

Mr. Paul Misner, in his contribution on "A Community Educational Center," defines certain important terms. "Education" should be substituted for "school." It is "a dynamic social function designed to meet the more inclusive individual and social needs of all persons at any stage of their development." Community is used to "suggest a neighborhood group whose planning is in terms of purposes which always seek their points of reference in the larger world community."

A number of educational and social issues fundamental to the establishment of the community school are discussed with the position of authors with regard to them. These issues are as follows:

(1) All life is educative *versus* education is gained only in formal institutions of learning.

(2) Education requires participation *versus* education is adequately gained through studying about life.

(3) Adults and children have fundamental common purposes in both work and

play *versus* adults are primarily concerned with work and children with play.

(4) Public-school systems should be primarily concerned with the improvement of community living and the improvement of the social order *versus* school systems should be primarily concerned with passing on the cultural heritage.

(5) The curriculum should receive its social orientation from major problems and areas of community living, *versus* the curriculum should be oriented in relation to the specialized aims of academic subjects.

(6) Public education should be founded upon democratic processes and ideals *versus* the belief that most children and most adults are incapable of intelligently either running their own lives or participating in common group efforts.

(7) Progress in education and in community living best comes through the development of common concerns among individuals and social groups *versus* progress best comes through the development of clear-cut social classes and vested interest groups which struggle for survival and dominance.

(8) Public schools should be held responsible for the education of both children and adults *versus* public schools should only be responsible for the education of children.

(9) Teacher-preparatory institutions should prepare youth and adults to carry on a community type of public education *versus* such institutions should prepare youth and adults to perpetuate academic traditions and practices.

To achieve this new approach to education, current academic thinking and practices must be revised. "The whole approach to community education becomes functional through the discovery of individual and community problems and through attempts to deal with such problems more effectively. In this whole approach the schools accept, and attempt to further, democratic purposes and the improvement of the social order."

The appendix includes an annotated bibliography.

THE INSTRUCTIONAL PROGRAM. Its Organization and Administration. By Frederick Arthur Ford. Prentice-Hall, Inc. 458 pp. \$2.75.

In his Preface, Dr. Ford states that "there must be change and growth in keeping with the changing social conditions in which we live." In his book he has attempted to bring together into a unified whole the latest and best theories and practices of the fields of the educational philosopher, the mental hygienist, the educational psychologist, the school administrator, the supervisor, and the specialist in classroom procedures, in such a way as to magnify the child, his experiences and the favorable social outcomes of these experiences. Says Dr. Ford, "I have attempted, first, to work out a coördinated and integrated program designed for a master program on a state-wide scale; second, to reveal a comprehensive bird's-eye view of the master program, and, from this, the smaller details vital and necessary in carrying out the larger program; and, third, to outline improved organizations, state and local, and to clarify the functions of the personnel involved in them.

"The present aim of education is all inclusive. The educational program is the selection of and the utilization of experiences that are to influence the individual in the realization of . . . social efficiency." By social efficiency is meant "the possession of the abilities, attitudes, ideals, skills, and knowledge which make it possible for one to fill his place in the social group, with pleasure and profit both for himself and for the social group." It means really living during youth as well as during adult life.

Education is a function of the state. The state board of education is elected by the people. This board selects a state superintendent of education. The purpose of the entire educational organization is to reach the child through good classroom instruc-

tion. To do this, "correct educational objectives must be established, the best possible organization of teaching materials and pupil activities must be sought, the best possible teaching techniques must be developed, and the best possible procedure for knowing that the educational goals are being achieved must be built up."

The state supervisor of education is in a position of direct leadership in all educational activity. To make the situation clear, "supervision is the establishment of a comprehensive, well-balanced instructional program and the determination of definite techniques for launching, executing, and checking the results of such a program; it is the coöperative unfolding of the immediate and ultimate aims of education; it is the coöperative construction and interpretation of the curriculum; it is the sympathetic awakening of the potentialities in teachers and the tactful direction of their energies—it is this and more. It is the activities of the well-merited personality energetically engaged with a group of co-workers in an effort to fulfill the aim of education—the development of social efficiency."

Before launching any new supervisory activity on a state-wide scale, research and experimentation of the proper type must be carried on. State supervisors should occupy positions of leadership in the formulation of educational philosophy. The educational objectives in the minds of the state supervisors and the supervisors of smaller units should not differ greatly. If all persons occupying positions of leadership participate in its formulation and adoption, the program for the ensuing year is strengthened. The state supervisor is responsible for developing curricula and selecting teaching materials. Regional conferences are helpful in launching and carrying out the state program. The supervisor must, at all times, be prepared to do expert demonstration teaching and observation. He should be alert in his quest for efficient leaders. By working through the state superintendent, he may succeed in

securing favorable legislation on the certification of teachers. Well-trained teachers are necessary for success of any kind in this field. Four items are suggested for inclusion in the supervisor's annual report: "First, a clear statement of objectives; second, a clear analysis of procedures followed in attempting to achieve the objectives; third, data intended to reveal the degree of success attained; and fourth, a statement of logical activities which should be undertaken during the ensuing year."

The educator wants to know the following: the desirable types of citizens; the activities which, when participated in, will produce these types; the stimuli which, when properly brought to bear on the organism, will result in the desired activities; the most effective techniques of arousing stimuli in settings that are natural and true to the life situations of the child; and knowing these things he wants to see the teaching personnel develop skill in the artful use of these techniques. To do this he must have a working knowledge of the nature of the individual child and the conditions of his learning. The skilled teacher has many opportunities to awaken inner urges in the pupil and guide activities that follow. Learning implies biological change. The supervisor must first ascertain the status of students to be taught in his unit, and then establish attainable goals.

Twentieth century aims of education are all-inclusive. Included is the fundamental principle that *education is life*. Since service is an important source of happiness, developing a wholesome spirit of service is one of the main objectives in the educational program. The success or failure of the local supervisory program depends very largely on the plans of the supervisor as to how he aims to achieve the goals set forth in that program. The position of the local supervisor is unique in that he has more direct and more real authority locally than has the state supervisor. Included in the devices that the local supervisor may employ for the purpose of improving instruction

are teachers' meetings, written communications, research and study courses for teachers, demonstration teaching, scientific selection and organization of teaching materials, lesson plans, observations and interviews, and motivation.

There is the need, in the rank and file of school systems, for a formal organization of teaching materials. The selection of such materials and activities will be governed very largely by the educational aims most desirable for achievement. They should be so organized as to use the principle of apperception. They should be filled with present day developments, and not cling to those of the past. The influence of the moving picture cannot be overemphasized. The whole problem is made more difficult on account of the fact that the school only has the youngster about one twelfth of his time. The writer recognizes the plea for a new day in education and declares that we are now ready for this new day.

Here the author describes the various methods of teaching. He calls them the *techniques* and reserves the term, *method*, to apply primarily to the biological changes in the nerve tissue of the human organism when learning takes place. The question considered is what are the most favorable activities on the part of the teacher which in turn will motivate and bring about the most favorable results in learning. At the end he makes an evaluation of the techniques, sponsored as they are by different schools of thought.

All activity of the supervisor should have as its ultimate goal the bringing about of favorable activity on the part of the student. Through the teacher he can reach the pupils within his territory. The supervisor, teacher, and pupil must coöperate in bringing about the desired activity. Special emphasis is placed on the student's part in developing efficiency in study.

The program for the evaluation of pupil activity resolves itself into a program of testing and grading. "Probably one of the

greatest fallacies in the teaching profession today is the one practiced in connection with the testing and grading of pupils." Teachers' programs on this point vary *greatly*. A new and better plan of testing must be carried out. Usually the improvement in instruction in a general way is largely the responsibility of the principal. He must be an active leader. One plan for the improvement instruction is that of campaigns. A campaign may run for a period of three or four years, each year being improved through the achievements of the previous year. The author has devoted six chapters to the discussion of different campaigns. He outlines campaigns in spelling, reading, arithmetic, language, guidance, and the social studies.

Better coordination of community agencies is essential. The school needs to become better acquainted with the purposes and functions of all other social endeavors of the community. The community council is suggested as a coordinating agency. The best good of the community should be the aim. Important agencies in the community are the schools, the home, the church, public health, industry, the press, fraternal organizations, chambers of commerce, the parent-teacher association, fair associations, the films, leisure occupations, and placement service. Cooperation here would mean greater social efficiency.

At the end of each chapter a list of selected references is given.

The Instructional Program offers the educational administrator a comprehensive study of the responsibilities of his office.

THE MANAGEMENT OF LEARNING IN THE ELEMENTARY SCHOOLS. By Ernest W. Tiegs. Longmans, Green and Company. 306 pp. \$2.80.

Dean Tiegs, in referring to the present confusion which has surrounded elementary education for the past decade, states, "Never was American youth experimented with on so grand a scale or with more uncertain guidance." Thousands of educators will,

doubtless, shout "Amen." In the interest of offering more intelligible and practical guidance, Professor Tiegs considers, in the present volume, significant elements of a basic theory and philosophy for elementary education. He has sought "to identify and evaluate certain important elements of the present program of elementary education, briefly sketch their histories and present, them in the perspective" in which he views them. By such means he hopes "to free teachers from some of their dependence upon the exigencies of conflicting counsel and imitation of devices and method," and by integrating the basic principles of elementary education with their specific application to pupil guidance. The material appears in two parts. The first, entitled, "Philosophy and Theory," deals with objectives, materials, procedures, outcomes, units, activities, and class management. The second part, entitled, "The Curriculum in Action," considers, in minute and realistic detail, integrated subject matter in all of the elementary school subject matter fields.

The book is richly supplied with tables, figures, and pictures. There are questions, exercises, and bibliographies. Aside from its scholarly treatment, the particular value of the book lies in its adaptation of scholarship to the actual classroom situation. The author gives a picture of the school as it is and abundantly recognizes the fact that teachers must be awake to the immediate problems of the classroom, and that in the classroom educational philosophy is subjected to an acid test. Professor Tiegs has put his educational philosophy to work, and all students of elementary education, especially beginning teachers on this level, will, doubtless, bless him for giving them a guide that combines sound scholarship with wholesome common sense.

THE PSYCHOLOGY OF LEARNING THROUGH EXPERIENCE. By Henrietta V. Race. Ginn and Company. 377 pp. \$2.00.

Written for students of education and

for elementary teachers who are already in service, this book takes for its goal the synthesis of psychology, philosophy and methodology. It seeks to integrate the knowledge which a teacher needs about the concept of experience.

The general point of view is well expressed in the preface: "The psychology of this book is that of the connectionist school, as developed and typified by Edward L. Thorndike. The philosophy is that of the pragmatic school, represented by John Dewey in his theory and philosophy of education. The discussion of the emotions is a composite gathered from various sources and experiences which seem to offer contributions which will be helpful to teacher and child. The suggested teaching plans and procedures apply the principles of learning to creative education. The illustrations are realistic being taken from the actual activities of modern schools."

The book is clearly written, it is practical, and the illustrations are well chosen. The reader or student is assisted by a group of questions on each chapter, and by a short list of selected readings. There are ample case studies to illustrate and personalize the principles. The experience concept is employed consistently throughout the book. Education is conceived of as securing, interpreting, and using experience. Only through experience which is meaningful can education be real and vital. The mistake is not made of emphasizing experience merely for its own sake. It must result in the increased power which comes from valuable growth. Freedom is that freedom only which seeks and attains profitable goals.

The fundamentals of educational psychology are covered adequately, and this should be an excellent textbook for a course in psychology for elementary teachers.

YOUTH EDUCATION TODAY. Sixteenth Yearbook. American Association of School Administrators. 509 pp. \$2.00.

"One of the primary purposes of public education in America has been to help youth

find their places in our social and economic order." To do this "we shall examine youth in the social scene of today. We shall search for both the inner incentives and the social stimuli which affect daily activities. We shall examine the routes open toward the longed-for goals of growth, development, and achievement." Youth and society must work hand in hand. Society must provide certain opportunities and youth must assume certain responsibilities, "to the end that . . . democratic ideals may be perfected and perpetuated in the United States of America."

Youth Education Today considers many questions that affect the status of youth today. Youth have many advantages with which they start life: a strong body, a sound mind, a skilled hand, and a society conscious of youth's needs. Problems of youth are: (1) *economic* (most important and far-reaching), youth is insecure financially; (2) *social*, youth needs intelligent guidance into the adult world; and (3) *educational*, youth needs preparation for life.

The dynamic and life-centered curriculum as discussed in the book merits six criticisms of the present curriculum are as follows: (1) apart from other life, (2) not adjusted to modern life, (3) doesn't reflect aspirations of youth, (4) not adapted to individual differences among students, (5) doesn't keep pace with latest developments in psychology, and (6) too little attention to emotional and social attitudes. The dynamic and life-centered curriculum should help to harmonize youth's educational development with his fundamental needs and interests, with his social environment, and with his whole life career. The following principles of curriculum of construction should be observed in organizing a dynamic, life curriculum: (1) *individuation*—the development of the individual in harmony with his fundamental needs and best interests; (2) *socialization*—the education of the individual in harmony with the needs and possibilities of his social environment; (3) *integration*—the attainment of educa-

tional values by bringing together and unifying the processes and outcomes of education; (4) specialization—the provision of special training and services required both by individuals and by society; (5) dynamic approach—the facilitation of purposeful learning and dynamic teaching; and (6) guidance—a curriculum emphasis which contributes specifically to the individual's educational, vocational, recreational, and social career. Two general curriculum patterns are discussed: (1) the college entrance pattern, and (2) the five-core area pattern. The five-core areas are: (1) language arts; (2) social relations; (3) home and vocational arts; (4) creative and recreative arts; and (5) nature, mathematics, and science. The dominant themes of the five-core areas are respectively: (1) language, (2) society, (3) security, (4) individual development, and (5) science.

Personal relationships involve two needs of the young person: first, how to live with himself; second, how to live with others. Effective citizenship, social usefulness, and personal happiness depend in large degree upon adjustment of satisfactory personal relations. The conditions under which the individual grows up greatly influence his ability to have satisfactory personal relations.

Creative citizenship sets four goals: (1) to cultivate a deep regard for democracy and an intelligent appreciation of democratic institutions, (2) to develop those qualities of character and methods of action which are of special significance in a democracy, (3) to develop the willingness and the ability to cooperate effectively in a democratic society, and (4) to develop an active interest in and concern for the progressive development of the democratic ideal. To reach these goals reorganization of the administrative policies of the school to conform to the democratic ideal must take place. Also, a dynamic life-centered curriculum focused on the current scene must be installed, and an active interest in and a concern for the advancement of the democratic ideal in the pupil's own life and

that of the society of which he is a part must be created. When this is accomplished, democracy will have a better chance of survival.

The adjustment and guidance of pupils in the regular day schools and the school's responsibility for the adjustment and guidance of out-of-school youth. The doctrine of equal educational opportunity for all youth is at present an ideal yet to be realized.

The yearbook considers also leadership of youth. The horizon of youthful ambition must not be hidden by the "brush" near at hand. Yet, the vision ahead must not "appear without a consciousness of the day-by-day life to be lived in reaching that land of maturity." Society must protect its youth through the transition period. This protection is accomplished largely by institutions. "Society gives assurance to the young people as they emerge into independent action by gradually admitting them to political and economic organizations and teaching them the standards of ethical social life that are maintained. The direction given to and the effective achievement of this utilization of the tendencies of youth to grow into maturity are the functions of leadership . . . Leadership of youth must, therefore, be able to interpret life to young people and also point the way to and give impulse in that direction of the desired adult goals toward which youth is growing. Leadership must must be able to function in conditions as they are. It must contribute to the pleasures of the real active life youth is living." What are the qualifications for such leadership? Four studies were made to throw light on this question: (1) Qualities of leadership, philosophically considered; (2) Qualities of youth's confidants; (3) Qualities of recognized youth leaders; and (4) Qualities of teacher leaders. The leader must live with, enjoy, and direct the life of vigorous youth. He must do this with an idealism and an understanding which guides young people to a worthwhile, efficient maturity and adult life. This combination of the entertainment elements and the growth-direct-

ing influences young people say they most appreciate. Proper technic of guidance is necessary. Important elements are: skill in youth activities; sincerity and frankness; an appreciation of known psychological principles; and social understanding.

A survey of the leading American youth organizations shows that youth are not organized into any one particular movement and the organizations to which they belong survive because of the personal satisfaction which the members receive. The agitation attributed to the so-called "youth movement" is largely adult-stimulated and exists in a very small degree among youth themselves. Youth has been overemphasized as a distinct unit in America. The relation of youth to society has become somewhat distorted. "All that this social order asks of youth is that young people respond with an earnest attempt to make something of themselves."

The yearbook stresses the fact that there is a great complexity and duplication in the whole field of youth service. Two general theories have been suggested. "The first theory is that the school may extend beyond instructional duties and perform services for the child which other agencies have not performed satisfactorily." "The second theory limits the school functions to those which it has already demonstrated its ability to carry on better than any other agency." Some central point is essential. "Alert educational administrators will strive to make the school facilities and the school organization contribute as much as possible to the advancement of the whole community; but it is probably well to avoid any suggestion of reaching out overtly to absorb any function which is already being effectively and satisfactorily performed by some other agency." "A broadened perspective, embracing the whole situation of each youth and of all youth, is not a too difficult goal for members of our profession to set for themselves."

The appendix consists of the following:

A. Text of suggested law for community centers.

B. National private and governmental organizations with leisure-time services for youth.

C. Guidance services for school youth.

D. Guidance services for out-of-school youth.

E. Youth-adult conferences.

F. Purposes and activities of youth-serving organizations.

Following the index are the Official Records of the American Association of School Administrators, a list of members, an index of persons, and a subject index. No educator can afford to ignore this publication.

FICTION

ANNULET OF GILT. An Asey Mayo Mystery by Phoebe Atwood Taylor. W. W. Norton Company. 286 pp. \$2.00.

With each appearance of one of Miss Taylor's mystery stories, the wonder grows that Cape Cod can offer so many mysteries. It is no less surprising that Asey Mayo continues to be so virile and apparently inexhaustible of energy and ingenuity. In the present mystery story the reader will find high adventure, crisp character portrayal, dry humor, and an elephant named Frederick which plays an important role in the mystery. To the present reviewer the plot seems more involved than in the earlier Asey Mayo mysteries, but there is the same suspense and the same clever sleuthing. Asey is nearly killed. We suggest that Miss Taylor not allow him to become so dangerously involved for it would be a great loss to American readers if some day they should find that Asey had been killed by the villain.

DAWN IN LYONESSE. By Mary Ellen Chase. The Macmillan Company. 115 pp. \$1.75.

Dawn in Lyonesse, which covers a record of forty-eight hours, is the story of Ellen Pascoe and Susan Pengilly, but more especially of Ellen. Both are servant women, the children of fisher people. Cornwall,

England, is the background for these characters.

At the beginning, Ellen is recalling, while she lies awake at two o'clock in the morning in Tintagel, "other dawns in other places she had known." She was a simple woman. "Taken in all she was a plain woman, could never in the wildest flight of imagination be called good to look upon." Nevertheless, she faces tragedy with her chin up. She and Susan had been friends since schooldays, since St. Ives where they were in the fish. Now, Ellen wants to take Susan back to Tintagel with her where she has arranged with the manageress for her to work at the hotel, even though Susan has known real love with Derek that Ellen had never known.

The old story of Tristram and Iseult had become a part of Ellen. The American gentleman at the hotel had told her about the red book on the drawing-room table. She pored over it by the light of candles she purchased, taking it to her room under her apron after the guests went to bed and bringing it down early the next morning, before any one could miss it. This old story gives Ellen the strength, following Derek's funeral, to tell Susan:

"The old things there (Tintagel), they make people new once they learn about them. They get into your 'ead an' wake you up like the spring woke up you an' 'im. It's a good thing to be waked up, Susan, even though it costs a grievous lot. I'm not saying as 'ow you didn't do wrong. It's 'ard to say what's wrong or what's right when folks set store by one another. I 'ave the thought it's always been 'ard—for folks long ago the same as now."

Then, it was dawn in Lyonesse.

Readers who enjoy reading between the lines will find this brief novel deep with wisdom and beauty.

LOST SPRINGTIME. By Julian Dana. The Macmillan Company. 279 pp. \$2.50.

This book is "the chronicle of a journey far away and long ago." The June weather brought discontent to the author, sitting

behind a desk piled high with notes. She strolled out to the lake and sat down on a bench. Here it was that the friendship with Mr. Dillaby and Henry began. She had rescued the lady's dog and Mr. Dillaby had rescued Henry.

The three set out on a mountain trek to the Sierra mountains, to Lost Lady's Island. The Dillaby equipage was called the High Behind. It was a rare example of mechanical excellence in the year of 1927, but now the author had her doubts about its holding together for the trip. The author's trailer, a Paladin, glided smoothly in her rear as she followed the others. The author was intent on finishing a book, while Dillaby and Henry knock about together on excursions of their own.

Even in this secluded spot our party is visited by four intruders. They are even confronted with danger. "What-a-man Dillaby" got rid of the green-eyed man. Henry had called him this, showing genuine admiration. You see Henry was not an ordinary dog. Not only did he speak, but he said what he thought.

The grandmother of the author had met her grandfather in this very meadow. She had written the story down—the author had the old copy book with her now. It was the story of her grandmother's life from the time she was a little girl in Columbia until she and grandfather were married. It was this story that the author read to the other two members of the party at night as they sat by the fire. First, however, Henry inquired as to the length of the story. Then he decided that they could stand it in installments, for, he recalled, "Dog Heros of the Air" comes in serial form. After one evening of listening, Henry said, "Grandmother sounds like quite a girl. I have no real objections to listening."

Dillaby expressed the hope that the book the author was writing was progressing. Henry, however, suggested an open discussion of the book. "You're among friends here—why not let down your back hair?" Dillaby reproved him. "I'll bet all you scribbling people are alike," said Henry.

'Especially you reticent moderns—you feel, I suppose, that the quiet pig gets most of the swill.'” Mr. Dillaby accused him of lacking good taste in his remark. “‘The truth sometimes lacks good taste,’ said Henry with spirit. ‘But can either of you question me when I say that most of what these smart young men write would be at home in any pig-trough?’”

Said Dillaby, “When we go away, I think we’ll always remember the beauty and the good things about this spot . . . and each year we’ll build it up a little in our minds so that we won’t ever part with it. Kind of springtime memory—maybe a lost springtime—but we’ll have the best of it in our hearts, just the same. . . .”

Said the author, “And we knew that when we passed beyond Lost Lady’s Island we should lose—forever—the key to a dream. Return might mean another dream—it had meant that to me. But that would be the dream of another year, and this dream would be fugitive. Not lost, but painted with a brush that finds forever fresh the sorcerer’s pigments of remembrance.”

THE BLUE BED. By Glyn Jones. E. P. Dutton and Company, Inc. 245 pp. \$2.00.

This is a collection of short stories, weird and pathetic. The first, which occupies more than a third of the volume, is the story of an imaginative abortive revolution by the communists and socialists. Under the caption, “Born in the Ystrad Valley,” referring to a valley in which the steel workers lived, there is presented a vivid, gruesome picture of life among the miners. The main character contrasts effectively the effulgent life of the middle class and rich, with the poorer classes and turns cynical over the college courses in English which depict only the aristocratic classes, or if the poor are noticed, as in Shakespeare, it is merely as “figures of fun and the material for comic relief,” rather than as “creatures like his aristocrats, of suffering and passion.”

“The Kiss,” the second story, is rather gruesome in subject matter and treatment and certain elements are repulsive. The point of emphasis is the gangrenous hand of a worker, and its treatment by his brother. The description is terribly realistic. The other stories follow in similar vein.

The other sensuous shocking descriptions show flashes of genius. They are anything but staid and traditional delineations. For example, in describing a character he says:

“He was a strange person, small and dark with yellowish skin, the colour of cheap paper but very soft and smooth, and his black hair going back in waves from his forehead with the symmetry of a wavy postmark.”

Or notice this description of a woman: “Her face was thin, and white as an egg-shell, but lined almost everywhere as though a broken hair-net were spread over it; and most noticeable were the small sharp lines radiating from the reeving-string of her mouth. Her thin blue lids slid out again from the hollows under her eery brows, curving forward to cover under her eyes, along the curved ridge of her nose, and over her cheek-bones, the skin was thin and tight, shining, faintly luminous. And as she sat at the window with her mouth open the naked veins tunnelled blue and prominent along the backs of her hands lying crossed over her lap for weariness.”

The figures of speech are strong, original, striking and vivid. There is real drama in the stories. Fatalistic in their philosophy, the stories arouse sentiments of pity and sympathy for the under-privileged classes whose lives form the *motif* of the underlying character delineations. The volume is worth reading either for the stories or for the word pictures which are presented.

THE HOLLOW SKIN. By Virginia Swain. Farrar & Rinehart, Inc. 275 pp. \$2.00.

Leslie Drummond, a young doctor from Albany, arrives at St. Catherine’s for a visit with his uncle. It is an enforced vaca-

tion, because he "had caught a stubborn bronchitis in the fall and had been compelled at last to admit that a young doctor in his first year of practice does himself no good by coughing at his few patients and looking like a death's-head himself." "Lex" tells the whole story. He has left his old girl, Joanna, of the sophisticated type. For fifteen years his uncle has been in the Bahamas practicing medicine, away from all of his relatives and friends. No sooner does Lex arrive than the excitement begins. In fact two of the important figures later on he saw on the boat when he came down. Over drinks at Flanagan's, Dr. Stuart, his uncle, introduces Percy Isher, an extremely peculiar creature who has just obtained Chantrey House over the bid of Lady Mary. Nevertheless, she is anxious to measure the windows for the new curtains she plans to get "when you are through with it, of course," as she says to Mr. Isher. Chantrey House is an evil place and it is here that three murders take place. "Lex" is the chief one concerned with solving them. First, the negro butler is killed, supposedly by falling down the stairs. Next, the maid to Valentine dies. An autopsy shows it was from a snake bite though no trace of a snake could they find on the island. Then Valentine, the innocent young girl with whom Lex fancied himself in love, dies in the same way as her maid. At the end old Isher is dying and, though Dr. Stuart is sent for, he refuses to go. Two other characters in this vividly told tale are Freddie Blount and Sybilla Donne, guests of Lady Mary. They were there together though Sybilla had not yet obtained her divorce. Freddie gives Lex information about Isher's earlier life. As a matter of fact he had lived next door to Freddie and his family back in Dorset and there Valentine's mother had died though no one knew how. Valentine is an imbecile. This man Freddie has a habit of turning up at the most unexpected moments. He is a dancer and after he dances at the Grand Colonial with Mignonetta, the daughter of a Hai-

tian princess, Sybilla breaks off with him. Freddie, broke, makes many attempts to leave and get back to New York. Yet, it is Chantrey Hall and the murders and Lex and Lady Mary trying to solve things, that make up the story of *The Hollow Skin*.

THE MYSTERY AND THE DETECTIVE: A COLLECTION OF STORIES. Edited by Blanche Colton Williams. D. Appleton-Century Company. 364 pp. \$1.00.

This collection of mystery and detective stories fills a growing need for a collection of material which should have a significant place in the English curriculum. Miss Williams has made a wise collection from the writings of such authors as Richard Washburn Child, Algernon Blackwood, Melville Davisson Post, E. Phillips Oppenheim, Brander Matthews, F. Marion Crawford, Frank R. Stockton, Edgar Allen Poe, O Henry, and several other authors of mysteries and detective stories. Accompanying each story is a biographical sketch of the author, very helpful directions for reading, and frequent lists for more extensive reading. With such a guide teachers of literature should have little difficulty in directing this unit in literature. The enormous increase of mystery and detective stories will, doubtless, require additional volumes under Miss Williams' editorship. There is a growing opinion that the mystery and detective story will be fully accepted as literature. Certainly such fictive characters as Sherlock Holmes, Philo Vance, Hercule Poirot, Father Brown, Asey Mayo, and Mallory Queen, and several others should be known by high school students. Miss Williams gives an effective plan whereby such acquaintance may become possible.

GENERAL LITERATURE

FIRST STEPS IN WEAVING. By Ella Victoria Dobbs. Illustrated. The Macmillan Company. 85 pp. \$1.00.

This book may be considered an introduction to the art of weaving, written for

the person who knows nothing of its terms, its tools, or its procedures. It is suitable for either amateur weavers or elementary school teachers. Among the interesting statements in the book the following represent the content as a whole.

The beginning of weaving dates back to prehistoric times. Skill in weaving progressed with civilization. With mechanical inventions, weaving moved from home to factory. Today, weaving is coming back as a fine art and a hobby for leisure time enjoyment. "Above all it gives the worker that supreme satisfaction: 'I did it all by myself.'"

Weaving appeals to school children. Certain fundamental processes, however, must be mastered before the worker can achieve his purposes and desires with any degree of success. Weaving terms are divided into several groups. The first group relates to the threads to be woven; the second, to the loom and its parts; and the third, to the texture of the finished cloth. Short definitions are listed alphabetically. Important among the terms are: warp and woof, warp beam, cloth beam, shuttle, beater, dent, mesh, taut, and selvedge.

Darning is the basic weaving process. The *plain weave* (muslin) results when the threads are evenly spaced in each direction. This weave may be modified as to texture or color. The *twill weave* (diagonal) or *overshot weave* may be used. Weaving requires a means for stretching the warp threads firm. It is possible to use a home-made apparatus. This may be a loom to be held on the lap, a table loom, or foot-power floor loom. Directions and suggestions for making such looms are given by the author. The progress that has been made in weaving on a harness is outlined. Weaving on cardboard is a simple process. However, use of box frames and looms, requiring only a little energy, will greatly increase the educative possibilities. The adult may profit by making samples on cardboard.

Suggestions are made as to what to use for warp and how to estimate the required amount. Explanation is given for setting up, and weaving on, a weaving frame, a two-harness loom, and a four-harness loom. The overshot weave, plain twill, and modified twill are outlined by steps.

The greatest pleasure comes to the beginner through making something that can be put to immediate use. With this in mind, articles possible on a weaving frame—plain weave with color variations—are: mats, bags, cushion covers, scarfs, and small rugs. On a two-harness loom all the above articles may be woven more easily and in better quality. More articles that may be woven are rugs for the floor, cushion covers, scarfs, table runners, and luncheon sets. The designs may be more varied on a four-harness loom.

Weaving is an educational process. In any way used, weaving offers a fascinating medium for creative expression, as many school exhibits have shown.

Twelve references are listed for further help to the student of weaving. An index is included.

MACMILLAN'S MODERN DICTIONARY.
Compiled and edited under the supervision of Bruce Overton. The Macmillan Company. 466 pp. \$3.00.

Here is a dictionary for the professional worker as well as the high school and college student. The title, "Modern Dictionary," accurately describes the scope of the work. Much attention has been given to words in current literature and current events. The more than one hundred thousand words, phrases, and other entries contain numerous alphabet terms, idioms, biographical sketches, slang, and colloquialisms. Each word is printed in black face type, and the columns have been arranged to facilitate quick reference. The editor has wisely omitted illustrations, and, thereby, gained space for inclusions that give the dictionary its distinctive serviceability. It is

a book that should be on the desk of all students, readers, writers, and speakers.

THESE NAMES OF OURS. By A. W. Dellquest. Thomas Y. Crowell Company. 296 pp. \$2.50.

As has often been abundantly shown, surnames have grown out of common names, later changing to proper names with a specialized meaning. The antiquarian finds much joy in seeking the root meanings, the origins of things. The author has produced a book which supplies a means of ready reference for the beginnings of the various names individuals bear.

How exhaustively he has covered his subject may be seen when it is stated that there are fourteen pages of name-elements, four columns to the page, from which it is possible to determine thousands of surnames which are not mentioned specifically in the body of the volume. The main body contains the names of greatest interest. For each one or more of the following items are given: derivation, historical development, distinguishing features of the family, variants and abbreviations, other derivatives.

Here it may be noted that Appleton is an English local name meaning "a town of apples"; Bancroft, "a small pasture on the hillside located along the banks"; Beck, "a small river"; Begg, "little" or "shorty"; Byron, "a brave man," "a bear"; Cohen, "priest"; Harding, "the camping place of an army"; and Wadsworth, "the settlement at the ford."

The author is an editor, a stamp and coin collector, having published several books on these subjects. Associated with his father in the business of collecting old and rare books, he had every opportunity to acquire an interest in, and a knowledge of, old books and manuscripts, and was therefore in a strategic position to pursue his hobby of delving into the meaning of names.

This is a delightful book both for "browsing" around and for specific reference.

HISTORY

A HISTORY OF THE BUSINESS MAN. By Miriam Beard. The Macmillan Company. 779 pp. \$5.00.

Business men have been the victims of their virtues. They have been neglected as subjects of historical literature. As a class, they were not engaged in the fantastic cruelties, the *crimes passionnels* and massacres for pleasure which endeared other kinds of men to the general public. As an individual, the business man was quiet and restrained. He lacked significance as well as eccentricity. He favored that which accorded his immediate prospects of profit. Not only was the business man careless of history, but he was also continually in opposition to the agrarian-military groups which were the essentially history-conscious elements in society. He opposed the idea of change to the principle of continuity. Sometimes he has been at the bottom of the social and political scale. At other times, he has known very few and brief periods of genuine triumph. "It was his antagonism to the history-conscious feudal classes which made history, and at the same time deprived him of a history."

This unique book, the biography of a type, is a collection of details. It is intended to present an assemblage of facts about the development of the business man and his influence on the rest of society. The narrative is divided into five parts. The story begins back in the Homeric Age. Then it is carried through the era of the independent merchant-rulers and into the age of the Renaissance festivals (period of great boom followed by financial crash). Next one sees the business man gaining wealth through royal privilege, and finally, he is confronted with a new dilemma in big business and mass-democracy. The part headings are: The Heritage of Antiquity; The Patrician City-Ruler; The Monopolist; The Individualist; and The Big Business Man.

It is the very rich men of every time

who have actually been in control of political units, not personal property. A king who enlisted Fugger, the rich, on his side was not thought of as entering into a political alliance with an independent economic principality, but as borrowing money. Yet the following is pointed out: "No king of Europe had such a newsgathering system as Fugger and Gresham perfected. No king dared to lay taxation or representation upon his restive towns and nobles; if he had tried to he could not have collected the taxes without a competent bureaucracy and, in those times, the only good bureaucrats were those watched by the shrewd eye of Fugger."

Throughout the book there is a running comparison with familiar business institutions and habits of our own day, which serves as a sort of standard. The notion that only those nations which had balanced their budgets could obtain credit from business men seems to have had as little force in the 17th as in the 20th century. In 1557 the king of Spain was hopelessly bankrupt, "yet the blind business man went on lending to him until Spain was bankrupt a second time."

Throughout the book there are interesting anecdotes reflecting the business man's psychology, for example: "Merchant circles have ever had the tendency to achieve in fashion the distinction they cannot easily gain through titles, and so it was in the Middle Ages. When the merchant was forbidden to advertise his wares, he was all the more eager to show off his person, majestically draped in fur and golden chains. He was not always subtle in his choice of methods. The rich traders of Thuringia, who wore little bells on their girdles that tinkled at every step, can hardly escape the charge of being a little *loud* in their dress."

This book may not appeal to the general public. Nevertheless, it is a scholarly achievement, the part concerned with the business man before 1800 being, in my opinion, the best. The publishers have given the book a handsome format.

PHILOSOPHY

A DEMOCRATIC PHILOSOPHY. By Wendell Thomas. Correlated Enterprises. 148 pp. \$1.50.

Three philosophers are here studied in "an attempt to clarify the goal and method of democracy." Each philosopher, in his own way, supports democracy. Each of them is studied separately, under three headings: The Man, His Message, and An Estimate. It is the purpose of the first to present a living thinker meeting the problems of his day; the second to defend and explain his teaching; and the third to evaluate his work and respect to consistency and present significance.

Dewey represents liberalism. His philosophy of science and education covers both the empirical British tradition and the rationalism of the Continent. According to him, "the art of living . . . is education." He has stressed scientific method. The goal of scientific method is shared by the individual, but individual development is not the goal. Instead, its goal is the coöperative control of man over nature for aesthetic ends "We must abolish individualism by achieving with socialized economy a socialized 'spiritual authority' that will nurture and direct the inner as well as the outer life of individuals into paths of peace and artistic creation."

Marx represents socialism. He expressed in economics and political science the meaning of the Jewish-Christian working class movement. Legal and political forms are rooted in the "material" conditions of life. He named his conception "materialistic" in opposition to Hegel, whose conception of history was called "idealistic." It included more than the ordinary materialism. A better term would be the productive or economic. Before all else, Marx was a revolutionist. The Russian revolution was directly inspired by his teaching. Marx was inherently a Hebrew prophet. The similarity of the teachings of Jesus and

Marx is surprising. The two men were striving toward a permanent order of peace and coöperation, but their means differed. Marx favored a violent conflict between classes; Jesus rejected violence as the proper method. Those who take God's point of view cannot identify themselves absolutely with any one side of a conflict. Redemptive love, in the end, would be the basic method revolution.

Sankara represents a scientific theism. He develops a religious insight without which the significance of Jesus will never be adequately understood. He lived in India sometime during the first thousand years of our era. He became a sannyasi (wandering holy teacher). His task was to point out a way of release from life's bondage. There were three steps in Sankara's method of gaining release from life's bondage: first, to study the scriptural revelation "That thou art"; second, to test the truth of this revelation by means of doubt involving experiment and debate; third, after the doubt has been laid to rest, to meditate on the divine until the desired blissful knowledge arises. Several illustrations of the relation of the divine self to the cosmos are given; "As the ocean moves through restless waves, and remains in them, and is also before and behind them, so the Self moves through restless individuals, remains in them, and is also before and behind them in eternal repose." When we realize that the individual soul is really one with the infinite self, then we are free from the burden of sin, free from the bondage of impulse and law, free from the torment of fear. The reasonableness of his teaching appears in its tolerance, precision, comprehensive range, harmonizing capacity, and repeated reference to experience. He declared that the world is an appearance of God. His conception of God supplies an adequate groundwork for scientific and democratic culture. He is a genuine liberal. "For the modern age, however, his philosophy needs development along the lines indicated by Dewey and Marx," is the writer's opinion.

Each of the three thinkers aims at maximum freedom for the people. Dewey stresses experimental method, cultural unity, socialized education, and political action. Marx preaches working class consciousness, unionization, dynamic leadership, and directs as well as political action. Sankara recommends control of attention, boundless sympathy, solitary meditation, and pacific social organization. All three methods work toward the goal of freedom. *Democracy is government of nature, by the people, for the realization of beauty.* Democracy is possible if self-government is considered a means to the coöperative government of nature. Certain councils and research groups should become a vital part of the community. After learning the needed vocational techniques, each young man and woman will assume a share in government by joining one or more community organizations. A new kind of worship would rightfully be set up, not obedience to a code of laws, but practical devotion to beauty. Beauty demands truth and justice for its social attainment. If a peaceful democratic society is our end, we must use peaceful means to achieve it. Yet, in our present world, nothing less than a revolution will bring about this end. In the United States, a revision of the Constitution is necessary. The limitations of the old one are evident. The legislative power should develop popular interests through public education. The executive power should be integrated with the economic process itself through social ownership of social means of production. The judicial power should be transformed into a research organization to investigate situations, correlate special studies, and estimate the consequences of legislative proposals. If a nation could win recognition by performing heroic, peaceful exploits of world-wide importance, there would be less incentive to demonstrate prowess by war. The present need is that quality of life in which an endless variety of individual capacities are developed harmoniously as means to a rich enjoyment of

nature. It is individuality instead of individualism.

The foregoing references indicate that the author offers a challenging exposition of a three-fold democratic philosophy which might be the basis for significantly critical discussion.

TRAVEL

THE GOLD MISSUS: A Woman Prospector in Sierra Leone. By Katherine Fowler-Lunn. W. W. Norton and Company, Inc. 301 pp. \$3.00.

More and more books on travel and geographical descriptions tend to describe the furthestmost quarters of the earth. Sierra Leone is an area of about twenty-seven thousand square miles, inhabited by a thousand whites and a million and half natives, under the protectorate of Great Britain. The author, a New Englander, who won her Ph.D. degree in geology at Columbia University, was sent to South Africa to the International Geological Congress. In Cape Town she met her future husband and their married life began in London. When her husband was suddenly ordered to the Gold Coast and it was stipulated that he could not be accompanied by his wife, she determined upon an independent course to search out the mineral deposits of Sierra Leone. Hence the story.

Trekking through the jungles on three different expeditions she learned much about the natives, their habits of cannibalism, their customs and their manner of life and subsistence. Vividly and minutely she describes the perils of the journey, the natives, the chromium mines, the quest for gold, the jungle snakes, the rivalry between different prospecting companies seeking gold, the huts of the savages, the capital Freetown, itself.

The adventures are more thrilling than the *Perils of Pauline*, which are so well described in motion pictures but with this difference—that they are real. Malaria, poisonous snakes, the tropical sun, the hot Sahara winds, unsanitary food, all combined with unreliable and uncertain native help to make every day an adventure. The intent of the trip was to discover the mineral resources, but this did not prevent the author from making keen observations about the country, its inhabitants, its flora and fauna. The descriptions are minute and detailed, the observations on native life and customs are shrewd and incisive. It is a delightful travel book. A number of illustrations give point and direction to the context. It is a volume of absorbing interest, and adds another to the long line of faithful descriptions or out-of-the-way peoples and countries.

Happy is he who has laid up in his youth, and held fast in all fortune, a genuine and passionate love for reading.—RUFUS CHOATE

REVIEW OF CURRENT PERIODICAL LITERATURE

EDUCATIONAL

BARKER, EUGENE C. "The Changing View of the Function of History." *The Social Studies* 29:149-154. April, 1938.

The earlier concept of the place of history may be called the scientific, where so far as he was able, the historian sought to be *impartial, unbiased, and objective*. The New History, on the other hand, as it has developed and grown, until the *Commission on the Social Studies* "seems to say that the objective of society is a collectivist democracy." This the author of the article opposes. "Let us not lend ourselves and our subject to a campaign of propaganda either for maintenance of a *status quo* or for the establishment of Utopia!"

CONANT, JAMES BRYANT. "The Future of Our Higher Education." *Harper's Magazine* 176:561-570. May, 1938.

There are two aristocratic elements in American higher education: the perpetuation of a learned class, and the passing of privilege (wealth, power, social position) from one family to another, through successive generations.

Guidance is the most important matter of concern for higher education. Medicine, law and other professions must be selective. Opportunities for higher education must be more widely distributed by a system of scholarships.

CURTI, MERLE. "American Intellectual History in the Secondary Schools." *Teachers College Record* 39:467-474. March, 1938.

Here the thesis is presented that if the "essential core in our history is the development of 'Americanism,'" the pupil in the schools should become acquainted with the history of intellectual effort, in particular as it applies to America. "We need to know not only the social origin of the professional, scientific, and literary class. We need to know how it has derived its support in the past." Also the struggle for governmental recognition for artistic, literary and scientific projects should be traced. There should also be an analysis of opposition to innovations.

EELLS, WALTER CROSBY. "Pupil Judgment on Value of Guidance Received." *The School Review* 46:265-275. April, 1938.

More than 17,000 pupils were asked to estimate the value of the guidance which they received in more than 100 secondary schools of

the country. Six aspects of school life investigated were: uses of library, health, education, vocation, use of leisure, personal problems. In the order named the percentage of pupils who received help ranges from 70.0 to 49.3. Guidance is more effective in private than in public schools, in small schools than in larger ones. The achievements in guidance are now rather unsatisfactory.

EVENDEN, E. S. "Some Factors Affecting the Salaries of University and College Teachers." *School and Society* 47:257-264. February 26, 1938.

The recent studies have shown that the median salary of elementary teachers equals that of college and university instructors, and that the median salary of high school teachers equals that of assistant professors in colleges and universities. Able recruits are retained in the teaching profession by salary increments, by recognizing especially meritorious work, by establishing retirement systems and giving the opportunity for a "career" salary. Growth of the faculty is stimulated by flexibility in salary, increases and elevation in rank, security of tenure and other devices. Finally it is necessary to maintain a happy situation and to develop an attitude of professional loyalty.

HARAP, HENRY. "Why Consumer Education?" *The Journal of Educational Sociology* 11:387-397. March, 1938.

Several reasons are indicated why the consumer must have more education. Incomes of those supporting eighty per cent of the people are not over twenty-five dollars a week. So consumption habits must be improved. The integrity of the seller has declined and goods are misrepresented. The average consumer is ignorant of values. He is exploited by skillful advertising. Education must protect the consumer and must give him positive knowledge of how to get the most for his money.

JUDD, CHARLES H. "Facing the Future." *The Educational Record* 19:125-140. April, 1938.

Various trends in education are discernible. The 8-4-4 plan of organization is being superseded, the first two years of the college going into the junior college. There must be more and better vocational education. Outside the school there is a trend towards a recognition of interdependence between the different members of

society. A fourth trend leads in the direction of the scientific study of educational problems.

LINK, HENRY C. "More Education or a Job?" *The Rotarian* 52:15-17. May, 1938.

"The present generation is having free education thrust upon it. Let us hope that the next generation has to work and fight for its education, so that it will help rather than hurt them.

"The complaint that there are not enough jobs for those who wish to work, and that we must therefore keep children in school longer, is one of the great fallacies of our over-educated age.

"... the longer a young person postpones the getting of a job, the less likely he is to find it, or the less fit he may be for it when he does find it. This is a matter of personality, not economics, and personalities make economics, not, as we are so often told, the reverse."

MILOR, JOHN H. "Group Counseling." *The Nation's Schools* 21:27-29. April, 1938.

This ever-present problem is here discussed from a slightly new angle. The homeroom guidance plan has broken down because teachers have other interests and lack the necessary equipment. The school counselor plan in vogue in many schools is ineffective because the number of interviews is too small to be helpful.

In the plan used in San Bernardino, California, the counselor gives a one-semester orientation course for sophomores. This is followed by vocational counseling in the junior and senior years. Personal interviews seek to avoid personality difficulties while they are still incipient, to aid in scholarship deficiencies. Social counseling is allotted to the deans of girls and boys. Home contacts are also important.

PECHSTEIN, L. A. "What Is Right with Education?" *School and Society* 47:359-363. March 19, 1938.

"To criticize has become the great pastime of our national life." But many things are right, among them the following: the attitude toward youth, the spiritual freedom which it enjoys, and its middle-road philosophy. "The school has believed in youth, and has led, and continues to lead, in the struggle for the rights of youth." "The school knows but one royal road for all to travel—that of intellectual inquiry." And "education is true to democracy—sharing of experience, mutual helpfulness, liberty under law and a wholesome respect for the rights of each."

PRICE, W. T. R. "How to Make Lantern Slides." *Education* 58:501-507. April, 1938.

A clear and full description of how to pre-

pare lantern slides, using pencil, crayon or carbon paper. In addition to the instructions, there are valuable hints on the securing of materials for their manufacture. The process can be handled by any teacher and the opportunities are almost unlimited. The author is convinced that slides which show charts, diagrams, models, maps, globes, stereographs, and lantern slides, are just as truly visual aids and just as important as visual education, as are motion pictures, which are now so much in the educator's attention.

STRANG, RUTH. "Essentials of a Guidance Program." *The School Executive* 57:305-ff. March, 1938.

"Ideally, the guidance program should be the chief concern of the school. Guidance should be integrated with instruction. For guidance in secondary schools three minimum essentials must be provided: qualified teachers, guidance-minded administrators, and experts in guidance who will work through and with the teachers. "Guidance is not an 'extra.' It is not just one more thing for teachers to do. It is rather an integral part of education. Instruction and guidance are inseparable."

STAYER, GEORGE D. "Shall the Public Control Their Schools?" *School Executive* 57:341-343. April, 1938.

The answer is an emphatic "Yes." Dangers to such control increase. Legislatures should not attempt to secure uniformity in teaching subjects; nor should education be subordinated to the general local government. The people are likely to lose control when there is too great centralization in a state department of education, the state's function being mainly to "furnish services of leadership, of counsel and advice, of research and information, and of experimentation" to local communities. In like manner the Federal government should not exercise control. The most crucial matter is the separation of church and state. Religious education must be carried on in the home and church. It is a violation of the principle of separation of church and state to send children during school hours to churches of the parents' choice for religious instruction. Any attempt to divert public funds for the support of denominational schools creates a danger for the public school.

WOOPY, THOMAS. "Professionalism and the Decay of Greek Athletics." *School and Society* 47:521-528. April 23, 1938.

"Professionalism corrupted Greek athletics, destroyed its vital spirit and made sports unserviceable both to individuals and to Greek society." Great Philosophers such as Aristotle and Plato, and statesmen such as Plutarch, condemned the

hero worship and professionalism which had overcome amateur sports. They believed that athletics over-developed and professionalized "destroyed health and beauty"; "substituted personal fame and winning the pot for a life of usefulness to one's self and his city; won, more and more, the highest praise that should have been bestowed on nobler achievements; and deprived the athlete himself . . . of the maturity of intellect that should have proved him man."

GENERAL AND CULTURAL

ADAMS, JAMES TRUSLOW. "New Worlds of Opportunity." *The Commentator* 3:37-40. April, 1938.

As a substitute for the Western frontier of unoccupied lands there is a new frontier which is provided by science, invention, and the creation of new industries. To man's unlimited possibilities of mind the new frontier is endless. With 50,000 patents a year, the new frontier will call for "brain, not for brawn." Unless government interferes with it, it will go on expanding. "It can never be made by a few men working in government bureaus or laboratories, but only by the working of multitudes of free men and minds all over the land."

BROWN, CLAIR A. "Marihuana." *Nature Magazine* 31:271-272. May, 1938.

This habit forming weed (hasheesh) forms a resin used by physicians legitimately for the relief of migraine, hysteria, neuralgia and spasmodic cough. Illegally, it is used as cigarette, a drink. It has an intoxicating effect, and in large quantities it is poisonous. It is a stimulus of crime, because it releases natural restraint, and stimulates a false courage.

BYRD, HARRY F. "The Cost of Our Government." *The Atlantic Monthly* 161:472-478. April, 1938.

In seven years the Federal Government has spent the incredible sum of forty-seven billions of dollars, and has added twenty-two billions to the public debt. The debt increase in six years is equal to the total wealth of four average states. In 1913 the total public debt averages \$59 a person; in 1936, \$430. For four years the Federal Government has spent \$14,000 every minute of every day, including Sundays. "The time has come for the government to face the existing conditions frankly, to get back to one budget, and to begin paying as it goes."

COLBY, MERLE. "Alaska Comes of Age." *Travel* 71:118-21ff. May, 1938.

A vivid historical description is given of the Alaska of the past as well as of the industrialized

country of the present. There is an emphatic contrast between the white man's town or city of today and the Eskimo village of yesterday almost untouched by the modern world.

CUMMINGS, PARKE. "Confessions of an All-Around Man." *Scribner's Magazine* 103:46. March, 1938.

How latent talents are sometimes discovered—for a price. The author takes up golf, bridge, the accordion, in each of which he has averred talent, under instructors in their respecting fields. He also finds he has unknown talent for rumba, skiing, sculpturing, and badminton. But modestly forbids further enumeration. But having to go to a rumba lesson in an hour, the "all-around man" sagely observes: "In the meantime, I have to go down to the bank and see about their giving me that loan."

GOULD, KENNETH M. "Robert Owen: Backwater of History?" *The American Scholar* 7:153-170. Spring, 1938.

Robert Owen, industrialist, reformer, eccentric, is known for his educational and social ideas. Friend of Samuel Taylor Coleridge and Robert Fulton, he rose rapidly in business. He became acquainted with the Pestalozzian schools in Germany and sent his own sons there. After migrating to America he founded the New Harmony community in Indiana, the buildings and grounds having been purchased from the Rappites. For more than a generation it remained the chief scientific and educational center of the Middle West. After the failure of his Indiana project, he returned to Europe, there again to indulge in projects similar to New Harmony in America.

HERRING, JOHN W. "Is a Nationwide Forum Movement Possible?" *School and Society* 47:169-173. February 5, 1938.

The forum, as such, is as yet a negligible force in American life. There are only a few hundred of them as contrasted with a million other societies, formal and informal. General community forums will generally be weak, because most human beings prefer to be a part of small groups such as church, lodge, club, family, informal groups which meet for discussion. It must shun propaganda. It must be self-determining, each group itself determining what it wishes. "Communities as a whole do not learn. Individuals learn. And they learn best when they play the game on the home field."

HOPPOCK, ROBERT and SPEIGLER, SAMUEL. "Job Satisfaction." *Occupations* 16:636-643. April, 1938.

This is a summary of researches of 1935-1937. There is much dissatisfaction with their work

by workers. Relief workers are found to be dissatisfied. Some would see better vocational guidance as a solution; others feel that liking or disliking is a trait of human nature.

MACLAREN, GAY. "Morally We Roll Along." *The Atlantic Monthly* 161:441-451. April, 1938.

A description of the rise of the Chautauqua system. "In its heyday the Chautauqua gathered as many as 40,000,000 Americans to its halls and tents in a single season. . . . Permanent Chautauquas flourished in more than 600 small communities throughout the country, while the 'tent shows' or traveling Chautauquas played in 6,000 to 8,000 communities. No wonder that Theodore Roosevelt called the Chautauqua 'the most American thing in America.'" This is the first of two installments of the story.

MULLER, EDWIN. "Have Not and Prosper." *Forum and Century* 99:300-304. May, 1938.

Switzerland, lacking raw materials and colonies, with large alien populations, is per capita wealthier than the United States. The inhabitants have technical skill, work hard, manufacture for export, save, have more insurance per capita than any other nation, have few rich men. This democratic nation distributes political power, does not centralize, the government is behind business, but not in it; postoffices, telephone and telegraph are government-owned. Its greatest railroad is government-owned. "The Swiss stand united, as they have for 700 years. . . . Above all, the Swiss are an answer to the pessimists who say that democracy won't work."

REEVES, CLIFFORD B. "How's the Market Today?" *The Atlantic Monthly* 161:655-662. May, 1938.

In three months last fall the market value of securities on the New York Stock Exchange fell by \$25,000,000,000, with one exception the greatest fall in history. As 1,000,000 Americans own stocks this is a matter of moment. The rapid fluctuations are mainly due to the rapid dissemination of news. High margin requirements, capital-gains tax, excessive tax rates, and the undistributed profits tax all tend to make the prices of stocks fluctuate widely. The unusual liquidity of the market is cause for concern.

STOLL, EDWIN L. "Schoolboys to Officers." *Current History* 48:43-45. May, 1938.

"Reserve officers, most of them commissioned after R.O.T.C. training, will supply 85% of our army officers, the brains of the fighting machine, in case of another war." The article describes the R.O.T.C. and argues for its continuance. "Today more than seven million men

are under arms." In France, 14.7% of the population is trained for service; in Italy 14.1%; in United States (forty-third country on the list) .36 of one per cent.

SULLIVAN, LAWRENCE. "Government by Mimeograph." *The Atlantic Monthly* 161:306-315. March, 1938.

In June, 1937, an average of 95,192 copies of newspaper articles were distributed each day by the government press offices. The annual average of franked mail is more than eighty-seven million pounds, more than twice that of five years ago, with an average of more than 22 pieces going to each family. "For the moment, public opinion in America is dominated decisively in the field of statecraft by the modern technique of propaganda—propaganda of the government, by the government, for the government."

SWANN, W. F. G. "Science and Human Happiness." *Journal of Adult Education* 10:117-122. April, 1938.

" . . . the happiness of mankind is determined rather by the changes in his condition than by the actual condition itself. . . . Man can find nowhere but in himself the means to secure a continuance of his own happiness. . . . I see in any condition of the world a certain total amount of available happiness. It is the function of government to piece it out equally. Every time a man of science discovers a cure for a disease or a new labor-saving device, he increases the total amount of happiness available; . . . we must regard the man of science as a manufacturer of happiness."

UZZELL, THOMAS H. "The Love Pulps." *Scribner's Magazine* 103:36-41. April, 1938.

Three million copies a month is the sale record for pulp magazines. The love magazine is an expansion of the dime novel of earlier days. With few exceptions the feminine sex writes them. The readers are, in general, factory girls, housewives, domestics, shop girls, office employees and other routine workers.

— " \$10,000,000 Worth of Peanuts." *Fortune* 17:78-85ff. April, 1938.

The inhabitants of the United States eat ten pounds per capita of peanuts annually. Last year the Planters Peanut Company sold 25,000,000 pounds of salted nuts. In all they used 100,000,000 pounds. With 300 uses for the peanut developed by Dr. Carver, of Tuskegee Institute, the future of the industry is safe.

Among his products are milk, coffee, lard, linoleum, axle grease, soap, face powder, dyes and quinine. This is an unusual article of interest to all consumers of this popular food.

GENERAL INDEX

A Message to Youth (Editorial)	220
A Musical Proposition, <i>Schürer Olaf Werner</i> .	457
A Pattern of Steel (Illustration)	40
A Sentinel Above New York's River Traffic (Illustration)	4
A Ward in Cheeloo University Hospital and Health Posters (Illustrations)	161
Ballad of a Woman's World (Poem) <i>Ruth Shriver Yeokum</i>	172
Be It Ever So Humble (Illustration)	291

BOOK REVIEWS

Biography	102, 223, 341, 469
Education	102, 224, 343, 478
Fiction	107, 229, 351, 490
General Literature	108, 231, 493
History	109, 495
Mathematics	110
Music	232
Philosophy	111, 496
Psychology	111, 355
Science	113, 233, 356
Social Studies	357
Sociology	234
Travel	235, 498
Cape of Good Hope (Illustration)	342

CHAPTER LETTERS

(These appear in supplements to November and May issues.)

College President, The, <i>James L. Mc- Conaughy</i>	367
Coming Storm (Illustration)	281
Congo Ferry (Illustration)	266
Cool and Sparkling (Illustration)	248
Democracy and the Story, <i>John Paul Scott</i> .	165
Democracy Marches On (Editorial), <i>I. L. Kandel</i>	78
Dilemma of American Education, The, <i>John T. Wahlquist</i>	378

EDITORIALS

A Message to Youth	220
Democracy Marches On!	78
The Worm Turns	332
What Else Is There?	465

EDUCATION ABROAD

Spirit of Roerich's Cult-ur or Veneration of Light in Modern Education, <i>Paul R. Radosavljevich</i>	199
The New Soviet Text in U.S.S.R. History, <i>Michael Demiashevich</i>	327
The Reform of Secondary Education in Ger- many, <i>Michael Demiashevich</i>	82

The Reich Council on Research, <i>Michael Demiashevich</i>	463
Education in Mexico, <i>I. W. Howerth</i>	173
Education in the Near East, <i>Paul Monroe</i> .	135
Evaluating Valedictorianism, <i>William J. Cha- pitis</i>	307
Every Few Years a New House (Illustra- tion)	327
Four Small Nations of Europe, <i>Geraldine P. Dilla</i>	413
From the High Chair to the Underworld, <i>John Kennard</i>	403
Fujiyama from Lake Shoji (Illustration) .	199
Fujiyama, the Sacred Mountain of Japan (Illustration)	238
Great Wall of China (Illustration)	135
Hitler and the German Soul, <i>Peter P. Karlsen</i>	427
How Modern is Modern Education? <i>Ray- mond F. McCoy</i>	68
Its Strength Seems Infinite (Illustration) .	114
Japanese Briefs (Poem), <i>Elsie Yehling</i>	134
John Milton Meets Galileo (Poem), <i>Anna Roxilla Crever</i>	191
Leadership and Education, <i>Edmund deS. Brun- ner</i>	181
Less Well-Known Episodes in the Life of Hor- ace Mann, <i>E. I. F. Williams</i>	449
Like a Japanese Painting (Illustration) .	220
Medical Education in China, <i>Randolph T. Shields</i>	155
Modern Bridges Seem Like Delicate Lace (Il- lustration)	72
More than Vigilance, <i>Roderick G. Langston</i> .	321
"Mr. Lord" (Book Review), <i>William G. Bagley</i>	334
Must the High School Survive? <i>Philip W. L. Cox</i>	25
Nagasaki Harbor (Illustration)	155

NEW ENGLAND

Berkshire Birches (Illustration)	367
Eventide (Illustration)	403
Fishing Boat and Reflections (Illustra- tion)	443
Old America (Illustration)	427
Pastorale (Illustration)	391
Retreat (Illustration)	413
Sparkling Mountain Stream (Illustration) .	457
Village Street (Illustration)	469
November Fantasy (Poem), <i>Carl K. Bom- berger</i>	57
Of One Stupendous Whole (Poem), <i>Marget E. Peck</i>	76
On the German People in Germany, <i>Ger- aldine P. Dilla</i>	47

On the Reform of the Higher Education of Teachers, <i>Robert Ulich</i>	5	<i>kevich</i>	527
On the Spanish Yesterday and Today, <i>Geraldine Y. Dilla</i>	281	The Oriental Melodrama, <i>Bunji Omura</i>	121
Our Magazine Rack	243	The Place of American Literature in the High School Curriculum, <i>James A. Rawley</i>	435
Personality—Completely Measured and Recorded, <i>Daniel Wolford La Rue</i>	267	The Reform of Secondary Education in Germany (Education Abroad), <i>Michael Demishkevich</i>	82
Petroleum Speaks, <i>S. Estelle Greathead</i>	424	The Reich Council on Research (Education Abroad), <i>Michael Demishkevich</i>	463
Philosophy of Sight (Poem), <i>Carl K. Bomberger</i>	442	The Revolt Against Reading, <i>J. Gordon Baker</i>	72
Pioneer Landmark—The Old Mill (Poem) <i>Helen Benson</i>	260	The Teacher's Heritage, <i>Olya Sagal</i>	459
Priests of Shinto Buddhist Sect at Prayer (Illustration)	164	The Trade Name Menace, <i>Amiel Greene</i>	40
Progressive Reconstruction of Education, <i>Willis L. Uhl</i>	249	The Urban Bridge as a Symbol (Illustration)	16
Review of Current Periodical Literature	114, 238, 358, 499	The Worm Turns (Editorial)	332
River Love (Poem), <i>Helen I. Scampill</i>	39	The Years (Book Review), <i>Virginia Woolf</i>	338
Roman Roads (Poem), <i>Anna Louise Barney</i>	306	The Yin and the Yang, and Model for Demonstration Acupuncture (Illustrations)	160
Russia's Bid for Educational Leadership, <i>Carroll D. Champlin</i>	291	Three Poems, <i>Ruth Shriver Yeokum</i>	266
Santayana on Democracy, <i>J. B. Shouse</i>	443	To Arrest and Delight the Eye at Twilight (Illustration)	58
Seeing Ourselves as We See Others, <i>I. L. Kandel</i>	261	To Shakespeare (Poem), <i>Sylvia Lien</i>	186
Social Trends and Education, <i>Edmund deS. Brunner</i>	16	Towers of the Summer Palace in Peiping (Illustration)	120
Spirit of Roerich's Culture or Veneration of Light in Modern Education (Education Abroad), <i>Paul R. Radosavljevich</i>	199	To Viola Frances (Poem), <i>Douglas E. Lawson</i>	320
Spiritual Aspects of Education, <i>Sarah N. Clegghorn</i>	391	Trailing Arbutus (Poem), <i>Catherine Bryant Rowles</i>	164
Studies in History of American Education—The Oswego Movement and the New Education, <i>Paul R. Radosavljevich</i>	90	Triboro Bridge (Illustration)	101
The Goodly Portion (Poem), <i>Garrett Oppenheim</i>	75	Typical Native Village (Illustration)	320
The Inspired Idiot, <i>Ruby Goddard</i>	196	Victoria Falls (Illustration)	307
The New Soviet Text in U.S.S.R. History (Education Abroad), <i>Michael Demish-</i>		Was Thomas Hardy a Pessimist? <i>Granville Hicks</i>	58
		We Get Along With 'Em, <i>Augusta Klontz</i>	187
		What Else Is There? (Editorial)	465
		Where the Goddess of Beauty Prevails, <i>A. Gordon Melvin</i>	149

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